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A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

56327

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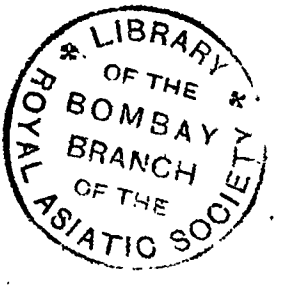

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TO

THE REV. ROBERT GWYNNE,

Assistant Curate of St. Thomas', Charterhouse, London,

THIS WORK IS DEDICATED

AS A SMALL MARK

OF THE EDITOR'S RESPECT, ESTEEM, AND AFFECTION,

FROM

A Gentleman, a Scholar, and a Friend.

PREFACE.

In editing this grammar, I feel conscious of having filled up a gap in the philological literature of England. The older works of Richardson (1st ed. Lond. 1786, 2nd ed. Lond. 1801) and Price (Lond. 1823) are almost worthless; that of Stewart (Lond. 1841) not much better; for, though the author had the advantage of the previous labours of De Sacy and Ewald, he does not appear to have been thoroughly qualified for the task that he undertook. Lumsden's unfinished work (Calcutta, 1813) is a magnificent one, but based entirely on the system of the Arab grammarians, a circumstance which renders it ill-adapted, apart from its bulk and rarity, for the use of the beginner. As for the smaller grammars of Fāris el-Shidiac (Lond. 1856), the Rev. Herman Philip (Edinb. 1855), and the Rev. W. J. Beamont (Lond. 1861), as well as the "Reading Lessons" published by the Messrs. Bagster, they are intended to facilitate the study of the modern spoken dialects, rather than that of the older literary language; and are better suited for the use of the traveller and the tourist, than of the

student who desires to become conversant with the Arabic literature.

Such, however, is the general neglect of almost every branch of Oriental study in England at the present day, that this state of matters is not surprising. The nations of the Continent — even those whose connection with the East is small or absolutely none — are better off. France can point to De Sacy (whose immortal work has been the basis of all subsequent grammars) and to Bresnier; Germany to Ewald, Schier, and Caspari; Holland to Roorda. It is inconvenient, however, for a teacher to use a book written in a foreign language, particularly if that language be German, which is, I regret to say, as yet but little cultivated in our Universities; and it is this circumstance which has mainly induced me to undertake the present work.

As the basis of this Grammar, I have selected that of Professor Caspari of Christiania, the first edition of which (in Latin) appeared at Leipzig in 1848, and the second (in German) in 1859. This is, in my opinion, the best of the smaller Arabic grammars that have been published during the last twenty years, and forms a good introduction to the study of the larger works of De Sacy and Ewald, or of the native grammarians. The second (German) edition is, however, strange to say, not so accurate in many points as the first (Latin) one; whilst both admit of many improvements. The present work is not, therefore, a mere translation of Caspari's, but an enlarged and, as I trust, improved edition of it. Those who take the trouble of examining the two, will find, I think that a great many sections have been altered for the better, either by giving them greater precision of expression, or by adding more and preferable examples. As instances, I may refer, in the first volume, to those sections that treat of the verba med. rad. ، et ي (§§. 149—163), of the relative adjec-

tives (§§. 251—267), the diminutives (§§. 269—284), and the broken plurals (§§. 304—5); and, in the second volume, to those that treat of the interjections (§. 38), and of كُلّ and similar words (§§. 82—85). Besides the entire fourth part (§§. 191—252), I have also added, here and there, sections of some importance, e. g. vol. I. §. 285 to §. 288, vol. II. §§. 184—186; and omitted others that I thought superfluous, such as vol. I. §§. 93—102 of the original. The grammars of De Sacy and Ewald, and the 'Alfiyya of 'Ibn Mālik (ed. Dieterici, Leipzig, 1851), have, I need scarcely say, been always at my side.

A feature peculiar to this edition are the notes that touch upon the comparative grammar of the Shemitic languages, a subject little understood in this country, yet highly interesting to the student of Hebrew as well as of Arabic. Our deficiency in Hebrew scholarship is, in fact, to be traced in a great measure to our almost total neglect of the study of the cognate languages, Arabic, Aramaic, and Aethiopic. Many of us take the Hebrew Bible in one hand, and our Authorized Version in the other; read the former by the light of the latter; and call ourselves Hebraists. There is, however, no such royal road to a thorough knowledge of the Old Testament Scriptures. Hebrew is in itself a difficult language, especially to those who commence it fresh from the study of Greek and Latin; whilst the Biblical texts are few in number, and in many passages very obscure, not to say corrupt. In short, we have need of every ray of light that we can concentrate upon them. Manuscripts must be collated, ancient versions compared, and, above all, the cognate languages studied, so that we may become familiarised with the modes of thought and forms of expression of the Shemitic nations. The so-called Shemitic languages — Arabic, Aethiopic,

Hebrew, Phoenician, and Aramaic (Chaldee and Syriac) — are as closely connected with one another as the Romance languages — Italian, Spanish, Portuguese, Provençal, and French; they are all daughters of a deceased mother, standing to them in the relation of Latin to the other European languages just specified. The Hebrew, perhaps, resembles this parent tongue most in some points; but, on the whole, the Arabic (and next to it, the Aethiopic) has preserved the greatest degree of likeness to the primitive Shemitic speech. The Hebrew, even of the Pentateuch, has already attained pretty nearly the same degree of grammatical development (or decay) as the spoken Arabic of the present day. Of that the comparative notes interspersed throughout this grammar give ample proof.

In conclusion, I have to express my gratitude to the Provost and Senior Fellows of Trinity College, Dublin, for their very liberal contribution towards paying the expenses of printing this work; and to thank my friend and former pupil, the Rev. R. Gwynne, to whom I have the pleasure of dedicating it, for the assistance he has so kindly afforded me, not only by reading it over in manuscript and suggesting many useful alterations, but also by correcting a proof of every sheet, and thereby contributing greatly to its typographical accuracy.

LONDON.
March 1862.

Wm. Wright.

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PART FIRST.

Orthography and Orthoëpy.

I. The Letters as Consonants.

1. Arabic, like Hebrew and Syriac, is written and read from right to left. The letters are twenty-eight in number, and are all consonants, though three of them are also used as vowels (see §. 3). They vary in form, according as they are connected with a preceding or following letter, and, for the most part, terminate in a bold stroke, when they stand alone or at the end of a word. The following Table gives the letters in their usual order, along with their names and numerical values.

Name.	Figure.				Numerical value.
	Unconnected.	Connected.			
		With a preceding letter.	With a following letter.	With both.	
أَلِف Élif.	ا	ـا	....	....	1
بَا Bā.	ب	ـب	بـ	ـبـ	2
تَا Tā.	ت	ـت	تـ	ـتـ	400
ثَا Ṯā.	ث	ـث	ثـ	ـثـ	500

Name.	Figure.				Numerical value.
	Unconnected.	Connected. With a preceding letter.	Connected. With a following letter.	Connected. With both.	
جِيمْ Ǵīm.	ج	ـج	جـ	ـجـ	3
حَآ Ḥā.	ح	ـح	حـ	ـحـ	8
خَآ Ḫā.	خ	ـخ	خـ	ـخـ	600
دَالْ Dāl.	د	ـد	...	...	4
ذَالْ Ḏāl.	ذ	ـذ	...	...	700
رَآ Rā.	ر	ـر	...	...	200
زَايْ Zāy.	ز	ـز	...	...	7
سِينْ Sīn.	س	ـس	سـ	ـسـ	60
شِينْ Śīn.	ش	ـش	شـ	ـشـ	300
صَادْ Ṣād.	ص	ـص	صـ	ـصـ	90
ضَادْ Ḍād.	ض	ـض	ضـ	ـضـ	800
طَآ Ṭā.	ط	ـط	طـ	ـطـ	9
ظَآ Ẓā.	ظ	ـظ	ظـ	ـظـ	900
عَيْنْ ʿAin.	ع	ـع	عـ	ـعـ	70
غَيْنْ Ġain.	غ	ـغ	غـ	ـغـ	1000
فَآ Fā.	ف	ـف	فـ	ـفـ	80
قَافْ Ḳāf.	ق	ـق	قـ	ـقـ	100
كَافْ Kāf.	ك	ـك	كـ ـكـ	ـكـ	20
لَامْ Lām.	ل	ـل	لـ	ـلـ	30

Name.	Figure. Unconnected.	Connected. With a preceding letter.	Connected. With a following letter.	Connected. With both.	Numerical value.
مِيم Mīm.	م	مـ	ـمـ	ـمـ	40
نُون Nūn.	ن	نـ	ـنـ	ـنـ	50
هَآ Hā.	ه	هـ	ـه	ـهـ	5
وَاو Wāw.	و	ـو	ـو	ـو	6
يَآ Yā.	ى	ـيـ	ـى	ـيـ	10

Rem. *a.* ا in connection with a preceding ل forms the figures ﻷ, ﻵ, ﻹ. This combination is called *lām-ʾelif*, and is generally reckoned a twenty-ninth letter of the alphabet, and inserted before ى.

Rem. *b.* The Arabs of Northern Africa arrange the letters in a different order; viz.

ا ب ت ث ج ح خ د ذ ر ز ط ظ ك ل م ن ص ض
ع غ ف ق س ش ه و لا ى

They distinguish ف from ق by giving the former a single point below, and the latter one above, thus: ڤ ﭪ *f*, but ڧ ﭫ *k*. At the end of a word these points are usually omitted: ف, ق.

Rem. *c.* In manuscripts and elegantly printed books many of the letters are interwoven with one another, and form ligatures, of which the following are examples.

ﮒ bḥ.	ﮓ sḥ.	ﮔ fy.
ﮕ tḥ.	ﮖ ḍḥ.	ﮗ lǵ.
ﮘ ǵḥ.	ﮙ ʿǵ.	ﮚ lmḥ.
ﮛ ḥǵǵ.	ﮜ fḥ.	ﮝ yḥ.

2. The correct pronunciation of some of these letters, for example ح and ع, it is scarcely possible for a European

to acquire, except by long intercourse with natives. The following hints will however enable the learner to approximate to their sounds.

ا with *hèmza* (أ, إ, see §. 15) is the *spiritus lenis* of the Greeks, the א *mobile* of the Hebrews (as in אָמַר, וְאָב). It may be compared with the *h* in the French word *homme* or English *hour*.

ب and ت are our *b* and *t*.

ث is pronounced like the Greek θ, or *th* in *thing*. The Turks and Persians usually convert it into hard *s*, as in *sing*.

ج corresponds to our soft *g* in *gem*. In Egypt and some parts of Arabia, however, it is hard, like the Heb. ג, or our *g* in *get*.

ح, the Heb. ח, is a very sharp but smooth guttural aspirate; stronger than ء, but not rough like خ. Europeans, as well as Turks and Persians, rarely attain the correct pronunciation of it.

خ has the sound of *ch* in the Scotch word *loch*, or the German *Rache*.

د is our *d*.

ذ bears the same relation to د that ث does to ت. It is sounded like the δ of the modern Greeks, or *th* in *this, withe*. The Turks and Persians usually convert it into *z*.

ر is in all positions a distinctly articulated lingual *r*, as in *run*.

ز is the common English *z*.

س is the hard *s* in *sit, mist*; ش *sh* in *shut*.

ص, the Heb. צ, is a strongly articulated palatal *s*, somewhat like *ss* in *hiss*.

ض is a strongly articulated palatal *d*. The Turks and Persians usually pronounce it like *z*.

ط, the Heb. ט, is a strongly articulated palatal *t*.

ظ bears, strictly speaking, the same relation to ط, that ث and ذ do to ت and د. It is usually pronounced like a strongly articulated palatal *z*, though many of the Arabs give it the same sound as ض. The Turks and Persians change it into a common *z*.

ع, the Heb. ע, is a strong (but to Europeans, as well as Turks and Persians, unpronounceable) guttural, related in its nature to ح, with which it is sometimes confounded. It is described as produced by a smart compression of the upper part of the windpipe and forcible emission of the breath. It is wrong to treat it, in any of the Shemitic languages, as a mere vowel-letter, or (worse still) as a nasal *n* or *ng*.

غ is a guttural *g*, accompanied by a grating or rattling sound as in gargling, of which we have no example in English. The *γ* of the modern Greeks, the Northumbrian *r*, and the French *r grasséyé*, are approximations to it.

ف is our *f*.

ق, the Heb. ק, is a strongly articulated guttural *k*; but throughout Northern Africa it is pronounced as a hard *g*.

ك, ل, م, and ن, are exactly equivalent to the English *k*, *l*, *m*, *n*. When immediately followed by the letter ب, without any vowel coming between them, ن takes

the sound of *m*; as جَنْب *ġamb*, عَنْبَر *ambar*, not *ġanb*, *anbar*.

ه is our *h*. It is distinctly aspirated at the end, as well as at the beginning, of a syllable; e. g. هُمْ *hum*, أَهْل *'ahl*. In the grammatical termination ـَة, the dotted ه is pronounced like ت, *t*.*)

و and ى are precisely our *w* and *y*. The Turks and Persians usually give و the sound of *v*.

II. The Vowels and Diphthongs.

3. The Arabs had originally no signs for the short vowels. To indicate the long vowels and diphthongs they made use of the three consonants that come nearest to them in sound: viz. ا (without *hèmza*, see §. 15) for *ā*, ى for *ī* and *ai*, و for *ū* and *au*. E. g. لَا *lā*, فِى *fī*, كَى *kai*, ذُو *ḍū*, لَو *lau*.

4. At a later period the following signs were invented to express the short vowels.

1) ـَ *fèth* (فَتْح) or *fètha* (فَتْحَة), *a*, *è* (as in *pet*), *e* (nearly the French *e muet*); e. g. خَلَقَ *ḫalaḳa*, شَمْس *śèmsun*, كَرِيم *kerīmun*.

2) ـِ *kèsr* (كَسْر) or *kèsra* (كَسْرَة), *i* (as in *pin*), *ì* (a dull, obscure *i*, resembling the Welsh *y*, or the *i* in *bird*); e. g. بِهِ *bihi*, أَقِط *åḳìṭun*.

*) In point of fact, this figure ه is merely a compromise between the ancient ـَت (Heb. ת ַ, ת ָ) and the modern ه ـَ (Heb. ה ַ), in which the ه is silent.

3) ـُ *ḍamm* (ضَمّ) or *ḍamma* (ضَمّة), *u* (as in *bull*), *o*, *ö* (nearly as the German *ö* in *Mörtel*, or the French *eu* in *jeune*); e. g. لَهُ *lehu*, حُجّة *ḥöǧǧètun*, عُمر *ʿömrun*.

Rem. The distinction between the names *fèṯḥ*, *kèsr*, *ḍamm*, and *fèṯḥa*, *kèsra*, *ḍamma*, is that the former denote the *sounds a, i, u*, the latter the *marks* ـَ, ـِ, ـُ.

5. Rules for the cases in which these vowel-marks retain their original sounds *a, i, u*, and for those in which they are modified through the influence of the stronger or weaker consonants into *è, e, ì, o*, or *ö*, can scarcely be laid down with certainty; for the various dialects of the spoken Arabic differ from one another in these points; and besides, owing to the emphasis with which the consonants are uttered, the vowels are in general somewhat indistinctly enunciated. However the following rules may be given for the guidance of the learner.

1) When preceded or followed by the harsh gutturals ح خ ع غ, or the emphatic consonants ص ض ط ظ ق, fèṯḥa is pronounced as *a*, though with the emphatic consonants its sound becomes rather obscure, approaching to that of the Swedish *å*; e. g. خَمْر *ḥamrun*, لَعْب *lǻbun*, بَقِيَ *båḳìya*, صَدْر *ṣådrun*. Under the same circumstances kèsra is pronounced as *ì*, e. g. عِلْم *ʿìlmun*, سِحْر *sìḥrun*, قِشْر *ḳìšrun*; whilst ḍamma assumes the sound of an obscure *o*, inclining with the gutturals (especially خ and ع) to *ö*; e. g. لَطُفَ *laṭofa*, لُطْف *loṭfun*, حُسْن *ḥosnun* or *ḥösnun*, رُعْب *rôbun*, عُمْر *ʿömrun*.

2) In shut syllables, in which there are neither guttural nor emphatic consonants, — and in open syllables, which neither commence with, nor immediately precede, one of those letters, — fètha either has a weaker, less clear sound, approaching to that of *a* in the English words *hat, cap,* e. g. كَتَبْتَ *katabta*, أَكْبَرُ *'akbaru;* or it becomes a simple *è* or *e* (the latter especially in a short open syllable followed by a long one), e. g. بَلْ *bèl*, مَرْكَبٌ *mèrkèbun*, سَمَكٌ *sèmèkun*, سَمِينٌ *semīnun*, مَدِينَةٌ *medīnètun*. It retains, however, its pure sound of *a* before and after *r* (which partakes of the nature of the emphatics), when that letter is doubled or follows a long *ā* or *ū*, e. g. جَرَّةٌ *ǵarratun*, مَرَّةٌ *marratun*, غَارَةٌ *ǵāratun*, صُورَةٌ *ṣūratun;* and also in general at the end of a word.

6. The long vowels *ā*, *ī*, *ū*, are indicated by placing the marks of the short vowels before the letters ا, ى, and و, respectively, e. g. قَالَ *ḳāla*, بِيعَ *bī'a*, سُوقٌ *sūḳun;* in which case these letters are called حُرُوفُ ٱلْمَدِّ, *literae productionis*, letters of prolongation. The combinations ـِى and ـُو must always be pronounced *ī* and *ū*, not *ē* and *ō*; though after the emphatic consonants ـُو inclines to the sound of *ō*, and *ī* to that of the French *u* or German *ü*, e. g. طُورٌ, طِينٌ, nearly *ṭōrun, ṭīnun.*

Rem. *a.* *ā* was at first more rarely marked than the other long vowels, and hence it happens that at a later period, after the invention of the vowel-points, it was indicated in some very common words

merely by a fètha; e. g. اَللّٰهُ, اَلرَّحْمٰنُ, إِبْرَهِيمُ, إِسْحٰقُ, اَلْحَرْثُ, اَلْقِيمَةُ, هٰكَذَا, هٰهُنَا, هٰذَا, ذٰلِكَ, لٰكِنَّ or لَكِنْ. More exactly, however, the fètha should be written perpendicularly in this case, so as to resemble a small ٱlif; e. g. اَللّٰهُ, اَلرَّحْمٰنُ, هٰهُنَا, ذٰلِكَ, اَلْقِيمَةُ (*the resurrection*, to be carefully distinguished from اَلْقِيمَةُ *el-kīmètu, price, value*). The words ثَلَاثٌ and ثَلَاثَةٌ are also frequently written defectively ثَلْثٌ, ثَلْثَةٌ; and occasionally some other vocables, such as سُلَيْمٰنُ, رَمَضٰنُ, and other proper names ending in ـَانْ, اَلشَّيْطٰنُ, مُعٰوِيَةُ, خٰلِدٌ, مٰلِكٌ, دِينَارٌ, اَلْقٰسِمُ, etc.

7. ٱ corresponds to fètha, ى to kèsra, and و to ḍamma; whence ٱ is called أُخْتُ ٱلْفَتْحَةِ, *the sister of fètha,* ى, أُخْتُ ٱلْكَسْرَةِ, *the sister of kèsra,* and و, أُخْتُ ٱلضَّمَّةِ, *the sister of ḍamma.* Fètha before ى and و forms the diphthongs *ai* and *au,* which retain their original clear sound after the harder gutturals and the emphatics, e. g. صَيْفٌ *ṣaifun,* خَوْفٌ *ḫaufun;* but after the other letters become nearly *ē* (Heb. ◌ֵ) and *ō* (Heb. ◌ֹ), e. g. سَيْفٌ *sē'fun,* مَوْتٌ *m'otun* (almost *sēfun, mōtun*).

Rem. *a.* After a و of prolongation at the end of a word, both when preceded by ḍamma and by fètha, an ٱ is sometimes written, particularly in the plural of verbs; e. g. رَمَوْا, نَصَرُوا. This ٱ, in itself quite superfluous, is intended to guard against the possibility of the preceding و being separated from the body of the word to which it belongs, and so being mistaken for the conjunction وَ *and.* In our oldest Mss. it is usually wanting.

Rem. *b.* ى at the end of a word after a fètha is pronounced like ا, e. g. فَتَى *fatā*, رَمَى *ramā*, إِلَى *'ilā*, and is called, like ا itself in the same position (e. g. بَهْنَسَا *Behnesā*, غَزَا *gazā*), اَلْأَلِفُ اَلْمَقْصُورَةُ *the abbreviated ĕlif*, in contradistinction to *the lengthened ĕlif*, اَلْأَلِفُ اَلْمَمْدُودَةُ (see §. 22 and §. 23 rem. *a*), which is protected by hèmza. It receives this name because, when it comes in contact with a *hèmza conjunctionis* (see §. 19 rem. *e*), it is shortened in pronunciation before the following consonant, as are the و and ى in أَبُو and أَبِي before اَلْوَزِيرِ (see §. 20, 2).

Rem. *c.* If a pronominal suffix be added to a word ending in ـَى, the ى is sometimes retained according to old custom, as in رَمَيهُ or رَمِيهُ, but it is commonly changed into ا, as رَمَاهُ.

Rem. *d.* In some words ending in ـَا we often find ـَوْ and ـَيْ instead of ـَا, as حَيَوٌ or حَيْوٌ, صَلَوٌ or صَلْوٌ, زَكَوٌ or زَكْوٌ, تَوْرَيٌ or تَوْرِيٌ; according to which older mode of writing we ought to pronounce the ـَ nearly as *ā* or *ē*.

8. The marks of the short vowels when doubled are pronounced with the addition of the sound *n*, ـً *an*, ـٍ *in*, ـٌ or ـٌ *un*. This is called اَلتَّنْوِينُ, the *tènwīn* or nunation (from the name of the letter ن *nūn*), and takes place only at the end of a word; e. g. مَدِينَةً *medīnètan*, بِنْتٍ *bintin*, مَالٌ *mālun*.

Rem. *a.* ـً takes an ا after all the consonants except ء; as بَابًا, رِيحًا, but خَلِيفَةً. However, when it precedes a ى, no ا is written, as in هُدًى; nor, according to the older orthography, when it accompanies a hèmza, as in شَيْءً, for which we more usually

find شَيْـًٔا. This ʾclif in no way affects the quantity of the vowel, which is always short; *bāb̆an, rīḥăn.*

Rem. *b.* To one word و is added, without in any way affecting the sound of the tènwīn, viz. to the proper name عَمْرٌو *Amr* (not *Amrū*), genit. عَمْرٍو, accus. عَمْرًا; rarely عَمْرًوا, so written to distinguish it from another proper name that has the same radical letters, viz. عُمَرُ *ʿOmar*, genit. and accus. عُمَرَ.

III. Other Orthographic Signs.

1. Ġèzma or Sukūn.

9. *Ġèzma*, جَزْمٌ or جَزْمَةٌ (*amputation*), ْ, is written over the final consonant of all shut syllables, and serves, when another syllable follows, to separate the two; e. g. بَلْ *bèl*, هُمْ *hum*, كَتَبْتُمْ *katabtum*, سَفْسَفَ *sèfsèfa*, قُرْآنٌ *ḳor-ʾānun* (not *ḳo-rānun*). It corresponds therefore to the *Shĕvā quiescens* of the Hebrew, with which its other name سُكُونٌ, *rest*, coincides.

Rem. *a.* Letters that are assimilated to a following letter, which receives in consequence the *tèšdīd* or mark of doubling (see §. 11 and §. 14), are retained in writing, but not marked with a ġèzma; e. g. اَلرَّحْمٰنُ, مِن رَّبِّهِ, أَرَدْتَّ, not اَلْرَّحْمٰنُ, مِنْ رَّبِّهِ, أَرَدْتَّ.

Rem. *b.* The same distinction exists between the words *ġèzm* and *ġèzma*, as between *fèth* and *fètḥa*, etc. (see §. 4 rem.).

10. ى and و, when they form a diphthong with fètḥa, are marked with a ġèzma, as لَيْلٌ, يَوْمٌ; but when they stand for *ʾelif productionis* they do not take this sign (see §. 7 rem. *b*, *c*, *d*).

2. Tèśdīd or Śidda.

11. A consonant that is to be doubled, or, as the Arabs say, *strengthened* (مُشَدَّدٌ), without the interposition of a vowel (see rem. *a*), is written only once, but marked with the sign ـّـ, which is called اَلتَّشْدِيدُ, the *tèśdīd* (*strengthening*); e. g. اَلْكُلُّ *'el-kulla*, كُلٌّ *kullan*, اَلسِّمِّ *'es-sèmmi*, سِمٍّ *sèmmin*, اَلْمُرُّ *'el-murru*, مُرٌّ *murrun*. It corresponds therefore to the *Daghesh forte* of the Hebrew.

Rem. *a*. When a consonant is repeated in such a manner that a vowel is interposed between its first and second occurrence, no doubling, properly so called, takes place, and consequently the tèśdīd is not required; e. g. فَرَرْتَ, 2d pers. sing. masc. Perf. of فَرَّ; تَفَتَّتَتْ, 3d pers. sing. fem. Perf. of the fifth form of فَتَّ.

Rem. *b*. A consonant can be doubled, and receive tèśdīd, only when a vowel precedes and follows it. The cases treated of in §. 14 form no exception to this rule.

Rem. *c*. All consonants whatsoever, not even 'elif hèmzatum excepted, admit of being doubled and take tèśdīd. Hence we speak and write رَأَّاسٌ *ra''āsun*, سَأَّالٌ *sa''ālun*.

Rem. *d*. ـّـ is probably an abbreviated ش, the first radical of the name تَشْدِيدٌ, or the first letter of the name شِدَّةٌ (*strength*), which the African Arabs use instead of the other.

Rem. *e*. Tèśdīd, in combination with ـَـ, ـِـ, ـُـ, ـً, is placed between the consonants and these vowel-marks, as may be seen from the above examples. In combination with ـْـ we sometimes find ـّـْ

instead of ـِّـ; and the African Arabs constantly write ـٍّـ, ـٌّـ, ـٍّـ, for ـٍّـ, ـٌّـ, ـٍّـ.

12. Tèśdīd is either *necessary* or *euphonic.*

13. The *necessary tèśdīd,* which always follows a vowel, whether short (as in عَلَّقَ) or long (as in مَادَّةٌ), indicates a doubling upon which the signification of the word depends. Thus أَمَرَ (*àmara*) means *he commanded;* أَمَّرَ (*àmmara*), *he appointed some one commander;* مُرٌّ (*murrun*) is *bitter,* but a word مُرٌ (*murun*) does not exist in the language.

Rem. The Arabs do not readily tolerate a syllable containing a long vowel and terminating in a consonant. Consequently *tèśdīd necessarium* scarcely ever follows the long vowels و and ي, though it is sometimes found after ا, as in مَارٌّ, يَكْتُبَانِّ (see §. 25).

14. The *euphonic tèśdīd* always follows a vowelless consonant, which, though expressed in writing, is, to avoid harshness of sound, passed over in pronunciation and assimilated to a following consonant. It is used:

1) With the letters ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, ن, (dentals, sibilants, and liquids,) after the article أَلْ; e. g. اَلتَّمْرُ *ĕt-tamru;* اَلرَّحْمٰنُ *ăr-raḥmānu;* اَلشَّمْسُ *ĕś-śèmsu;* اَلظُّلْمُ *ăẓẓolmu;* اَللَّيْلُ *ĕl-lèilu.*

Rem. These letters are called اَلْحُرُوفُ اَلشَّمْسِيَّةُ, *the solar letters,* because the word شَمْسٌ, *sun,* happens to begin with one of them; and the other letters of the alphabet اَلْحُرُوفُ اَلْقَمَرِيَّةُ, *the lunar letters,* because the word قَمَرٌ, *moon,* commences with one of them.

2) With the letters ر, ل, م, و, ى (لَوْمِيرُ), after *n* with ġèzm, e. g. مِن رَّبِّهِ *mir rabbihi*, مِن لَّيْلٍ, أَن يَّقْتُلَ; and after the nunation, e. g. كِتَابٌ مُّبِينٌ *kitābum mubīnun*, for *kitābun mubīnun*. The *n* of the words مِنْ, عَنْ, أَنْ, is often not written when they are combined with مَا, مَنْ, لَا; e. g. مِمَّنْ for مِنمَّنْ or مِن مَّنْ, عَمَّا for عَن مَّا, أَلَّا for أَن لَّا.

Rem. أَن لَّا is equally common with أَلَّا, but عَمَّنْ, مِمَّنْ, عَمَّا, مِمَّا, are hardly ever written separately; مَن لَّا, on the contrary, always.

3) With the letter ت after ت, ث, د, ذ, ض, ط, ظ (dentals), in certain parts of the verb; e. g. لَبِتُّ *lèbittu* for لَبِثْتُ *lèbiṯtu*; أَرَتَّ *'aratta* for أَرَدْتَ *àradta*; أَخَتِّ *àḫatti* for أَخَذْتِ *àḫaḏti*; بَسَطْتُّمْ *basattum* for بَسَطْتُمْ *basaṯtum*. This third kind of assimilation is, however, by no means universally acknowledged, and many grammarians reject it altogether, because the absorption of a strong radical consonant, such as ط, by a weaker servile letter, like ت, is an unnatural mutilation of an essential part of the word.

3. Hèmza or Nèbra.

15. Ĕlif, when it is not a mere letter of prolongation, but a consonant, pronounced like the *spiritus lenis*, is distinguished by the mark ء *hèmza* (هَمْز or هَمْزَة, *prick*, see §. 4 rem.), which is also sometimes called *nèbra*

(نَبْرَةٌ, *elevation*); e. g. أَسَدٌ, سَأَلَ, رَأْسٌ, قَرَأَ, اِقْرَأْ, إِقْلِيدٌ, خَطَأٌ, أُمَمٌ, خَطَإٍ.

Rem. *a.* In cases where an *ĕlif conjunctionis* (see §. 19, 1, 2, 3, and rem. *c*, *d*) at the beginning of a word receives its own vowel, the Arabs omit the hèmza and write merely the vowel; e. g. اَلْحَمْدُ لِلّٰهِ, *Praise be to God!* اِقْرَأْ, اِبْنٌ, اُقْتُلْ.

Rèm. *b.* ـ is probably a small ع, and indicates that the *ĕlif* is to be pronounced almost as *ain*. In African Mss. it is sometimes actually written ـع; e. g. اِذْ, أَخْلُقُ.

Rem. c. Hèmza is written between the ا and the vowel that accompanies it, or the gèzma (see the examples given above); but we often find خَاسِئِينَ for خَاسِيِينَ, سَئِرَ for سَيِرَ (see §. 16), and occasionally خَطَأٌ for خَطَإٍ, and the like.

Rem. *d.* The effect of the hèmza is most sensible to a European ear at the commencement of a syllable in the middle of a word, preceded by a shut syllable; e. g. مَسْأَلَةٌ, *mas-ălatun* (not *ma-salatun*); اَلْقُرْآنُ, *ĕl-kor-'ānu* (not *ĕl-ko-rānu*).

16. ى and و take hèmza, when they stand in place of an *ĕlif hèmzatum* (in which case the two points of the letter ى are commonly omitted); e. g. جِئْتُ for جِأْتُ, خَاسِئِينَ for خَاسِيِينَ, بُوس for بُؤْس, رووس for رُؤُوس.

17. Hèmza alone (ء) is written instead of أَ, إِ, ئَ, ؤَ, in the following cases.

1) Always at the end of a word, after a letter of prolongation or a consonant with gèzma, e. g. جَآءَ, *gāà*; جِىءَ, *gī'à*; سُوءَ, *sūun*; ضَوْءَ, قَيْءَ, ظِمْءَ, or more commonly ظِمْأً (see §. 8 rem. *a*); and in the middle of a

word after an *ĕlif productionis*, provided the hèmza has the vowel fètha, as يَتَسَآءَلُونَ, أَعْدَآءَكُمْ (but for أَعْدَآءَكُمْ and أَعْدَآءَكُمْ the Arabs usually write أَعْدَآئِكُمْ and أَعْدَآؤُكُمْ).

Rem. Accusatives like شَيْـًٔا and ظِمْـًٔا are often written, though contrary to rule, شَيْئًا, ظِمْأً.

2) Frequently in the middle of words, after the letters of prolongation و and ى, or after a consonant with ġèzma, e. g. مَقْرُوءَةٌ for مَقْرُوۥةٌ, مُوءِبَاتٌ for مُوۥِبَاتٌ, تَوْءَمٌ for تَوْۥَمٌ, يَسْـَٔلُ for يَسْۥَلُ; and also after kèsra and damma before the ي and و of prolongation, e. g. خَاطِـِّينَ for خَاطِـِّيْنَ, رُءُوسٌ for رُۥُوسٌ. Hèmza between *īă, ūă, ăī, ĭī, ăū* and *ŭū;* is however more frequently, though improperly, placed over the letter of prolongation itself; e. g. مَقْرُوءَةٌ for مَقْرُوۥةٌ, خَطِئَةٌ for خَطِيـَٔةٌ or خَطِيَّةٌ, رُءُوسٌ for رُۥُوسٌ or رُوسٌ, which words must always be pronounced *maḳrūàtun, ḫaṭīàtun, rŭŭsun.*

Rem. After a consonant with ġèzma, which is connected with a following letter, hèmza and its vowel are placed above the connecting line; as أَسْـَٔلُ.

General Rem. أ, ئ, ؤ, are often called simply *hèmza,* instead of *ĕlif, yā, wāw hèmzatum,* because their whole power lies in the hèmza.

4. Wasla.

18. When the vowels with hèmza (أَ إِ أُ), at the commencement of a word, are absorbed by the final vowel of the preceding word, the elision of the spiritus lenis is marked

by the sign ـّ, written over the ĕlif, and called وَصْلٌ, or وَصْلَةٌ or صِلَةٌ (see §. 4 rem.), i. e. *union;* e. g. عَبْدُ ٱلْمَلِكِ *ăbdu 'l-mèliki* for عَبْدُ ٱلْمَلِكِ *ăbdu ĕl-mèliki;* رَأَيْتُ ٱبْنَكَ *raĕitu 'bnaka* for رَأَيْتُ إِبْنَكَ *raĕitu 'ibnaka.*

Rem. *a.* ـّ seems to be an abbreviation of the ص in وَصْلٌ or صِلَةٌ.

Rem. *b.* Though we have written in the above examples ٱلْمَلِكِ and إِبْنَكَ, yet the student must not forget that the more correct orthography is اَلْمَلِكِ and اِبْنَكَ. See §. 15 rem. *a* and §. 19 rem. *c.*

19. This elision takes place in the following cases.

1) With the ٱ of the article اَلْ; as أَبُو ٱلْوَزِيرِ for أَبُو اَلْوَزِيرِ, *the father of the wèzīr.*

2) With the إ and أُ of the Imperatives of the first form of the regular verb; as قَالَ ٱسْمَعْ for قَالَ اِسْمَعْ, *he said, listen;* قَالَ ٱقْتُلْ for قَالَ اُقْتُلْ, *he said, kill.*

3) With the إ of the Perfect Active, Imperative, and Nomen actionis of the seventh and all the following forms of the verb (see §. 35), and the أُ of the Perfect Passive in the same forms; e. g. هُوَ ٱنْهَزَمَ for هُوَ اِنْهَزَمَ, *he was put to flight;* وَٱسْتُعْمِلَ for وَاُسْتُعْمِلَ, *and it was employed;* ٱلِٱقْتِدَارُ *the being able* (to do something); إِلَى ٱلِٱنْقِرَاضِ *till the downfall* or *extinction.*

4) With the إ of the following eight nouns:

اِبْنٌ and اِبْنٌ or اِبْنَمٌ *a son.* اِسْتٌ *the anus.*

اِبْنَةٌ *a daughter.*	اِسْمٌ *a name.*
اِثْنَانِ *two* (masc.).	اِمْرُؤٌ or اِمْرَؤٌ *a man.*
اِثْنَتَانِ *two* (fem.).	اِمْرَأَةٌ *a woman.*

Rem. *a.* The hèmza of أَيْمُنٌ, *oaths*, is also elided after the asseverative particle لَ, and occasionally after the prepositions مَعْ and مِنْ (which then take fètha instead of ġèzma), as لَأَيْمُنُ ٱللّٰهِ *by God* (lit. *by the oaths of God*), for which we may also write لَيْمُنُ ٱللّٰهِ, omitting the ا altogether.

Rem. *b.* In the above words and forms, the vowel with hèmza is in part original, but has been weakened through constant use (as in the article, and in أَيْمُنٌ after لَ); in part merely prosthetic, that is to say, prefixed for the sake of euphony to words beginning with a vowelless consonant, and consequently it vanishes as soon as a vowel precedes it, because it is then no longer necessary.

Rem. *c.* It is naturally an absurd error to write آ at the beginning of a sentence instead of ألف with hèmza, as آلْحَمْدُ لِلّٰهِ instead of أَلْحَمْدُ لِلّٰهِ. The Arabs themselves never do so, but, to indicate that the ألف is an *ألف conjunctionis* (see rem. *e*), they omit the hèmza and express only its accompanying vowel, as اَلْحَمْدُ لِلّٰهِ. See §. 15 rem. *a* and §. 18 rem. *b*.

Rem. *d.* In more modern Arabic the elision of the *ألف conjunctionis* (see rem. *c*) is neglected, especially after the article; as بَعْدَ إِنْقِرَاضِهِمْ, بِئْسَ ٱلْإِسْمُ, إِلَى ٱلْإِنْقِرَاضِ, اَلْإِقْتِدَارُ, حَسْبَ إِقْتِضَاءِ ٱلْحَالِ.

Rem. *e.* The ألف which takes wasla is called أَلِفُ ٱلْوَصْلِ or هَمْزَةُ ٱلْوَصْلِ (see §. 17, 2. general rem.), *ألف* or *hèmza con-*

junctionis, the connective ʾelif; the opposite being أَلِفُ ٱلْقَطْعِ, *ʾelif sejunctionis* or *separationis*, the disjunctive ʾelif.

20. The ʾelif conjunctionis may be preceded either by a short vowel, a long vowel, a diphthong, or a consonant with ġèzma. To these different cases the following rules apply.

1) A short vowel simply absorbs the ʾèlif conjunctionis with its vowel; see §. 19, 2 and 3.

2) A long vowel is shortened in pronunciation, according to the rule laid down in §. 25; e. g. فِي ٱلنَّاسِ *fĭ ʾn-nāsi, among men;* أَبُو ٱلْوَزِيرِ *ăbŭ ʾl-wèzīri, the father of the wèzīr*, for *fī* and *ăbū*. This abbreviation of the naturally long vowel is retained even when the *lām* of the article no longer closes the syllable containing that vowel, but begins the next syllable, in consequence of the elision of a following ʾèlif (either according to §. 19 or by poetic license). Hence فِي ٱلِٱبْتِدَآءِ, *in the beginning*, is pronounced as if written فِلِبْتِدَآءِ; فِي ٱلْأَرْضِ (for ٱلْأَرْضِ), *upon the earth*, as فِلَرْضِ; ذُو ٱلْإِعْلَالِ (for ٱلْإِعْلَالِ), *subject to change* (*a weak letter*), as ذُلِعْلَالِ. In the first of these examples the ا is an ʾèlif conjunctionis; in the other two it is an ʾelif separationis, but has been changed for the sake of the metre into an ʾelif conjunct. The suffixes of the 1. pers. sing., ـِي and نِي, may assume before the article the older forms ـِيَ and نِيَ; e. g. نِعْمَتِيَ ٱلَّتِي *my grace which*, اِهْدِنِيَ ٱلصِّرَاطَ

guide me on the way, instead of نِعْمَتِي ٱلَّتِي and اِهْدِنِي ٱلصِّرَاطَ, which latter forms are equally admissible.

3) A diphthong is resolved into two simple vowels, according to the law stated in §. 25, viz. *ai* into *ăï*, and *au* into *ăü*; as فِي عَيْنَيِ ٱلْمَلِكِ *fī ainăï 'l-mèliki, in the eyes of the king,* for فِي عَيْنَيْ اَلْمَلِكِ; مُصْطَفَوُ ٱللّٰهِ *muṣṭafăü 'llāhi, the elect of God,* for مُصْطَفَوْ اَللّٰهِ. The silent ĕlif (§. 7 rem. *a*) does not prevent the resolution of the diphthong, as رَمَوُا ٱلْحِجَارَةَ *ramăü 'l-ḥigārata, they threw the stones.* But أَوْ and لَوْ take *kèsra,* as أَوِ ٱسْمُهُ *or his name;* لَوِ ٱسْتَقْبَلَ *if he went to meet.*

4) A consonant with ġèzma either takes its original vowel, if it had one; or assumes that which belongs to the ĕlif conjunct.; or adopts the lightest of the three vowels, which in its nature approaches nearest to the ġèzma, viz. kèsra. Hence the pronouns of the 2d and 3d pers. plur. masc., أَنْتُمْ *you,* and هُمْ *they,* the pronominal suffixes of the same pronouns, كُمْ *your, you* (accus.), and هُمْ *their, them,* and the verbal termination of the 2d p. pl. masc. Perf. تُمْ, take *ḍamma* (in which they originally ended); as أَنْتُمُ ٱلْكَاذِبُونَ *you are the liars;* لَعَنَهُمُ ٱللّٰهُ *may God curse them!* رَأَيْتُمُ ٱلرَّجُلَ *you have seen the man.* The same is the case with مُذْ *since, from which time forth,* because it is contracted for مُنْذُ. The prepositions مَعْ *with,* and مِنْ *from,* and the interrogative pronoun مَنْ *who?* take *fètḥa* before the article,

but in all other cases *kèsra;* as مَعَ ٱلرَّجُلِ, مَنَ ٱلَّذِى, مِنِ ٱبْنِهِ. All other words ending in a consonant with ġèzma take *kèsra;* viz. nouns having the tènwīn, as مُحَمَّدٌ ٱلنَّبِىُّ *Moḥammèduni 'n-nèbiyyu;* verbal forms like اِجْلِسْ, تَكْتُبْ, قَتَلَتْ, as قَتَلَتِ ٱلرُّومُ *ḳatalati 'r-Rūmu;* and particles, such as إِنْ, بَلْ, قَدْ, هَلْ, لٰكِنْ, etc.

Rem. In certain cases where هُمْ becomes هِمْ (see §. 185 rem. *b*) the waṣl may be made either with ḍamma or kèsra, هِمُ or هِمِ.

21. ٱ is altogether omitted in the following cases.

1) In the solemn introductory formula بِسْمِ ٱللّٰهِ, for بِٱسْمِ ٱللّٰهِ, *in the name of God.* As a compensation for the omission of the ا, the copyists of Mss. are accustomed to prolong the upward stroke of the letter ب, thus: بسم.

2) In the word اِبْنٌ, *son,* in a genealogical series, that is to say, when the name of the son precedes, and that of his father or mother follows in the genitive; provided always that the said series, as a whole, forms part either of the subject or the predicate of a sentence. For example, زَيْدُ بْنُ إِبْرٰهِيمَ *Zèid the son of 'Ibrāhīm;* عِيسَى بْنُ مَرْيَمَ *Jesus the son of Mary;* ضَرَبَ زَيْدُ بْنُ خٰلِدٍ سَعْدَ بْنَ عَوْفِ بْنِ عَبْدِ ٱللّٰهِ *Zèid, the son of Ḫālid, struck Sa'd, the son of 'Auf, the son of 'Abdu 'llāh.* But if the second noun be not in apposition to the first, but form part of the predicate, so that the two

together make a complete sentence, then the أ is retained; as عُمَرُ ٱبْنُ ٱلْخَطَّابِ, *'Omar (is) the son of 'el-Ḫaṭṭāb.*

Rem. Even in the first case the أ of ٱبْنٌ is retained, if that word happens to stand at the beginning of a line.

3) In the article ٱلْ, when it is preceded:

a) by the preposition لِ *to,* as لِلرَّجُلِ *to the man,* for لِٱلرَّجُلِ. If the first letter of the noun be ل, then the ل of the article is also omitted, as لِلَّيْلَةِ *to the night,* for لِلَّلَّيْلَةِ, and that for لِٱلَّلَّيْلَةِ.

b) by the affirmative particle لَ *truly, verily,* as لَلْحَقُّ, for لَٱلْحَقُّ.

4) In nouns, verbs, and the article ٱلْ, when preceded by the interrogative particle أَ; as أَبْنُكَ, for أَٱبْنُكَ *is thy son —?* أَنْكَسَرَتْ, for أَٱنْكَسَرَتْ *is it* (fem.) *broken?* أَلْمَآءِ, for أَٱلْمَآءِ *is the water —?* The ĕlif of the article may however be retained, so that أَلْمَآءِ with the interrogative أَ is often written أَٱلْمَآءِ.

5. Mèdda or Maṭṭa.

22. When ĕlif with hèmza and a simple vowel or tènwīn (أَ, إٍ, etc.) is preceded by an ĕlif of prolongation (ـَا), then a mere hèmza is written instead of the former, and the sign of prolongation, ـّ *mèdda* or *maṭṭa* (مَدّ, مَدَّةٌ or مَطَّةٌ, i. e. *lengthening, extension*), placed over the latter; e. g. سَمَآءٌ *sema'un,* جَآءَ *ǧā'a,* يَتَسَآءَلُونَ *yatasā'alūna,* for سَمَاأٌ, جَاأَ, يَتَسَاأَلُونَ.

23. When, at the beginning of a syllable, an ĕlif with hèmza and fètha (أَ) is followed by an ĕlif of prolongation or an ĕlif with hèmza and gèzma (أُ), then the two are commonly represented in writing by a single ĕlif with mèdda; e. g. إِسْآدٌ for إِسْأَادٌ, آكِلُونَ for أَاكِلُونَ, آمَنَّا for أَأَمَنَّا. In this case it is not usual to write either hèmza, or the vowel, along with the mèdda.

Rem. *a.* آ is called اَلْأَلِفُ اَلْمَمْدُودَةُ, *the lengthened* or *long ĕlif*, in opposition to اَلْأَلِفُ اَلْمَقْصُورَةُ, *the abbreviated* or *short ĕlif* (§. 7 rem. *b*).

Rem. *b.* Not unfrequently, a long ĕlif at the beginning of a word is written with hèmza and a perpendicular fètha, instead of with mèdda (see §. 6 rem.); e. g. أَمَنَّا instead of آمَنَّا.

Rem. *c.* Mèdda is also occasionally placed over the other letters of prolongation, و and ى, when followed by an ĕlif hèmzatum, and in this case too only the hèmza is written; as يَسُوٓءُ, يَجِيٓءُ.

Rem. *d.* The mark ـٓـ, written over abbreviations of words, has nothing in common with mèdda but the form. So عَمٓ for عَلَيْهِ اَلسَّلَامُ *peace be upon him!* رَضٓ for رَضِيَ اَللّٰهُ عَنْهُ *may God be gracious to him!* رَحٓ for رَحِمَهُ اَللّٰهُ *may God have mercy upon him!* صَلعم for صَلَّى اَللّٰهُ عَلَيْهِ وَسَلَّمَ *God bless him and grant him peace!* حَيْنَئِذٍ for حَٓ *then;* وَحِينَئِذٍ and وَحٓ for فَحِينَئِذٍ and فَحٓ; مَمْنُوعٌ or مُمْتَنِعٌ for مَمٓ *impossible;* اَلظَّاهِرُ and ظَاهِرٌ for اَلظٓ and ظَٓ *evident, what is evident;* اَلْمُحَالُ and مُحَالٌ for اَلْمٓحٓ and مٓحٓ *absurd, what is absurd;*

and المطـ for مَطْلُوبٌ and اَلْمَطْلُوبُ *sought, what is sought,* جـ for جَمْعٌ *plural,* ثنا for حَدَّثَنَا *he narrated to us,* نا or انا for أَخْبَرَنَا *he told us.* Frequently however there is no sign over abbreviations.

IV. The Syllable.

24. The vowel of a syllable that terminates in a vowel, which we call an open or simple syllable, may be either long or short; as قَالَ *ḳā-lă.*

25. The vowel of a syllable that terminates in a consonant, which we call a shut or compound syllable, is almost always short; as قُلْ *ḳŭl,* not قُولْ (Heb. קוֹל). Only in pause, where the final short vowels are suppressed, does the ancient Arabic admit of such syllables as *īn, ūn, ān,* etc.

Rem. Before a double consonant *ā* is however not infrequent (see §. 13 rem.).

26. A syllable cannot begin with two consonants, the first of which is destitute of a vowel, as *sf* or *bl.* Foreign words, that commence with a syllable of this sort, on passing into the Arabic language, receive an additional vowel either before or after the first consonant; as إِسْفُنْجٌ, *σπόγγος,* بَلِنْيَاسُ *Plinius,* اَلْإِفْرَنْجُ *the Franks* (*Europeans*).

27. A syllable cannot end in two consonants, which are not either separated or followed by a vowel (except in pause).

V. The Accent.

28. The last syllable of a word consisting of two or more syllables never has the accent.

29. The penult takes the accent when it is long by nature, i. e. is an open syllable containing a long vowel; as قَالَ *ḳâ-la*, يَقُولُ *ya-ḳû-lu*, قَانُونٌ *ḳā-nû-mun*, مُؤْمِنِينَ *mu'-mi-nī-na*, كَاتِبَاتٌ *kā-ti-bā-tun*.

30. The penult has likewise the accent when it is a shut syllable and consequently long by position; as قَلْبٌ *ḳál-bun*, ذِئْبٌ *di'-bun*, بُرْءٌ *bur-'un*, فِرِنْدٌ *fi-rin-dun*, يَقُولَنَّ *ya-kū-lán-na*.

31. When the penult is short, the accent falls upon the antepenult; as كَتَبَ *ká-ta-ba*, قَانُونُهُ *ḳā-nû-nu-hu*, مَسْـَٔلَةٌ *mas-'á-la-tun*.

VI. The Numbers.

32. To express numbers the Arabs use sometimes the letters of the alphabet, at other times peculiar signs. In the former case, the numerical value of the letters accords with the more ancient order of the Hebrew and Aramaic alphabets (see §. 1). They are written from right to left, and usually distinguished from the surrounding words by a stroke placed over them, as غضنح, 1858. This arrangement of the alphabet is called the *'Abuǵèd*, and is contained in the barbarous words:

أَبْجَدٍ هَوَزٍ حُطِيَ كَلَمُنَ سَعْفَصْ قُرِشَتْ ثَخُذْ ضَظُغْ

or, as usual in North Africa:

أَبْجَدٍ هَوَزٍ حُطِيَ كَلَمُنَ صَعْفَضْ قُرِسَتْ ثَخُذْ ظَغُشْ.

The special numerical figures, ten in number, have been adopted by the Arabs from the Indians, and are therefore called اَلرَّقْمُ اَلْهِنْدِيُّ, *the Indian ciphers.* They are the same that we Europeans make use of, calling them *Arabian,* because we took them from the Arabs. Their form however differs considerably from that which our ciphers have now assumed, as the following table shows.

Indian:	١	٢	٣	٤	٥	٦	٧	٨	٩	٠
Arabic:	١	٢	٣	٤	٥ or ۵	٦	٧	٨	٩	٠
Europ.:	1	2	3	4	5	6	7	8	9	0

They are compounded in exactly the same way as our numerals; e. g. ١٨٥٨, 1858.

PART SECOND.

Etymology or the Parts of Speech.

I. The Verb.

A. General View.

1. The Forms of the Triliteral Verb.

33. The great majority of Arabic verbs are triliteral, that is to say, contain three radical letters, though quadriliterals are by no means rare.

34. From the first or ground-form of the triliteral and quadriliteral verbs are derived in different ways several other forms, which express various modifications of the idea conveyed by the first.

35. The derived forms of the triliteral verb are fifteen in number, but the learner may pass over the last four, because (with the exception of the twelfth) they are of very rare occurrence.

I. فَعَلَ	VI. تَفَاعَلَ	XI. اِفْعَالَّ
II. فَعَّلَ	VII. اِنْفَعَلَ	XII. اِفْعَوْعَلَ
III. فَاعَلَ	VIII. اِفْتَعَلَ	XIII. اِفْعَوَّلَ
IV. أَفْعَلَ	IX. اِفْعَلَّ	XIV. اِفْعَنْلَلَ
V. تَفَعَّلَ	X. اِسْتَفْعَلَ	XV. اِفْعَنْلَى

Rem. *a.* The 3. pers. sing. masc. Perf., being the simplest form of the verb, is commonly used as the paradigm, but for shortness' sake we always render it into English by the infinitive; قَتَلَ *to kill,* instead of *he has killed.*

Rem. *b.* The Arab grammarians use the verb فَعَلَ (פָּעַל) as paradigm, whence the first radical of the triliteral verb is called by them اَلْفَآءُ *the fā,* the second اَلْعَيْنُ *the ʿain,* and the third اَللَّامُ *the lām.*

Rem. *c.* As the above order and numbering of the conjugations are those adopted in all the European Lexicons, the learner should note them carefully.

36. The *first* or ground-form is generally transitive or intransitive in signification, according to the vowel which accompanies its second radical.

37. The vowel of the second radical is *a* in most of the transitive, and not a few of the intransitive verbs; e. g. كَتَبَ *to write,* قَتَلَ *to kill,* وَهَبَ *to give,* شَأَمَ *to be unlucky,* رَشَدَ *to go the right way,* جَلَسَ *to sit.*

38. The vowel *i* in the same position has generally an intransitive signification, *u* invariably so. The distinction between them is, that *i* indicates a temporary state or condition, or a merely accidental quality in persons or things; whilst *u* indicates a permanent state, or a naturally inherent quality. E. g. فَرِحَ *to be glad,* حَزِنَ *to be sorry,* عَمِيَ *to be blind,* but حَسُنَ *to be beautiful;* قَبُحَ *to be ugly,* ثَقُلَ *to be heavy.*

Rem. Many verbs of the form فَعِلَ are transitive according to our way of thinking, and therefore govern the accusative; e. g.

عَلِمَ *to know* (scire), حَسِبَ *to think*, رَحِمَ *to pity* or *have mercy upon*, سَمِعَ *to hear*.

General Rem. The same three forms occur in Hebrew and Aramaic (Chaldee and Syriac), though the distinction is in these languages no longer so clearly marked. Examples of verbs in *i* and *u* are: יָבֵשׁ, יָבֵשׁ, *to be dry*, = يَبِسَ; מָלֵא *to be full*, = مَلِئَ; שָׁכֹל *to be bereaved*, = ثَكِلَ; דָּמַךְ, יָשֵׁן, *to sleep*; etc. See Gesenius' Heb. Gr. §. 43, Cowper's Syr. Gr. §. 78.

39. The *second* form (فَعَّلَ) is formed from the first (فَعَلَ) by doubling the second radical.

40. The signification agrees with the form in respect of being intensive or extensive. Originally it implies that an act is done with *great violence* (intensive), or during a *long time* (temporally extensive), or to a *number* of persons (numerically extensive), or *repeatedly* (iterative or frequentative). E. g. ضَرَبَ *to beat*, ضَرَّبَ *to beat violently*; كَسَرَ *to break*, كَسَّرَ *to break in pieces*; قَطَعَ *to cut*, قَطَّعَ *to cut in pieces*; فَرَقَ *to separate*, فَرَّقَ *to disperse*; قَتَلَ *to kill*, قَتَّلَ *to massacre*.

41. From this original intensive meaning arose the more usual *causative* or *factitive* signification. Verbs that are *intransitive* in the first form become *transitive* in the second; as فَرِحَ *to be glad*, فَرَّحَ *to gladden*; ضَعُفَ *to be weak*, ضَعَّفَ *to weaken*. Those that are *transitive* in the first become *doubly transitive* or *causative* in the second; as عَلِمَ *to know*, عَلَّمَ *to*

teach; كَتَبَ *to write,* كَتَّبَ *to teach to write;* حَمَلَ *to carry,* حَمَّلَ *to make carry.*

Rem. *a.* The causative or factitive signification is common to the second and fourth forms, the apparent difference being that it is original in the latter, but derived in the former.

Rem. *b.* The second form is often rather *declarative* or *estimative* than factitive in the strict sense of the term; as كَذَبَ *to lie,* كَذَّبَ *to think* or *call one a liar;* صَدَقَ *to tell the truth,* صَدَّقَ *to think that one tells the truth, to believe him.*

Rem. *c.* The second form is frequently *denominative,* and expresses with various modifications the *making* or *doing of,* or *being occupied with,* the thing expressed by the noun from which it is derived. E. g. جَيَّشَ *to collect an army* (جَيْشٌ), رَخَّمَ *to pave with marble* (رُخَامٌ), مَرَّضَ *to nurse the sick* (مَرِيضٌ), قَرَّدَ *to clean an animal of ticks* (قُرَادٌ), قَذَّى *to take a mote* (قَذًى) *out of the eye.* Compare in Hebrew דִּשֵּׁן, זִנֵּב, יִלֵּד, סִכֵּל, etc. Gesenius' Heb. Gr. §. 51, 2.

General Rem. فَعَّلَ corresponds in form, as well as in signification, to the Heb. קִטֵּל and Aram. קַטֵּל, ܩܛܸܠ. See Gesenius' Heb. Gr. §. 51. — קִטֵּל is weakened from קַטֵּל,*) as may be deduced, independently of the Arabic and Aramaic, on the one hand, from the Imperat. קַטֵּל and Imperf. יְקַטֵּל, and, on the other hand, from the form of the 3. pers. sing. Perf., not only in verbs ל *guttural* (as שִׁלַּח, בִּלַּע), but in such words as גִּדֵּל, יִסַּד, אִבַּד, and in the whole class לִיתִ, as גִּלָּה (for גִּלְלִי). The 2. pers. sing. Perf. has always ـــ, קִטַּלְתָּ.

*) With ـــ for ـــ in the toneless shut syllable, as in שִׁבְעָה = שִׁבְעָה, שְׁבֻעָה, דִּמְעָה = דִּמְעָה, דִּמְעָה, קִרְיָה = קִרְיָה, קִרְיָה, יְלִדְתִּיךָ from יָלַדְתִּי, שְׁאִלְתִּיו from שָׁאַלְתִּי, יִרְשְׁתֶּם for יְרִשְׁתֶּם.

42. The *third* form (فَاعَلَ) is formed from the first (فَعَلَ) by lengthening the vowel-sound *ă* after the first radical, as is indicated by the *ʾelif productionis*.

43. It modifies the signification of the ground-form in the following ways.

1) When فَعَلَ denotes an act that immediately affects an object (direct object or accusative), فَاعَلَ expresses *the effort* or *attempt to perform that act upon the object*, in which case the idea of *reciprocity* is added when the effort is necessarily or accidentally a mutual one. E. g. قَتَلَهُ *he killed him*, قَاتَلَهُ *he (tried to kill him* or) *fought with him*; غَلَبَهُ *he overcame him*, غَالَبَهُ *he tried to overcome him*; سَبَقَهُ *he outran him*, سَابَقَهُ *he (tried to outrun him*, i. e.) *ran a race with him*; شَرَفَهُ *he surpassed him in rank*, شَارَفَهُ *he strove to do so*; فَخَرَهُ *he surpassed him in glory*, فَاخَرَهُ *he strove to do so*, — *he vied with him in rank and glory*.

2) When the first or fourth form denotes an act, the relation of which to an object is expressed by means of a preposition (indirect object), the third form *converts that indirect object into the immediate* or *direct object of the act* (accusative). The idea of *reciprocity* is here, as in the former case, more or less distinctly implied. E. g. كَتَبَ إِلَى ٱلْمَلِكِ *he wrote (a letter) to the king*, كَاتَبَ ٱلْمَلِكَ *he wrote to the king, corresponded with him*; قَالَ لَهُ *he said to him (something)*, قَاوَلَهُ *he conversed with him*; أَرْسَلَ إِلَى ٱلسُّلْطَانِ *he*

sent (a message) to the sultan, رَاسَلَ ٱلسُّلْطَانَ *do.:* جَلَسَ عِنْدَ أَمِيرِ ٱلْمُؤْمِنِينَ *he sat beside the Commander of the Faithful,* جَالَسَ أَمِيرَ ٱلْمُؤْمِنِينَ *do.;* وَقَعَ بِهِ *he fell upon him, attacked him,* وَاقَعَهُ *do.*

3) When فَعَلَ denotes a quality or state, فَاعَلَ indicates *that one person makes use of that quality towards another and affects him thereby,* or *brings him into that state.* E. g. خَشُنَ *to be rough* or *harsh,* خَاشَنَهُ *he treated him harshly;* حَسُنَ *to be good* or *kind,* حَاسَنَهُ *he treated him kindly;* نَعَمَ or نَعِمَ *to lead a comfortable life,* نَاعَمَهُ *he procured him the means of doing so.*

General Rem. فَاعَلَ corresponds in form and signification to the Heb. קָטַל (Arab. *ā* = Heb. *o*, of which we shall see many other examples). See Gesenius' Heb. Gr. §. 54.

44. The *fourth* form (أَفْعَلَ) is formed by prefixing to the root the syllable أَ, in consequence of which the first radical loses its vowel.

45. Its signification is *factitive* or *causative.* If the verb is intransitive in the first form, it becomes transitive in the fourth; if transitive in the first, it becomes doubly transitive in the fourth. E. g. جَرَى *to run,* أَجْرَى *to make run;* جَلَسَ *to sit down,* أَجْلَسَ *to bid one sit down;* أَكَلَ ٱلْخُبْزَ *he eat bread,* آكَلَهُ ٱلْخُبْزَ *he gave him bread to eat;* رَأَى ٱلشَّيْءَ *he saw the thing,* أَرَاهُ ٱلشَّيْءَ *he shewed him the thing.*

Rem. *a.* When both the second and fourth forms of a verb are causative (§. 41 rem. *a.*), they have in some cases different

significations, in others the same. E. g. عَلِمَ *to know*, عَلَّمَ *to teach*, أَعْلَمَ *to inform one of a thing*; نَجَا *to escape*, نَجَّى and أَنْجَى, *to set at liberty.*

Rem. *b.* Not a few verbs are apparently intransitive in the fourth form, 1) partly because the object has been in the course of time omitted for the sake of brevity, and 2) partly because the Arabs often regard as an *act* that which we view as a *state*. Examples of the first case are: أَقْبَلَ *he went forward, advanced,* lit. *moved forward* وَجْهَهُ *his face,* or نَفْسَهُ *his soul,* i. e. *himself;* أَقْدَمَ *he went on boldly,* lit. *moved forward boldly* نَفْسَهُ *himself;* أَبْلَغَ *he was eloquent,* lit. *made effective* كَلَامَهُ *his speech.* Of the second: أَسْبَعَ *to abound in lions,* أَجْمَلَ *to abound in camels,* lit. *to produce* or *nourish them;* أَسَنَّ *to be old,* lit. *to produce* or *get teeth;* أَقَامَ *to dwell* or *remain anywhere,* lit. *to make a place for standing in;* أَمْكَنَ (*the thing*) *was possible,* lit. *it put one in a position* (مَكَانٌ *place*) *to do it.*

Rem. *c.* Many of the forms thus used are *denominative*, especially those which indicate movement towards a place, the entering upon a period of time, or an act or state taking place or subsisting during that time. E. g. أَشْأَمَ *to go to Syria* (اَلشَّأْمُ), أَيْمَنَ *to go to Yemen* (اَلْيَمَنُ), أَعْرَقَ *to go to 'Irāk* (اَلْعِرَاقُ), أَتْهَمَ *to go to Tihāma* (تِهَامَةُ)*), أَصْبَحَ and أَمْسَى, *to enter upon the time of morning* (اَلصَّبَاحُ) or *evening* (اَلْمَسَاءُ), *to be* or *do something in the morning* or *evening.* Among this class might also be reckoned the verbs أَقْبَلَ and أَقْدَمَ, which we explained other-

*) Compare the German phrase „nach einer Stadt machen", and our own „to make for a place."

wise in rem. *b.*; viz. أَقْبَلَ *he went towards what lay opposite* or *in front* (اَلْقُبْلُ), and أَقْدَمَ *he went towards the front* (اَلْقُدَّامُ):

General Rem. أَفْعَلَ corresponds in form and signification to the Heb. הִקְטִיל, Aram. אַקְטֵל, ܐܰܦܥܶܠ. See Gesenius' Heb. Gr. §. 52. — הִקְטִיל is weakened from הַקְטַל (compare §. 41, gen. rem., note), as is proved in Hebrew alone by the Imperat. הַקְטֶל the Imperf. יַקְטִיל (orig. יְהַקְטִיל), the Perf. of verbs פ"י (הוֹשִׁיב for הַוֹשִׁיב), the Perf. of verbs ל"ה (הִגְלָה for הִגְלִי), and the 2. pers. sing. Perf. הִקְטַלְתָּ. The Hebrew, it will be observed, takes ה as the prefix, instead of the Arabic and Aramaic א. Some traces of this variety are discoverable in the other dialects; as هَرَادَ for أَرَادَ *to wish*; هَرَاقَ for أَرَاقَ *to pour out* (הֵרִיק); هَاتِ *give*, for آتِ (rad. أَتَى, אָתָה, *to come*); هَيْمَنَ, ܗܰܝܡܶܢ, = הֶאֱמִין *to believe*.

46. The *fifth* form (تَفَعَّلَ) is formed from the second (فَعَّلَ) by prefixing the syllable تَ.

47. This form annexes to the significations of the second (§§. 40, 41, and rem. *b, c*) the *reflexive* force of the syllable تَ. In English it must often be rendered by the *passive*. E. g. تَكَسَّرَ *to be broken in pieces*, تَقَطَّعَ *to be cut in pieces*, تَضَرَّبَ *to be moved* or *agitated* (§. 40), تَخَوَّفَ *to be afraid* (خَوَّفَ *to terrify*, §. 41), تَقَلَّدَ سَيْفَهُ *he girt on his sword* (قَلَّدَهُ سَيْفًا *he girt a sword upon him* — another person, §. 41), تَكَبَّرَ *to be proud* (§. 41 rem. *b.*), تَكَنَّى *to adopt a title* or *surname* (كُنْيَةٌ), تَهَوَّدَ *to become a Jew* (يَهُودِيٌّ), تَمَجَّسَ *to become a fire-worshipper* (مَجُوسِيٌّ),

تَنَصَّرَ *to become a Christian* (نَصْرَانِيٌّ), تَنَبَّأَ *to give oneself out as a prophet* (نَبِيٌّ; §. 41 rem. *c.*).

Rem. *a.* The subject of the fifth form is sometimes the direct object (accusative), sometimes the indirect object (dative) of the act; as تَعَرَّبَ *to call oneself an Arab* (أَعْرَابِيٌّ), تَبَنَّى *to adopt as a son* (اِبْنٌ).

Rem. *b.* The idea of intensiveness may be traced even in cas s where it seems, at first sight, to have wholly disappeared, leaving the fifth form apparently identical in meaning with the eighth. Thus تَفَرَّقَ ٱلنَّاسُ and اِفْتَرَقَ ٱلنَّاسُ are both translated *the people dispersed*, but اِفْتَرَقَ expresses the mere separation, تَفَرَّقَ the separation into a great many groups or in various directions.

Rem. *c.* The idea of reflexiveness is sometimes not very prominent; e. g. تَتَبَّعَ *to pursue hotly*, viz. for one's own advantage, in order to get possession of; تَطَلَّبَ *to seek earnestly*, viz. for one's own use or profit; تَعَرَّفَ *to try to understand*, lit. to try to gain knowledge for oneself.

48. Out of the original reflexive signification arises a second, which is much more common, namely the *effective*. It differs from the passive in this, — that the *passive* indicates that a person is the object or experiences the effect of the action of *another*; whereas the *effective* implies. that an act is done to a person or a state produced in him, whether it be caused by *another* or by *himself*. E. g. عَلِمَ *to know*, عَلَّمَ *to teach*, تَعَلَّمَ *to become learned, to learn*, quite different from عُلِّمَ (passive of عَلَّمَ) *to be taught*. We can say عُلِّمَ وَلَمْ يَتَعَلَّمْ, *he was taught (received instruction), but did*

*not learn (become learned)**). Again, بَانَ *to be separate, distinct, clear;* بَيَّنَ *to make clear, explain;* تَبَيَّنَ *to appear clear* or *certain.*

General Rem. تَفَعَّلَ sometimes assumes the form اِتْفَعَّلَ (§. 111), whence we see its identity with the Heb. הִתְקַטֵּל or הִתְקַטֵּל (ה for א, as in §. 45 gen. rem.), and the Aram. אִתְקַטֵּל, اِقْتَطَلَ. See Gesenius' Heb. Gr. §. 53.

49. The *sixth* form (تَفَاعَلَ) is formed from the third (فَاعَلَ) likewise by prefixing the syllable تَ.

50. The idea of effort and attempt, which is transitive in the third form, becomes *reflexive* in the sixth; e. g. تَرَامَى *to throw oneself down at full length,* تَمَاوَتَ *to pretend to be dead,* تَعَامَى *to pretend to be blind.* Further, the possible reciprocity of the third form becomes a *necessary reciprocity,* in as much as the sixth form includes the object of the third among the subjects that exercise an influence upon one another; e. g. قَاتَلَهُ *he fought with him,* تَقَاتَلَا *the two fought with one another;* كَالَمَاهُ *the two spoke to him,* تَكَالَمُوا *they* (the three) *conversed together.*

Rem. As the reciprocal signification requires at least two subjects, the singular of the sixth form is in this case always collective; e. g. تَسَامَعَ ٱلنَّاسُ *the people heard from one another.*

*) In German, *er ward gelehrt* (or *unterrichtet*), *ward aber nicht gelehrt* (or *unterrichtet*), *lernte nicht,* where the same words have both the passive and the effective meaning. Using a Scoticism, we might say: *he was learned (= taught), but did not learn.*

General Rem. تَفَاعَلَ sometimes assumes the form اِتْفَاعَلَ (§. 111), and is consequently identical with the Heb. הִתְקַיֵּל. Gesenius' Heb. Gr. §. 54, 1.

51. The *seventh* form (اِنْفَعَلَ) is formed from the first (فَعَلَ) by prefixing a ن, before which is added a prosthetic اِ to facilitate the pronunciation (see §. 26).

Rem. For the cases in which this اِ becomes اٍ, and why, see §. 18, §. 19, 3 and rem. *b*; and as to the orthography اِ instead of اِ, §. 19 rem. *c*.

52. The seventh form has also originally a *middle* or *reflexive* signification. It must be remarked, however, 1) that the reflexive pronoun contained in it is never the indirect object (dative), to which may be added another direct object (accusative), but always the direct object itself; and 2) that it never assumes the reciprocal signification. By these two points the seventh form is distinguished from the eighth, and approaches more nearly to a passive. At the same time, the *effective* signification is often developed in it out of the reflexive. E. g. اِنْشَقَّ *to open* (of a flower), lit. *to split itself;* اِنْكَسَرَ *to break* (intrans.), *to be broken;* اِنْقَطَعَ *to be cut off, to be ended, to end;* اِنْكَشَفَ *to be uncovered, to be made manifest, to appear.*

53. Sometimes the seventh form implies that a person allows an act to be done in reference to him, or an effect to be produced upon him; e. g. اِنْهَزَمَ *to let oneself be put to flight, to flee;* اِنْقَادَ *to let oneself be led, to be docile* or *submissive;* اِنْخَدَعَ *to let oneself be deceived.*

General Rem. اِنْفَعَلَ corresponds exactly to the Heb. נִקְטַל (for נָקְטַל, as in נָסַב for נָסְבַּב, נָקוֹם for נָקְוֹם, נוֹשָׁב for נוְשָׁב), save that the Hebrew, instead of prefixing a prosthetic ʾalif (or rather ה), has followed the same principle of formation as in אֶקְטֹל, הַקְטִיל. The Arabic form appears in the Imperat. and Imperf.; הִקָּטֵל for הִנְקָטֵל = اِنْقَتِلْ, and יִקָּטֵל for יִנְקָטֵל = يَنْقَتِلُ. See Gesenius' Heb. Gr. §. 50.

54. The eighth form (اِفْتَعَلَ) is formed from the first (فَعَلَ) by inserting the syllable تَ between the first and second radicals. The first radical in consequence loses its vowel, and it becomes necessary to prefix the prosthetic اِ (§. 51 rem.).

Rem. تَ ought properly to have been placed *before* the first radical, as in the fifth and sixth forms (see §. 57, gen. rem.). But in verbs beginning with a sibilant, it was inserted for the sake of euphony between the first and second radicals (see §§. 115, 116, 117, and compare Gesenius' Heb. Gr. §. 53, 2); and this was then done in all other cases, either for the same reason, or to introduce complete uniformity among the verbs of this form.

55. The eighth form is properly the *reflexive* or *middle voice* of the first. The reflex object is either 1) the direct object or accusative, as فَرَقَ *to divide*, اِفْتَرَقَ *to go asunder, to part;* عَرَضَ *to place (something) before one*, اِعْتَرَضَ *to put oneself in the way, to oppose;* ضَرَبَ *to beat*, اِضْطَرَبَ *to move oneself to and fro, to be agitated* (compare the French *battre* and *se débattre*); or 2) the indirect object or dative, implying *for oneself, for one's own advantage*, as فَرَسَ *to tear a prey in pieces*, اِفْتَرَسَ *do.;* لَمَسَ *to touch*, اِلْتَمَسَ *to feel about for a thing, to seek for it.*

56. Out of the reflexive arises the *reciprocal* signification, which is common to this form with the sixth; as اِقْتَتَلَ ٱلنَّاسُ *the people fought with one another*, = تَقَاتَلَ; اِخْتَصَمَ ٱلنَّاسُ *to dispute with one another*, = تَخَاصَمَ; اِسْتَبَقَ *to try to outrun one another*, = تَسَابَقَ.

57. Occasionally the original reflexive meaning passes into the *passive*, especially in verbs which have not got the seventh form (see §. 113); as اِنْتَفَكَ *to be overturned* (from أَفَكَ), اِرْتَدَعَ *to be driven back*, اِنْتَصَرَ *to be helped (by God), to be victorious;* اِمْتَلَأَ *to be full.*

Rem. In not a few verbs the first and eighth forms agree, like the Greek active and middle voices, so closely in their signification, that they may be translated by the same word; e. g. قَصَّ and اِقْتَصَّ, *to follow one's track, to relate;* قَفَا and اِقْتَفَى, *to follow.*

General Rem. اِفْتَعَلَ has been explained in §. 54 rem. as a variety of تَفَعَّلَ or اِتَّفَعَلَ, and hence it corresponds to the passive of the first form in Aramaic, viz. אִתְקְטַל or אִתְקַטַּל, اِقْتُتِلَ. See Cowper's Syr. Gr. §. 92. In Hebrew we may perhaps reckon as an example תִּתְחַרָּה *to contend* or *vie with*, = اِقْتُتِلَ.

58. The *ninth* form (اِفْعَلَّ) is formed from the first (فَعَلَ) by doubling the third radical; the eleventh (اِفْعَالَّ), from the ninth by lengthening the fêtha of the second syllable.

Rem. As the third radical, when doubled, draws the accent upon the penult, the first radical, being more rapidly pronounced, loses its vowel, and therefore requires the prosthetic ا (see §. 51 rem.).

59. Neither of these forms is very common, and the eleventh is the rarer of the two. They serve to express

colours and *defects*, these being qualities that cling very firmly to persons and things; and hence the doubling of the third radical, to indicate that the proper signification of both is the *intensive*. The eleventh indicates a *higher degree* of the quality than the ninth, and this is expressed by the lengthening of the vowel in the second syllable. E. g. اِصْفَرَّ *to be yellow*, اِصْفَارَّ *to be bright yellow*; اِسْوَدَّ *to be black*, اِسْوَادَّ *to be jet black*; اِبْيَضَّ *to be white*, اِبْيَاضَّ *to be pure white*; اِيرَاقَّ (from وَرَقَ) *to become purple* (of a grape); اِعْوَجَّ *to be crooked*, اِعْوَاجَّ *to be very crooked*; اِنْجَمَّ and اِنْجَامَّ *to be wrymouthed* or *wrynecked*; اِحْوَلَّ *to squint*; اِزْوَرَّ and اِزْوَارَّ *to turn away* or *retire from*.

60. The *tenth* form (اِسْتَفْعَلَ) is formed by prefixing the letters ست to the first (فَعَلَ). The prosthetic ا is necessary, according to §. 26 (compare §. 51 rem.), and the fètha of the first radical is thrown back upon the ت of اِسْت.

61. The tenth form converts the factitive signification of the *fourth* into the *reflexive* or *middle*. E. g. أَسْلَمَ *to give up, deliver over*, اِسْتَسْلَمَ *to give oneself up*; أَوْحَشَ *to grieve* or *distress*, اِسْتَوْحَشَ *to be grieved* or *sorry*; أَعَدَّ *to make ready, prepare, equip*, اِسْتَعَدَّ *to get oneself ready, to be ready*; أَخْلَصَ *to yield up (something) wholly*, اِسْتَخْلَصَ *to claim (something) for oneself, to take entire possession (of it)*; أَحْيَا *to bring to life, to preserve alive*, اِسْتَحْيَا *to preserve alive* for one's own advantage.

62. The tenth form often indicates that a person thinks that a certain thing possesses, in reference to himself or for his benefit, the quality expressed by the first form. E. g. حَلَّ *to be lawful,* اِسْتَحَلَّ *he thought that it was lawful* (for himself to do); وَجَبَ *to be necessary,* اِسْتَوْجَبَ *he thought it was necessary* (for him).

Rem. In this case the factitive is combined with the middle sense; for as the fourth form (like the second) is frequently not strictly factitive, but estimative or declarative (§. 41 rem. *b*), so also the tenth. Hence اِسْتَوْجَبَ literally means *to make something necessary for oneself, to think it so* or *say it is so;* but أَوْجَبَ *to make it necessary for others, to think* or *say that it is so.*

63. The tenth form likewise often expresses the *taking, seeking, asking for,* or *demanding,* what is meant by the *first.* E. g. غَفَرَ *to pardon,* اِسْتَغْفَرَ *to ask pardon;* سَقَى *to give one to drink,* اِسْتَسْقَى *to ask for something to drink;* أَذِنَ *to permit,* اِسْتَأْذَنَ *to ask permission;* غَاثَ *to help,* اِسْتَغَاثَ *to call for help.*

Rem. This signification is also a combination of the factitive and middle: *to procure a drink, permission, &c., for oneself.*

64. In many verbs the tenth form has apparently a *neuter* sense, but in such cases a more minute examination shows that it was, at least originally, reflexive. E. g. اِسْتَقَامَ *to stand upright,* lit. *to hold oneself upright;* اِسْتَكَانَ *to be humble,* lit. *to make oneself humble, to conduct oneself humbly;* اِسْتَحَقَّ *to be worthy of, to deserve,* lit. *to cause something to be due to oneself as a right* or *desert* (حَقٌّ).

65. The tenth form is frequently *denominative*, in which case it unites the factitive and reflexive or middle senses. E. g. اِسْتَوْلَى *to make oneself master* (وَلِيَ) *of a thing, to take possession of it;* اِسْتَوْزَرَ *to elect a person as vizir* (وَزِيرٌ); اِسْتَخْلَفَ *to appoint a person as deputy, successor,* or *caliph* (خَلِيفَةٌ).

General Rem. The tenth form is properly the reflexive of a form سَفْعَلَ, which is not in use, corresponding to the Aram. שַׁפְעֵל, אַפְעֵל, and its passive אִשְׁתַּפְעַל, אִתְפְּעַל, which stand in exactly the same relation to one another as the Arabic first and eighth. See Cowper's Syr. Gr. §. 95. Perhaps سَلْقَى, *to throw down flat on the back,* may be regarded as a trace of the form سَفْعَلَ, since it is nearly identical in meaning with أَلْقَى (IV. of لَقِيَ). If so, سَلَقَ, which has the same signification, must be a later triliteral formation.

66. Of the remaining forms of the triliteral verb it may be sufficient to give a few examples, so as to exhibit their mode of formation. — XII. اِحْدَوْدَبَ *to be arched* or *curved* (حَدِبَ *do.*), اِحْلَوْلَكَ *to be jet black* (حَلِكَ *do.*), اِحْلَوْلَى *to be sweet* (حَلُوَ *do.*), اِعْرَوْرَى *to ride on a horse without a saddle* (عَرِيَ *to be naked*), اِعْصَوْصَبَ *to be gathered together* (عَصَبَ *to bind*). — XIII. اِخْرَوَّطَ *to last long, to go quickly* (rad. خرط), اِجْلَوَّذَ *do.* (rad. جلذ), اِعْلَوَّدَ *to be heavy* (عَلِدَ *to be hard*), اِعْلَوَّطَ *to mount a camel, to cling* or *adhere to firmly* (rad. علط). — XIV. اِعْلَنْكَكَ *to be long and thick* (of the hair, rad. علك),

اِعْفَنْجَجَ *to go quickly* (rad. عفج). — XV. اِعْلَنْدَى *to be stout and strong* (عَلِدَ *to be hard*).

2. The Quadriliteral Verb and its Forms.

67. Quadriliteral verbs are formed in the following ways.

a) A biliteral root, expressing a sound or movement, is repeated, to indicate the repetition of that sound or movement. E. g. بَأْبَأَ *to say baba (papa)*, غَرْغَرَ *to gargle*, وَسْوَسَ *to whisper*, زَلْزَلَ *to shake*, دَمْدَمَ *to make smooth* or *level, to crush* or *destroy.*

b) A fourth letter, generally a liquid or sibilant, is prefixed or affixed to, or inserted in the middle of a triliteral verbal form. E. g. تَشَمْعَلَ *to be scattered,* = شَمَعَ; جَمْهَرَ *to collect* (compare جَمَّ and جَمَعَ); زَحْلَفَ *to roll,* connected with زَحَفَ *to advance slowly;* تَزَحْوَلَ *to retire,* = زَحَلَ; اِشْبَكَرَّ *to retire* or *desist,* apparently from بَكَرَ; اِطْمَأَنَّ *to be quiet, at rest.*

c) They are denominatives from nouns of more than three letters, some of them foreign words. E. g. تَمَذْهَبَ *to follow a sect* (مَذْهَبٌ); تَمَنْطَقَ *to put on a girdle* (مِنْطَقَةٌ); تَسَرْوَلَ *to put on long trowsers* or *drawers* (سَرَاوِيلُ, from the Persian شَلْوَارْ); تَلْمَذَ *to become a pupil* or *disciple* (تِلْمِيذٌ, Heb. תַּלְמִיד); تَفَلْسَفَ *to philosophize* (from فَيْلَسُوفٌ, φιλόσοφος).

d) They are combinations of the most prominent syllables or letters in certain very common formulas. E. g.

فَذْلَكَ *to cast up an account,* saying فَذٰلِكَ *this is it then, this is the sum;* بَسْمَلَ *to say* بِسْمِ ٱللّٰهِ (*in the name of God!*); حَمْدَلَ *to say* اَلْحَمْدُ لِلّٰهِ (*praise be to God!*); حَوْلَقَ *to say* لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللّٰهِ (*there is no power and no strength save in God*).

68. The derived forms of the quadriliteral verb are three in number.

I. فَعْلَلَ

II. تَفَعْلَلَ III. اِفْعَنْلَلَ IV. اِفْعَلَلَّ

69. The *first* form of the quadriliterals corresponds in formation and conjugation to the *second* form of the triliterals, and is both transitive and intransitive in signification. E. g. شَمْلَلَ *to gather dates,* also *to be active* or *nimble;* دَحْرَجَ *to roll;* شَمْخَرَ *to be proud.*

70. The *second* form agrees in formation and signification with the *fifth* of the triliteral verb. E. g. تَسَلْطَنَ *to make oneself sultan* (سُلْطَانٌ), *to act as if one were sultan, to lord it over another;* تَمَسْكَنَ *to become poor* (مِسْكِينٌ, מִסְכֵּן).

71. The *third* form of the quadriliteral verb corresponds to the *seventh* of the triliteral, with this difference, that the characteristic ن is not prefixed, but inserted between the second and third radicals. Its signification is intransitive. E. g. اِقْعَنْجَرَ *to flow,* اِسْلَنْقَى *to lie on one's back.*

72. The *fourth* form of the quadriliterals, which answers to the *ninth* of the triliterals, is intransitive, and expresses an extensively or intensively high degree of an intransitive act, state, or quality. E. g. اِشْمَأَزَّ and اِقْشَعَرَّ *to shudder with horror;* اِحْرَأَلَّ *to rise high;* اِشْرَأَبَّ *to raise the head and stretch out the neck;* اِطْمَأَنَّ *to be at rest* (from طَمْأَنَ *to lean back*); اِصْمَأَلَّ *to be very hard.*

3. The Voices.

73. All the verbal forms, both primitive and derivative, with the exception of the ninth and eleventh, have two voices, the *active* and the *passive.* The subject of the former is always an agent (person or thing), whose act may affect an object, or not; the subject of the latter is either the object of the former (personal passive), or the abstract idea of the act (impersonal passive).

74. The passive is especially used in four cases; namely 1) when God, or some higher being, is indicated as the author of the act; 2) when the author is unknown, or at least not known for certain; 3) when the speaker or writer does not wish to name him; 4) when the attention of the hearer or reader is directed more to the person affected by the act (patiens, the patient), than to the doer of it (agens, the agent).

75. Verbs that express a state or condition (such as مَرِضَ *to be sick,* نَامَ *to sleep,*), are active intransitive; that is to say, they signify an act which is, by its very nature, confined to the person of the subject, and cannot pass to

another individual as its object. Hence they are aptly called *neuter* verbs, since they are neither really active nor really passive, but something between the two. The Arab grammarians cannot class them otherwise than among the active verbs, and they therefore distinguish اَلْأَفْعَالُ اَلْمُتَعَدِّيَةُ, *transitive verbs,* from اَلْأَفْعَالُ غَيْرُ اَلْمُتَعَدِّيَةِ, *the intransitive,* or اَلْأَفْعَالُ اَللَّازِمَةُ, *those that are confined to the subject.*

76. The idea of the passive voice must not be thought to be absolutely identical with that of the fifth, seventh, and eighth forms. These are, strictly speaking, *effective* (see §. 48), whilst the other is *purely passive.*

4. The States (Tenses) of the Verb.

77. The temporal forms of the Arabic verb are but *two* in number, the one expressing a *finished* act (the *Perfect*), the other an *unfinished* act (the *Imperfect*).

Rem. *a.* We have discarded the names *Preterite* and *Future,* by which these forms are still often designated (especially in our Hebrew and Syriac grammars), because they do not accurately correspond to the ideas inherent in them. See Gesenius' Heb. Gr. §. 47, note *.

Rem. *b.* On the forms of these tenses see §. 91 and foll. The Syntax will give more precise information as to their meaning and use.

5. The Moods.

78. The Arabic verb has *five* moods; namely, the Indicative, Subjunctive, Jussive or Conditional, Imperative, and Energetic.

79. Of these moods the first is common to the perfect and imperfect states; the second and third are restricted to the imperfect; the fourth, or imperative, is expressed by a special form; and the fifth can be derived not only from the imperfect, but also from the imperative.

Rem. On the forms of the moods see §. 91 and foll. The Syntax treats of their significations and use.

80. Instead of the Infinitive, the Arabs use *nouns expressing the action or quality* (nomina verbi). In place of participles, they have two *verbal adjectives*, the one denoting the *agent* (nomen agentis, active participle), and the other the *patient* (nomen patientis, passive participle). The abstract nouns above mentioned are commonly called *nomina actionis*.

6. The Numbers, Persons, and Genders.

81. There are three numbers, the *Singular, Dual,* and *Plural;* and likewise three persons, the *speaker* (first person), the individual *spoken to* (second person), and the individual *spoken of* (third person). The genders are two, namely the *masculine* and the *feminine;* but they are not distinguished from one another in some of the persons (1. pers. sing., 2. pers. dual, and 1. pers. plur.).

B. The Strong Verb (Verbum Firmum).

82. Verbs are divided into *strong* (verba firma) and *weak* (verba infirma). The verba mediae radicalis geminatae (ע"ע) are included in the former class.

83. Strong verbs are those of which all the radical letters are *strong*, and consequently neither undergo any change, nor are rejected in any of the inflexions, but are retained throughout.

Rem. The *weak* letters are ا, و, and ى.

1. The Active Voice of the First Form in the Strong Verb. — Tab. I.*)

a. The Inflexion by Persons.

84. The numbers, persons, and genders of the verb are expressed by means of personal pronouns, annexed to the various moods and tenses.

85. The personal pronouns are either *separate*, standing by themselves, or *connected*, that is *prefixed* or *suffixed*. The separate pronouns have longer, the connected, shorter forms.

86. The *suffixed* pronouns are partly *verbal*, partly *nominal* suffixes.

87. The *verbal* suffixes express partly the *nominative*, partly the *accusative*. The former are much more closely united with the verb than the latter.

88. The connected pronouns, which express the *nominative* to the verb, are also in part *prefixes*.

Rem. On the verbal suffixes, which express the *accusative*, see §. 185; and on the *nominal* suffixes, §. 317.

89. The following tables give a general view of the *separate* personal pronouns, and of those pronominal prefixes and suffixes which express the *nominative* to the verb.

*) The *nomina verbi, agentis,* and *patientis,* are given along with the strictly verbal forms in all the Tables.

1. Separate Pronouns.

Singular.

	Masc.	Common.	Fem.
3. p.	هُوَ *he.*	...	هِيَ *she.*
2. p.	أَنْتَ *thou.*	...	أَنْتِ *thou.*
1. p.	...	أَنَا *I.*	...

Dual.

3. p.	...	هُمَا *they two.*	...
2. p.	...	أَنْتُمَا *you two.*	...
1. p.	...	...	...

Plural.

3. p.	هُمْ *they.*	...	هُنَّ *they.*
2. p.	أَنْتُمْ *you.*	...	أَنْتُنَّ *you.*
1. p.	...	نَحْنُ *we.*	...

Rem. *a.* When هُوَ and هِيَ are preceded by the conjunctions وَ and فَ, *and,* the vowel of the ه may either be dropped or retained; as وَهُوَ or وَهْوَ, فَهِيَ or فَهْيَ.

Rem. *b.* The second syllable of أَنَا is often regarded as short by the poets (⏑ ⏑); compare the Aethiopic form አና: *ănă.*

Rem. *c.* Older forms of هُمْ and أَنْتُمْ are هُمُ and أَنْتُمُ, used in poetry, and also in the *wasl* (§. 20, 4).

General Rem. For the corresponding Hebrew and Aramaic forms, see Gesenius' Heb. Gr. §. 32, and Cowper's Syr. Gr. §. 63.

2. Suffixed Pronouns, expressing the Nominative.

Singular.

	Masc.	Common.	Fem.
3. p.	...	...	ـَتْ *she.*
2. p.	تَ *thou.*	...	تِ (ـِينَ, ـِي) *thou.*
1. p.	...	تُ *I.*	...

Dual.

3. p.	ـَا (ـَانِ, ـَا) *they two.*	...	ـَتَا (ـَانِ, ـَا) *they two.*
2. p.	...	تُمَا (ـَانِ, ـَا) *you two.*	...
1. p.	...	...	...

Plural.

3. p.	ـُوا (ـُونَ, ـُوا) *they.*	...	نَ *they.*
2. p.	تُمْ (ـُونَ, ـُوا) *you.*	...	تُنَّ (نَ) *you.*
1. p.	...	نَا *we.*	...

Rem. The forms within brackets are those of the Imperfect and Imperative; the others those of the Perfect. — For the corresponding Hebrew and Syriac forms, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 86—89.

3. Prefixed Pronouns.

Singular.

	Masc.	Common.	Fem.
3. p.	ي *he.*	...	ت *she.*
2. p.	...	ت *thou.*	...
1. p.	...	أ *I.*	...

Dual.

	Masc.	Common.	Fem.
3. p.	ى *they two.*	...	ت *they two.*
2. p.	...	ت *you two.*	....
1. p.	...	...	...

Plural.

3. p.	...	ى *they.*	...
2. p.	...	ت *you.*	...
1. p.	...	ن *we.*	...

Rem. These forms are restricted to the Imperfect. — For the corresponding ones in Hebrew and Syriac, see Gesenius' Heb. Gr. §. 40. 2, and Cowper's Syr. Gr. §§. 87, 88.

90. Of the two fèthas with which the first and third radicals of a verb are always pronounced (قَتَلَ, فَرِحَ, حَسُنَ), the former is rejected after prefixed pronouns, as يَقْتُلُ, تَقْتُلُ; the latter before suffixed pronouns beginning with a consonant, as قَتَلْتَ, قَتَلْنَا. When the suffix begins with a vowel, that vowel takes the place of the fètha, as قَتَلَتْ, قَتَلُوا.

Rem. *a.* When the third radical is ت, it unites in pronunciation with the ت in some of the suffixes. In such cases only one ت is written, and the union of the two is denoted by the tèsdīd. Thus from ثَبَتَ, *to stand firm,* we get ثَبَّتْ, ثَبَتِّ, ثَبَتُّمْ, for ثَبَتْتَ, ثَبَتْتِ, ثَبَتْتُمْ.

Rem. *b.* When the third radical is one of the letters ث, د, ذ, ض, ط, ظ, it unites in pronunciation with the ت of the suffixes, so as to form a double ت, but is nevertheless retained in writing.

To indicate the assimilation, the ت takes tèšdīd, and the ġèzma, with which the third radical ought properly to be marked, is omitted. Thus, عَبَدتُّ for عَبَدْتُ *I have served*, رَبَطتَّ for رَبَطْتَ *thou hast bound*, أَخَذتُّمْ for أَخَذْتُمْ *you have taken*. On this assimilation, and that mentioned in rem. *a*, see, however, §. 14, 3.

Rem. *c*. When the third radical is ن, it unites with the ن of the suffixes into a single ن with tèšdīd; as آمَنَّ *they* (women) *believed*, آمَنَّا *we believed*, for آمَنَنَ and آمَنَنَا.

General Remarks on the Inflexion of the Perfect and Imperfect Indicative in Hebrew and Aramaic as compared with Arabic. — a) *The Perfect*. The 3. pers. sing. masc., which is destitute in Arabic and Aethiopic of any inflexional adjunct, has lost in Hebrew the vowel of the final radical; קָטַל instead of قَتَلَ. It reappears, however, when the verb is combined with accusative suffixes; as קְטָלַנִי *k*^{e}*ṭālá-nī*, קְטָלָהוּ *k*^{e}*ṭālâ-hū*, קְטָלֶךָ *k*^{e}*ṭāl*^{e}*-khâ*, which are in Arabic *katala-nī*, *katala-hu*, *katala-ka*. The corresponding Aramaic forms are even more contracted; e. g. קְטַל, with suffixes קְטָלַנִי, קְטָלָךְ. — The 3. pers. sing. fem. קְטָלָה was originally קְטָלַת, as is proved by the following considerations: 1) the Arabic and Aethiopic have both قَتَلَتْ, and the Aramaic קְטָלַת, ቀተለት; 2) with accusative suffixes it takes the form קְטָלַה, as קְטָלַתְהוּ *k*^{e}*ṭālath-hū*, קְטָלָתָם *k*^{e}*ṭālâtham*; 3) in verbs ל"ה it has the form גָּלְתָה, with *double* suffix, instead of the more ancient גָּלָת (contracted for גָּלַיִת), Arab. جَلَتْ, Levit. XXV. 21, XXVI. 34; 4) the form קְטָלַת actually occurs once in the Bible, viz. אָזָלַת, Deut. XXXII. 36. — The 2. pers. sing. masc. is identical in Heb. and Arab., قَتَلْتَ, קָטַלְתָּ; in Aram. it loses the final vowel, קְטַלְתְּ. The Aethiopic differs from the Arab. in having *k* as the characteristic letter of the suffix, instead of *t*, in this and the analogous forms of the sing. and plur.; *katalka*, etc. Compare

أَنْتَ *thou* (in which, as well as in أَنَا, *an* seems to be merely a demonstrative base) with ـَكَ *thee*. — The 2. pers. sing. fem. קָטַלְתְּ was originally קָטַלְתִּי, = Arab. قَتَلْتِ, Aeth. *katalkī*, for, with an accusative suffix, it becomes קְטָלְתִּיהוּ *k*^{e}*ṭalt̄-hū*. This form is even sometimes found separately in the *k*^{e}*thībh*, e. g. Jerem. XXXI. 21. In Chaldee it is קָטַלְתְּ, but the final י is written in Syriac, though not pronounced, ܩܛܠܬ. — In the 1. pers. sing. the Heb. has preserved a purer form than the Arabic and Aeth. The transition from the original clear *ī* of קָטַלְתִּי to the dull *u* of قَتَلْتُ, Aeth. *katalkū*, may perhaps be traced in the rare form קָטַלְתִּ (*kāṭal-t*^{e}), e. g. Ps. CXL. 12, unless this be merely an example of *scriptio defectiva*, קָטַלְתְּ for קָטַלְתִּי. The Aram. has entirely lost the final vowel, קָטַלְתְּ, ܩܛܠܬ. — The 3. pers. plur. masc. seems to have ended originally in *ūna* (as in the Imperf. and the plur. of nouns), and this termination has been preserved almost intact in the rare Heb. form קָטְלוּן, Aram. קָטְלִין, ܩܛܠܝܢ. Usually, however, the *n* has been dropped, and hence we get Heb. קָטְלוּ, Arab. and Aeth. قَتَلُوا, and Chald. קָטְלוּ. The Syr. goes a step farther, and drops the *ū* in pronunciation, though not in writing, — ܩܛܠܘ. — The original termination of the 3. pers. plur. fem. seems to have been *ăna*, whence the less frequent Aram. forms קָטַלְנָן, ܩܛܠܢ; more commonly, with rejection of the final *n*, קָטַלָא, ܩܛܠܐ. The Aeth. form is identical with the Chald., viz. *katalā*; the Arabic, on the other hand, contracted the primitive *katalāna* into قَتَلْنَ *katalna*. In Heb. the fem. is wanting. — The Arabic and Aeth. have, as usual, preserved the 2. pers. plur. masc. in its oldest shape, viz. Arab. قَتَلْتُمْ, Aeth. *katalkemū*. Generally, however, the Arab. rejects the final vowel, leaving قَتَلْتُمْ = Heb. קְטַלְתֶּם (ֶ for *ŭ*, as in אַתֶּם = أَنْتُمْ, ־ֶת = ־ات, etc.), Aram. קְטַלְתּוֹן (with ּ for ם, as in אַתּוֹן = אַתֶּם). The Heb. form becomes with accusative suffixes קְטַלְתּוֹ = modern Arab.

قَتَلْتُوا. — The 2. pers. plur. fem. maintains its full form in the Arab. قَتَلْتُنَّ, with which the Aeth. *katalkĕn,* Heb. קְטַלְתֶּן, and Aram. קְטַלְתִּין, ܩܛܠܬܝܢ, are identical, the doubling of the final letter being no longer audible because of the loss of its accompanying vowel. In Amos IV. 3 there occurs the fuller form הִשְׁלַכְתֶּנָה (where תֶּנָּה would be more correct, as also in אַתֶּנָּה, instead of אַתֶּנָה). — In the 1. pers. plur. the Heb. differs slightly in the suffix from the rest of the dialects, but in other respects the forms are identical; viz. Heb. קְטַלְנוּ, Arab. and Aeth. قَتَلْنَا, Aram. קְטַלְנָא, ܩܛܠܢ. — The *Dual* number is peculiar to the Arabic, and has fallen into disuse in its modern dialects, as it had done long before in the other Shemitic languages. — b) *The Imperfect.* In the 3. pers. sing. masc. the Heb. יִקְטֹל and Chald. יִקְטַל stand for יִקְטֹל, Arab. يَقْتُلُ. The *a* still appears in Heb. in verbs ע"ע and ע"ו, as יָסֹב for יַסְבֹּב, יָקוּם for יָקוֹם. Many, however, even of the ancient Arabs pronounced the prefix with *kèsr* instead of fĕth, and in modern Arabic the word is sounded nearly as *iktul* or *iktol.* The Syriac has a preformative *n,* ܢܩܛܘܠ, the origin of which it is very difficult to account for. The final vowel of the Arabic has been lost in the other dialects, just as in the Perf., but traces of it reappear in connection with accusative suffixes; e. g. in Heb. יִקְטְלֵנִי *yiktᵉlê-nī,* יִקְטָלְךָ *yiktŏlᵉ-khā.* — In the 2. pers. sing. fem. the Arabic has تَقْتُلِينَ, to which exactly corresponds the Heb. and Aram. תִּקְטְלִין. The Heb., however, more commonly uses the shorter תִּקְטְלִי. It is not unlikely that this last was the original form, and that those with final *n* arose from an inaccurate assimilation to the plural. — The 3. pers. plur. masc. was originally, as in Arabic, يَقْتُلُونَ, to which correspond the Heb. and Chald יִקְטְלוּן (Syr. ܢܩܛܠܘܢ), and the shorter Heb. form יִקְטְלוּ. — Of the 3. pers. plur. fem. the most ancient form appears to have been *yaktulāna,* which is preserved in the Chald. יִקְטֹלָן (Syr. ܢܩܛܠܢ). The Arabic and Heb. shortened

it, just as in the Perf., into יִקְטֹלְנָה, יִקְטֹלְנָה (Gen. XXX. 38, 1. Sam. VI. 12, Dan. VIII. 22).*) — The other persons do not seem to require any additional remarks, so that we may bring this note to a close by noticing that in the Hebrew *pausal* forms, and occasionally in others, both in the Perf. and Imperf., we find full vowels, exactly corresponding to those of the Arabic, in place of the common *Shᵉvā*. Examples are: *Perf.* 3. pers. sing. fem. הָלָכָה, חָסָיָה, דָּבְקָה; 3. pers. plur. masc. לָקָחוּ, עָבְרוּ, עָבְדוּ; *Imperf.* 3. pers. sing. fem. תַּעֲבוֹרִי; 2. pers. sing. fem. תִּשְׁמוֹרִם; 3. pers. plur. masc. יַעֲבֹרוּ, יִשְׁמָעוּ, יִשְׁפּוֹטוּ, יִשְׁלָיוּ, יִרְנָנוּן, יֶחֱזָיוּן. — As the modern Arabic forms much resemble those of the Hebrew, especially in the Imperf., we give them here for the purpose of comparison.

Perfect.

Singular.

	Masc.	Common.	Fem.
3. pers.	كَتَبْ	...	كَتَبَتْ
2. pers.	كَتَبْتْ	...	كَتَبْتِي
1. pers.	...	كَتَبْتْ	...

Plural.

3. pers.	...	كَتَبُوا	...
2. pers.	...	كَتَبْتُوا	...
1. pers.	...	كَتَبْنَا	...

*) The use of תִּקְטֹלְנָה, which is properly the 2. pers. plur. fem., for יִקְטֹלְנָה, is merely an inaccuracy which has gradually crept into the usage of the language.

Imperfect.

Singular.

	Masc.	Common.	Fem.
3. pers.	يَكْتُبْ *(iktub)*	...	تَكْتُبْ *(tèktub)*
2. pers.	تَكْتُبْ		تَكْتُبِى
1. pers.	...	أَكْتُبْ	...

Plural.

3. pers.	...	يَكْتُبُوا *(iktubū)*	...
2. pers.	...	تَكْتُبُوا	...
1. pers.	...	نَكْتُبْ	...

6. Forms of the Tenses and Moods.

91. When the second radical of the Perfect has *fètha*, it may take either *damma* or *kèsra* in the Imperfect; as كَتَبَ *to write*, يَكْتُبُ; جَلَسَ *to sit down*, يَجْلِسُ. Many verbs admit of both forms; as عَطَسَ *to sneeze*, يَعْطُسُ and يَعْطِسُ.

Rem. Verbs, of which the second or third radical is a guttural letter, are an exception to the rule, for they commonly retain in the Imperfect the *fètha* of the Perfect; as فَعَلَ *to do*, يَفْعَلُ; قَطَعَ *to cut*, يَقْطَعُ; بَرَأَ *to create*, يَبْرَأُ; سَأَلَ *to ask*, يَسْأَلُ; لَحَظَ *to look at*, يَلْحَظُ; طَرَحَ *to throw*, يَطْرَحُ. Not a few, however, conform to the rule; as شَعَرَ *to notice, observe, know*, يَشْعُرُ; زَعَمَ *to say*, يَزْعُمُ; طَلَعَ *to ascend*, يَطْلُعُ; بَلَغَ *to attain to, reach*, يَبْلُغُ; رَجَعَ *to return*, يَرْجِعُ; نَزَعَ *to draw* or *pull away*, يَنْزِعُ.

This is particularly the case when the second radical is خ or غ. Some verbs have two forms; as نَكَحَ *to marry*, يَنْكِحُ; نَطَحَ *to butt*, يَنْطِحُ; فَرَغَ *to be at leisure, to have done with*, يَفْرُغُ; and even three, as نَحَتَ *to cut* or *hew*, يَنْحِتُ.

92. When the second radical of the Perf. has *kèsra*, the Imperf. takes *fètha;* as عَلِمَ *to know*, يَعْلَمُ; حَزِنَ *to be sorrowful*, يَحْزَنُ; مَرِضَ *to be sick*, يَمْرَضُ.

Rem. Very few verbs retain in the Imperf. the *kèsra* of the Perf., as حَسِبَ *to think*, يَحْسِبُ. See §. 142 rem.

93. When the second radical of the Perf. has *ḍamma*, that vowel is retained in the Imperf.; as حَسُنَ *to be beautiful*, يَحْسُنُ.

General Rem. With the above forms compare the Hèb. יָכֹהַּ, יִשְׁלַח, יִכְבַּד. In Hebrew, however, verbs in *o* take *a* in the Imperf., as יִשְׁבַּל, יִקְטַן.

94. The difference between the Perf. and Imperf. in regard to their inflexion is, that the marks of the numbers, genders, and persons, are only *suffixed* to the Perf.; whereas they are both *suffixed* and *prefixed* to the Imperf., more generally the latter.

Rem. *a.* In the Perf. the *act* is placed conspicuously in the foreground, because completed; in the Imperf. the *agent*, because still occupied in the act. If we look upon the root قتل as primarily conveying the abstract idea of „killing", we may regard قَتَلْتُ as meaning „killing-of-me" (i. e. done by me), „my killing", = „I have killed"; and أَقْتُلُ as meaning „I-killing", = „I am killing".

Rem. *b.* In the Imperf. the pronominal *prefixes* mark the state or tense, and to some extent the gender; whilst the *suffixes* serve

solely to indicate the gender. Thus, the 2. pers. sing. masc. تَكْتُبُ is sufficiently distinguished from the 3. pers. sing. masc. يَكْتُبُ by the form of the temporal prefix; but to distinguish the 2. pers. sing. masc. from its fem., a suffix is necessary, and accordingly we get masc. تَكْتُبُ, fem. تَكْتُبِينَ.

95. The *Indicative* of the Imperf. is distinguished by the third radical having *ḍamma*, the *Subjunctive* by its having *fètḥa;* as Indic. يَكْتُبُ, Subj. يَكْتُبَ. The *Jussive* is denoted by the *absence* of any vowel with the third radical, as يَكْتُبْ; whence it is sometimes called the apocopated Imperfect.

Rem. *a.* The ḍamma and fètḥa of the Indicat. and Subjunct. Imperf. in the verb, correspond to the ḍamma and fètḥa of the Nom. and Accus. in the noun (see §. 308); for the Imperf. is closely akin to the noun, and its government in the Subjunct. falls under the same category with the government of the noun in the Accus. Hence the technical name of the Imperf., اَلْمُضَارِعُ, because it *resembles* the noun.

Rem. *b.* The peculiar meaning of the Jussive has brought along with it the rejection of the final vowel, which seems originally to have been *i.* At least the poets make occasional use of the form يَقْتُلِ in rhyme.

Rem. *c.* In Hebrew, as in modern Arabic, the shorter forms of the Jussive have almost entirely supplanted the longer ones of the Indicative and Subjunctive (see §. 90, gen. rem.). It is only in a few cases that the Jussive can be distinguished from the Indicat., as for example in the Hif'il (יַקְטִיל, יַקְטֵל), and in verbs ע"ו (יָקֹם, יָקוּם) or ל"ה (יִגְלֶה, יִגֶל; יִגֶּל, יִגַל; etc.). See Gesenius' Hebr. Gram. §. 48, 4.

96. The forms of the Indicat., which end in ـِنَّ and ـَنَّ, reject these syllables in the Subjunct. and Jussive, because the genders, numbers, and persons are distinctly indicated even after their omission. The 2. and 3 pers. plur. fem. are exceptions, for in them ـَنَّ is retained, because it is absolutely necessary in order to mark the gender. Compare يَكْتُبُونَ, يَكْتُبُوا, with كَتَبُوا; يَكْتُبَانِ, يَكْتُبَا, with كَتَبَا; and تَكْتُبِينَ, تَكْتُبِي, with كَتَبْتِ.

97. The *Energetic* is formed by adding the termination ـَنَّ or ـَنْ to the Jussive. If the Jussive ends in *ī* or *ū*, the fètha of ـَنَّ or ـَنْ is elided, and the long vowel of the verbal form shortened, because it is in a shut syllable. So تَكْتُبِنَّ, تَكْتُبِنْ, from تَكْتُبِي; يَكْتُبُنَّ, يَكْتُبُنْ, from يَكْتُبُوا; etc. In the dual, the first fètha of ـَنَّ is absorbed by the ا of the termination, and the second weakened into a kèsra through the influence of the same long vowel. Hence يَكْتُبَانِّ, تَكْتُبَانِّ, from يَكْتُبَا, تَكْتُبَا. In the 2. and 3. pers. plur. fem. the fètha of the verb unites with the initial fètha of ـَنَّ into a long *ā*, and in consequence the second fètha of ـَنَّ becomes kèsra. Hence يَكْتُبْنَانِّ (ג) from يَكْتُبْنَ (ג).

Rem. *a*. The syllable ـَنْ of the second Energetic is appended only to those persons which have, in the first Energetic, a short vowel before ـَنَّ; and not to the dual, because its forms would then coincide with those of the singular, nor to the fem. plur., apparently because the sound of the syllable نَنْ (يَكْتُبْنَنْ) was disagreeable to the ear.

Rem. *b*. The syllable ـَنْ is often written اً, and pronounced in pause اَ. This at once explains the form of the Hebrew Energetic

or Cohortative, — אֶשְׂמְחָה *I will be glad,* נִבְתְּקָה *let us break in pieces,* — in which the ה is a mere vowel-sign. See Gesenius' Heb. Gr. §. 48.

98. The *Imperative* may be described as formed from the Jussive by rejecting the prefix of the 2. pers. sing. Hence it has always the same characteristic vowel as the Jussive; but, since it begins with two consonants, it takes, according to §. 26, a short prosthetic vowel. When the second radical is pronounced with *fètha* or *kèsra,* this vowel is *kèsra;* when with *damma,* it is *damma.* E. g. اِفْعَلْ, اِضْرِبْ, اُكْتُبْ.

Rem. *a.* Regarding the elision of the prosthetic vowel (ا), see §. 19, 2; and on the orthography ا and ا, in cases where that elision does not take place, §. 19 rem. *c.*

Rem. *b.* Fètha cannot be employed as a prosthetic vowel, on account of its weight.

Rem. *c.* As an Imperative the Arabs sometimes use the indeclinable form قَتَالِ; as نَزَالِ *alight!* سَمَاعِ *listen!* تَرَاكِ *let alone!* This corresponds to the Hebrew *Infinitive absolute* קְטוֹל (*ō* for *ā*, and the final short vowel dropped), which is also used in the same way; as זְכוֹר *remember!* See Gesenius' Heb. Gr. §. 128, 4 *γ*.

99. The same remarks apply to the energetic forms of the Imperative as to those of the Imperf. (§. 97).

2. The Passive Voice of the First Form in the Strong Verb. Tab. II.

100. The Perf. and Imperf. Passive are distinguished from the corresponding tenses of the Active by a change of vowels. In the Perf. Pass. the *first* radical has *damma,*

and the *second* radical *kèsra.* In the Imperf. Pass. the *prefixes* take *ḍamma,* and the *second* radical *fètḥa.*

Rem. The vocalisation of the Passive remains always the same, whatever be the vowel of the second radical in the Perf. and Imperf. Active.

101. There is no special form to express the Imperative Passive, the Jussive being used instead.

3. The Derived Forms of the Strong Verb. Tab. III.

102. The second radical of the Perf. Act. is pronounced with *fètḥa* in *all* the derived forms.

103. The second radical of the Imperf. Act. is pronounced with *fètḥa* in the *fifth* and *sixth* forms, with *kèsra* in the rest.

Rem. The Imperfects of the ninth and eleventh forms, يَقْتَلُّ and يَقْتَالُّ, are contractions for يَقْتَلِلُ and يَقْتَالِلُ. This may be seen from the Jussives يَقْتَلِلْ and يَقْتَالِلْ, and the Imperatives اِقْتَلِلْ and اِقْتَالِلْ. See §§. 106 and 120.

104. In the *second, third,* and *fourth* forms, the *prefixes* of the Imperf. Act. are pronounced with *ḍamma,* in the rest with *fètḥa.*

105. The characteristic ĕlif of the fourth form disappears when another letter is prefixed; as يُقْتِلُ, not يُاقْتِلُ, from أَقْتَلَ.

Rem. So in Hebrew יִקְטִיל from הִקְטִיל (with rare exceptions in verbs פ״ו, such as יְהוֹשִׁיעַ), and in Aramaic יַקְטֵל, נַמְטֵל, from אַקְטֵל, אַמְטֵל. In biblical Chaldee, however, the form יְהַקְטִיל is common.

106. The ninth and eleventh forms were originally اِفْعَلَلَ and اِفْعَالَلَ. But, by a rule of the language (see §. 120), if the last radical in such words has a vowel, the preceding radical loses its vowel, and the two are combined into one letter with tèśdīd. E. g. اِصْفَرَّ for اِصْفَرَرَ, يَصْفَرُّ for يَصْفَرِرُ. If the last radical has no vowel, the word remains uncontracted; as اِصْفَرِرْ, يَصْفَرِرْ, اِصْفَرَرْتَ (see §. 120).

107. The formation of the Perf. and Imperf. Passive in the derived forms is exactly analogous to that in the ground-form.

Rem. *a.* The Imperfects Pass. of the first and fourth forms are identical.

Rem. *b.* The Imperfects Pass. of the fifth and sixth forms are distinguished from their Imperfects Act. only by the vowel of the prefixes, which is *ḍamma* instead of *fèṭha*.

108. Since the idea of the Perf. Pass. is expressed by pronouncing the first radical with ḍamma, and the idea of the third form by lengthening the vowel of the first radical, there results in the Passive of the third form (in which both ideas are united) the form قُوتِلَ; and hence in the Pass. of the sixth, تُقُوتِلَ.

109. In the Perf. Pass. of the fifth and sixth forms, not only is the fèṭha of the first radical changed into ḍamma, but also the fèṭha of the characteristic تَ (which expresses the reflexive idea of these forms). E. g. تُقُتِّلَ, تُقُوتِلَ. In like manner, in the Perf. Pass. of the seventh, eighth, and tenth forms, not only is the first radical, or the characteristic

ت, pronounced with damma, but also the prosthetic ĕlif. E. g. اُنْقُتِلَ, اُقْتُتِلَ, اُسْتُقْتِلَ. Compare § 98 and rem. *a*.

110. The ninth and eleventh forms, being neutral in their signification, have of course no passive.

111. When the verbal root begins with ت, ث, ج, د, ذ, ز, س, ش, ص, ض, ط, or ظ, the characteristic ت of the fifth and sixth forms occasionally (in the Ḳor'ân frequently) loses its vowel, and unites with the first radical to form a double letter. The forms thus originated take a prosthetic ĕlif, when they happen to commence with two consonants (compare §. 54). E. g. اِتَّايَعَ, اِدَّثَّرَ, اِزَّيَّنَ, اِسَّاقَطَ, for يَطَّهَّرُ, يَصَّدَّقُ, يَزَّكَّى, يَذَّكَّرُ; تَسَاقَطَ, تَزَيَّنَ, تَدَثَّرَ, تَتَايَعَ, for يَتَطَهَّرُ, يَتَصَدَّقُ, يَتَزَكَّى, يَتَذَكَّرُ. The language in its later stages admits this in all verbs of the fifth and sixth forms, merely rejecting the vowel of the preformative تَ; as اِتْنَفَّسَ for تَنَفَّسَ, *to take breath.*

Rem. See §. 48 rem., and compare such Hebrew forms as הִדַּבֵּר, הִוָּבְהּ, הִשָּׁהֵר, to which add the rarer cases הִנָּבֵא, אֶרֹמֵם (in pause for אֶתְרוֹמֵם). See Gesenius' Heb Gr. §. 53, 2 *b*.

112. The تَ of the fifth and sixth forms is sometimes omitted in those persons of the Imperf. Act. to which تَ is prefixed (2. pers. sing. du. and plur. masc. and fem., 3 pers. sing. and du. fem.); e. g. تِكَسَّرُ, تِحَمَّلُ, تِبَاعَدُ, for تَتَكَسَّرُ, تَتَحَمَّلُ, تَتَبَاعَدُ. These shortened forms are sufficiently distinguished by the fĕthas of the prefixed ت and of the second radical from the same persons in the active voice of the second and third forms (تُكَسِّرُ, تُبَاعِدُ); and by the

fètha of the prefixed ت from the same persons in the passive of the second and third forms (تُبَاعَدُ, تُكَسَّرُ).

113. Verbs of which the first radical is أ, و, ى, ر, ل, or ن, have no seventh form, but use the fifth or eighth, or the passive of the first, instead. In the (so far as we know) solitary example of the seventh form from a verb beginning with ن, — namely اِنَّمَسَ, *to lie concealed,* — the characteristic ن is united by tèshdid to the first radical.

114. If the first radical is م, the characteristic ن of the seventh form often unites with it into مّ; as اِنْحَقَ or اِمَّحَقَ from مَحَقَ; اِنْحَى or اِمَّحَى from مَحَا; اِنْمَعَطَ or اِمَّعَطَ from مَعَطَ; اِنْمَلَصَ or اِمَّلَصَ from مَلَصَ.

Rem. These forms are sometimes assigned to the eighth form; اِمَّحَى for اِمْتَحَى, etc.

115. If the first radical be ت or ث, the characteristic ت of the eighth form unites with the initial ت into تّ, with the initial ث into تّ or ثّ. E. g. اِتَّبَعَ for اِتْتَبَعَ, from تَبِعَ; اِتَّبَتَ or اِثَّبَتَ for اِثْتَبَتَ, from ثَبَتَ; اِتَّأَرَ for اِثْتَأَرَ, from ثَأَرَ.

116. If the first radical be د, ذ, or ز, the characteristic ت of the eighth form is changed into د, which unites with an initial د into دّ, and usually with an initial ذ into دّ or ذّ. E. g. اِزْدَادَ for اِزْتَادَ, from زَادَ; اِدَّرَكَ for اِدْتَرَكَ, from دَرَكَ; اِدَّخَرَ or اِذَّخَرَ for اِذْتَخَرَ, from ذَخَرَ; اِدَّكَرَ, اِذَّكَرَ or اِذْدَكَرَ for اِذْتَكَرَ, from ذَكَرَ.

Rem. The same thing takes place, though rarely, with an initial ج; e. g. اِجْدَرَّ, اِجْدَزَّ, اِجْدَمَعَ, instead of the common اِجْتَرَّ, اِجْتَزَّ, اِجْتَمَعَ, from جَرَّ, جَزَّ, جَمَعَ.

117. If the first radical be ص, ض, ط, or ظ, the characteristic ت is changed into ط, which unites with initial ط into طّ, with initial ظ into طّ or ظّ, and occasionally with initial ض into ضّ. E. g. اِصْطَبَغَ from صَبَغَ; اِطَّبَخَ from طَبَخَ; اِظَّلَمَ, اِطَّلَمَ, or اِظْطَلَمَ, from ظَلَمَ; اِضْطَرَبَ, or اِضَّرَبَ, from ضَرَبَ.

4. The Quadriliteral Verb. Tab. IV.

118. The four forms of the quadriliteral verb follow throughout their inflexion the second, fifth, seventh and ninth forms of the triliteral (see §§. 69—72).

Rem. The تَ, which is prefixed to certain persons in the Imperf. Act., is omitted in the second form of the quadriliteral verb, just as in the fifth form of the triliteral (see §. 112).

5. Verbs of which the Second and Third Radicals are Identical. Tab. V.

119. These verbs are usually called *verba mediae* or *secundae radicalis geminatae* (ע"ע). The Arab grammarians name them اَلْفِعْلُ ٱلْأَصَمُّ, *the solid verb*, or اَلْفِعْلُ ٱلْمُضَاعَفُ, *the doubled verb*.

120. They differ from other strong verbs in two points.

1) When both the first and third radicals have vowels, the second radical rejects its vowel, and unites with the

third, so as to form a double letter, which is marked with tèshdīd. E. g. فَرَّ *to flee*, for فَرَرَ; مَسَّ *to touch*, for مَسِسَ.

2) If the third radical has a vowel, but the first is without one, the second radical throws back its vowel upon the first, and then combines with the third, so as to form a double letter. E. g. يَفِرُّ for يَفْرِرُ, يَمُدُّ for يَمْدُدُ, يَمَلُّ for يَمْلَلُ. But if the third radical has no vowel, the second retains its vowel, and no contraction takes place; as فَرَرْتُ, مَلِلْتُ, يَفْرِرْ, يَمْدُدْ.

Rem. *a*. Forms like فَرَرْتَ, مَدَدْتَ, ظَلِلْتَ, are, however, sometimes contracted in different ways. — 1) The second radical is dropped, along with its vowel, or else its vowel is transferred to the first radical; as ظَلْتَ or ظِلْتَ for ظَلِلْتَ, مِسْتَ for مَسِسْتَ (compare the Aramaic form בַּזְתָּ for בְּזִזְתָּ). — 2) The third radical is united with the second, and a vowel-sound inserted before the pronominal suffix. This may be either *a*) the diphthong ـَيْ, as مَدَّيْتَ for مَدَدْتَ, a form which is not uncommon in the fifth conjugation, as تَقَضَّيْتَ, تَظَنَّيْتَ, تَسَرَّيْتَ, for تَقَضَّضْتَ, تَظَنَّنْتَ, تَسَرَّرْتَ (compare in the Hebrew Imperf. תִּסְבֶּינָה for תִּסְבֻּבְנָה); or *b*) the long vowel ـَا, as مَدَّاتَ for مَدَدْتَ (compare in Hebrew סָבוֹתָ, where *ō* = *ā*). The form described under 2 *a* is the usual one in modern Arabic.

Rem. *b*. According to rule 1), the Hebrew contracts סָבַב into סַב, סָבְבוּ into סַבּוּ; according to rule 2), יִסְבֹּב into יָסֹב, יִסְבְּבוּ (orig. *yasbubū*) into יָסֹבּוּ, נִסְבַּב into נָסַב, הִסְבֵּב into הָסֵב, etc. See Gesenius' Heb. Gr. §. 66.

121. In the Jussive, however, the second radical not unfrequently throws back its vowel upon the first, and combines with the third, in which case the doubled letter necessarily takes a supplemental vowel (§. 27). In verbs that have *a* or *i* in the Imperf., this vowel may be either *fètha* or *kèsra;* in those that have *u,* it may be any one of the three vowels. E. g. يَعَضَّ or يَعَضِّ for يَعْضَضْ; يَفِرَّ or يَفِرِّ for يَفْرِرْ; يَمُدَّ, يَمُدِّ, or يَمُدُّ, for يَمْدُدْ.

122. Those persons of the Imperative in which the third radical has a vowel (sing. fem., dual, and plur. masc.), frequently do not follow the rule given in §. 120, 2, but keep the second radical apart from the third; as اِفْرِرِي, اِفْرِرَا, اِفْرِرُوا. In case of the usual contraction taking place, the prosthetic ĕlif is obviously no longer necessary, and therefore the Arabs say فِرِّي, فِرَّا, فِرُّوا, — not اِفِرِّي, اِفِرَّا, اِفِرُّوا, — instead of اِفْرِرِي, etc. The masc. sing. undergoes exactly the same contraction as the Jussive (§. 121), rejecting at the same time the prosthetic ا; e. g. عَضَّ for اِعْضَضْ, فِرَّ for اِفْرِرْ, مُدَّ for اُمْدُدْ.

123. The same rules that apply to the Active of the first form, apply also to its Passive, and to the third, fourth, sixth, seventh, eighth, and tenth forms. But in the second, fifth, ninth, and eleventh, the second or third radical cannot be united with the other, because it is already doubled. Consequently فَرَّرَ, تَفَرَّرَ, اِفْرَرَّ, and اِفْرَارَّ, undergo no contraction.

124. In the third, sixth, and eleventh forms, a long vowel, namely *ā*, precedes the double consonant, which is allowed in the case of *fètḥa* alone (§. 25 rem.). However, the uncontracted forms, such as مَادَدَ, شَاحَحَ, يُسَايِبُ, مُصَافَفَةٌ, not unfrequently occur. Forms like تُفُوورِرَ, فُوورِرَ, and اِفْرِيرَارٌ, are never contracted.

125. The Jussive of the derived forms may undergo exactly the same contraction as the Jussive of the ground-form, by throwing back the vowel of the second radical upon the first, combining the second radical with the third, and giving the double letter an auxiliary vowel. E. g. أُدِلَّهُ for أُدْلِلْهُ, أُقِلَّهُ for أُقْلِلْهُ, the 1. pers. sing. Juss. of the fourth form of دَلَّ and قَلَّ.

C. The Weak Verb.

126. Weak Verbs (verba infirma) are those in which one of the radicals is subject, on account of its weakness, to transformation or rejection; and which consequently differ more or less, in some parts of their inflexion, from strong verbs.

127. The weak letters are أ, و, and ي.

128. There are two sorts of weak verbs.

1) Those that have among their radicals a moveable ĕlif or hèmza, the weakest of the gutturals. These are called *verba hèmzata.*

2) Those that have among their radicals one of the weak consonants و and ي, which approach very nearly

in their nature to the vowel-sounds *u* and *i*. These are more particularly called *weak verbs* (verba infirma).

129. In a root there may be two, or even three weak letters; as رَأَى, وَقَى, أَوَى. Verbs that have two weak radicals are said to be *doubly weak;* those that have three, to be *trebly weak*. These may be reckoned as forming a third class of weak verbs.

1. Verbs that have a Hèmza among their Radicals (Verba Hèmzata). Tab. VI. VII. VIII.

130. These are divided into three classes, according as the hèmza is the first, second, or third radical (verba primae, mediae, ultimae radicalis hèmzatae). The following sections point out wherein they differ from the strong verbs.

131. If the ĕlif with hèmza and gèzma, at the end of a syllable (أ), be preceded by one of the heterogeneous vowels ḍamma and kèsra, it is converted, after the ḍamma, into و with hèmza (ؤ); after the kèsra, into ى with hèmza (ئ). Hence بُرِئْتُ for بُرِأْتُ, 1. pers. sing. Perf. Pass. of بَرَأَ; يُؤْثَرُ for يُأْثَرُ, 3. pers. sing. masc. Imperf. Pass. I. or IV. of أَثَرَ; دَنُؤْتَ and شَئِمْتَ for دَنُأْتَ and شَئِأْتَ, 2. pers. sing. masc. Perf. Act. of دَنُؤَ and شَئِىَ, for دَنُأَ and شَئِأَ (see §. 133).

132. The و and ى represent in these cases the sound to which the hèmza inclines through the influence of the preceding vowel. The hèmza is retained, not only to show their origin from أ, but also to remind us that the syllables

ـُوْ and ـِيْ are not to be confounded in pronunciation with ـُو, *ū*, and ـِي, *ī*. The ḍamma and kèsra remáin *short*, whilst وْ and يْ are pronounced like أْ itself; that is to say, at the commencement of a syllable, with the spiritus lenis between the preceding syllable and the vowel that accompanies the hèmza (as دَنُوْءٌ, *danu-'a*, not *danu-wa*); at the end of a syllable, with a slight emphasis and resting of the voice upon the soft breathing (as شَنِئْتَ, *śani"-ta*, not *śanī-ta*).

Rem. *a*. In modern Arabic, hèmza in the middle and at the end of words has so completely disappeared, that وْ and يْ, when preceded and followed by vowels, become و and ي; except when the former has ḍamma (ـُوْ) and the latter kèsra (ـِيْ), as explained in §§. 133—4. The modern Arab also pronounces ـُوْ and ـِيْ like the long vowels ـُو *ū* and ـِي *ī*. Even in the ancient language, especially among the poets, we find traces of a softer pronunciation, or total rejection, of the hèmza; and hence the custom, at the present day, of resolving the verba tert. rad. hemzatae into verba *tertiae yā*, as قَرَى for قَرَأَ, *to read*, قَرَيْتُ for قَرَأْتُ, يَقْرِى for يَقْرَأُ. This change has already begun in Hebrew (see especially Gesenius' Gr. §. 74, rem. 21, *a* and *c*), and is universal in Aramaic.

Rem. *b*. The hèmza gèzmatum over و and ي falls away after an ĕlif hèmzatum, because of the impossibility of pronouncing it. Hence اِيْتِرْ, not اِئْتِرْ, Imperat. of أَثَرَ; اُوْمُلْ, not أُؤْمُلْ, Imperat. of أَمَلَ; أُوْثِرُ, not أُؤْثِرُ, 1. pers. sing. Imperf. Act. of آثَرَ, IV. of أَثَرَ; إِيمَانٌ, not إِئْمَانٌ, Infinitive of آمَنَ, IV. of أَمِنَ.

Rem. *c*. أْ is always retained after fètha in the ancient dialect

as يَأْثِرُ. In modern Arabic, on the contrary, it passes into the ʾelif of prolongation; as يَاكُلْ, يَامُرْ, for يَأْكُلْ, يَأْمُرْ. Compare in Aram. יֵאכֵל, יֵאמַר, and in Heb. יֹאכַל, יֹאמַר, for יָאכַל, יָאמַר, corrupted from יֵאֱכַל, יֵאֱמַר (Gesenius' Heb. Gr. §. 67, 1).

133. In the same way, أْ passes into وُ or يِ, when it is pronounced with damma or kèsra, and preceded by fètha; or pronounced with fètha, and preceded by damma or kèsra. E. g. بَوُسَ, for بَأُسَ, *to be brave;* يُلَآئِمُ, for يُلَاءِمُ or يُلَائِمُ, *it agrees with,* Imperf. III. of لَاءَمَ; اِلْتَئِمْ, for اِلْتَاءِمْ, *agree with, be reconciled to,* Imperat. VIII. of لَاءَمَ; دَنُؤَ, for دَنُؤَ, *to be mean, worthless;* يُؤَثَّرُ, for يُأَثَّرُ, *an impression is made,* Imperf. Pass. II. of أَثَّرَ; اِلْتِئَامٌ, for اِلْتِيَاءٌ, Infin. VIII. of لَاءَمَ.

Rem. At the end of a word, أْ, pronounced with damma and preceded by fètha, is usually left unchanged; as يَقْرَأُ from قَرَأَ, يَهْنَأُ from هَنِئَ, يُبَرَّأُ Imperf. Pass. II. of بَرِئَ, instead of يَقْرَؤُ, يَهْنَؤُ, يُبَرَّؤُ. But the latter form is commonly used before the accusative suffixes, as يَقْرَؤُهُ.

134. Finally, أْ becomes وُ or يِ in a syllable which begins with an ʾelif hèmzatum pronounced with damma or kèsra (أُ or إِ), and is preceded by a syllable ending in a consonant. E. g. يَبْوُسُ, for يَبْأُسُ, Imperf. of بَوُسَ; مَسْوُولٌ, for مَسْأُولٌ, Pass. Particip. of سَأَلَ; يُلْئِمُ, for يُلْإِمُ, *he acted stingily and meanly,* Imperf. IV. of لَؤُمَ; اِسْتَلْئِمْ, *put on armour,* Imperat. X. of لَأَمَ.

Rem. أ at the beginning of a word remains unchanged, except in the cases stated in §. 135. E. g. أُثَرَ, إِثَارٌ, إِيمَانٌ.

135. At the beginning of a word, if an ĕlif productionis follows the radical أ, the two ĕlifs are combined into one, which is written either with mèdda alone, or with mèdda accompanied by a hèmza to the right of the ĕlif, or with hèmza and a perpendicular fètha (see §. 6 rem. *a*); as آمَرَ, آمَرَ, or أُمَرَ, for أَامَرَ, *to consult,* III. of أَمَرَ *to order.* The same thing takes place when a radical أ with gèzma (أْ) is preceded by an ĕlif hèmzatum with fètha (compare §. 132 rem. *b*); as آثَرَ, آثَرَ, or أُثَرَ, for أَاثَرَ, *to prefer,* IV. of أَثَرَ *to surpass* or *excel.* In old Mss. we often find أَاثَرَ, أَامَرَ.

136. In the more modern stage of the language, ĕlif hèmzatum with fètha passes into وا, when preceded by fètha and followed by an ĕlif of prolongation; as تَوَامَرُوا, for تَأَامَرُوا or تَآمَرُوا, *they deliberated together,* 3. pers. plur. Perf. Act. VI. of أَمَرَ; تَوَاخَوْا, for تَأَاخَوْا, or تَآخَوْا, *they have become intimate friends,* from أَاخَا (for أَاخَوَ).

Rem. The same change sometimes takes place even in the third form; as وَالَفَ *to be intimate with,* وَاخَى *do.,* وَازَى *to be opposite* or *parallel to,* وَاسَى *to console,* for أَالَفَ, etc.

137. The verbs أَخَذَ *to take,* أَمَرَ *to order,* and أَكَلَ *to eat,* reject the first radical in the Imperat., making خُذْ, مُرْ, and كُلْ.

138. When the conjunction وَ or فَ, *and,* precedes the Imperative of verba primae rad. hèmzatae, the prosthetic

ĕlif (which in other cases would take waṣla) is elided, and only the radical ĕlif (with ġèzma) is retained. E. g. وَاْسِرْ *and bind,* فَاْذَنْ *and permit,* فَاْتِ *and come,* فَاْمُلْ *and hope,* for وَآاْسِرْ, فَآاْذَنْ, etc., from أَسَرَ, أَذِنَ, أَتَى, أَمَلَ. Also وَاْمُرْ, with restoration of the radical أ, as well as وَمُرْ, but always فَخُذْ, وَكُلْ (see §. 137).

139. The first radical of أَخَذَ is assimilated in the eighth form to the characteristic ت of that form; اتَّخَذَ, for ايتَخَذَ (§. 132 rem. *b*), *to take for oneself.* The same thing sometimes take place in أَزَرَ, *to gird on,* and أَجَرَ, *to give wages,* which make ايتَزَرَ or اتَّزَرَ, *to put on the article of dress called* إِزَارٌ, and ايتَجَرَ or اتَّجَرَ, *to receive wages, to trade.*

Rem. From these assimilated forms are derived the secondary radicals تَخَذَ, *to take,* and تَجَرَ, *to trade.* See §. 148 rem. *b.*

140. Verba med. hèmzatae are occasionally inflected like verba med. rad. و et ى (§. 149 and foll.), and take an ĕlif of prolongation instead of the radical hèmza with fetha. This is particularly the case with the verb سَاْلَ *to ask,* which has سَالَ for سَأَلَ, يَسَالُ for يَسْأَلُ, يَسَلْ for يَسْأَلْ, سَلْ for اِسْأَلْ (Imperat.). — Sometimes the ĕlif hèmzatum is elided, its vowel being transferred to the preceding (previously vowelless) consonant. E. g. يَسَلُ for يَسْأَلُ, from سَاْلَ; يَرَى for يَرْأَى, from رَأَى *to see;* أَلَكَ *to send,* for أَاْلَكَ, whence مَلَكٌ, for مَلْأَكٌ, *an angel* (מַלְאָךְ).

Rem. On the same phenomenon in Hebrew, see Gesenius' Gr. §. 72, rem. 4. In Syriac it constantly takes place; as ܫܐܠ *to ask,*

imperf. تَمْأَلُ, imper. مْأَلْ; عَاتَ *to be in pain,* imperf. تَعُوتُ, imper. عُتْ; لَابَ *to labour, to be fatigued,* imperf. تَلُوبُ, imper. لُبْ.

2. Verbs which are more especially called *Weak Verbs* (§. 128, 2).

141. These likewise fall into three classes, according as the letter و or ى is the first, second, or third radical (verba primae, secundae, tertiae rad. و et ى).

a. Verbs of which the First Radical is و or ى (verba primae rad. و et ى). Tab. IX.

142. Those verbs primae rad. و, which have *kèsra* as the characteristic vowel of the Imperf. and Imperat., reject the و in these forms. E. g. وَلَدَ *to bear children,* impf. يَلِدُ for يَوْلِدُ, imper. لِدْ for اِيلِدْ (اِوْلِدْ); وَعَدَ *to promise,* impf. يَعِدُ for يَوْعِدُ, imper. عِدْ for اِيعِدْ (اِوْعِدْ).

Rem. Many verbs primae rad. و, of the form فَعِلَ, have in the imperf. يَفْعِلُ instead of يَفْعَلُ (contrary to the rule laid down in §. 92), and hence elide their first radical. E. g. وَرِثَ *to inherit,* يَرِثُ; وَرِعَ *to abstain from what is unlawful,* يَرِعُ; وَمِقَ *to love,* يَمِقُ; وَفِقَ *to succeed* or *prosper,* يَفِقُ.

143. But those verbs primae rad. و, which have fètha or damma as the characteristic vowel of the Imperf. and Imperat., retain the و in these forms. E. g. وَجِلَ *to be afraid,* يَوْجَلُ, اِيجَلْ (for اِوْجَلْ); وَبُؤَ *to be visited by the murrain,* يَوْبُؤُ. The same is the case with those verbs which are at

once primae rad. و and mediae rad. geminatae; as وَدَّ (for وَدِدَ) *to love*, يَوَدُّ for يَوْدَدُ, اِيدَدْ for اِوْدَدْ.

Rem. In verbs primae rad. و, of which the second and third radicals are strong, and in which the Imperf. has fètha, some Arabic dialects change the و into ا or ى. E. g. يَاجَلُ and يَيْجَلُ, for يَوْجَلُ, from وَجِلَ, يَاجَعُ and يَيْجَعُ or يَيْجِعُ, for يَوْجَعُ, from وَجِعَ *to be in pain*. Others even use the forms يِيجَلُ and يِيجَعُ.

144. In a few verbs, of which the eight following are those that most commonly occur, the initial و is dropped in the Imperf. and Imperat., notwithstanding that the characteristic vowel of these forms is fètha.

وَدَعَ *to let alone,*	يَدَعُ,	دَعْ.
وَذَرَ *do.,*	يَذَرُ,	ذَرْ.
وَزَعَ *to restrain,*	يَزَعُ,	زَعْ.
وَسِعَ *to be wide* or *spacious,*	يَسَعُ,	سَعْ.
وَضَعَ *to put down* or *place,*	يَضَعُ,	ضَعْ.
وَطِئَ *to trample upon,*	يَطَأُ,	طَأْ.
وَقَعَ *to fall,*	يَقَعُ,	قَعْ.
وَهَبَ *to give,*	يَهَبُ,	هَبْ.

Rem. *a.* The reason why the و is elided in these verbs probably is, that the fètha of the Imperf. and Imperat. owes its existence only to the fact of the second or third radical being in each case a guttural or semiguttural (ر).

Rem. *b.* وَدَعَ and وَذَرَ are not used in the Perf.

145. In those forms in which a kèsra or ḍamma precedes a vowelless و, the و is changed into ى or و productionis, according to the preceding vowel. Hence اِيجَلْ, اِيدَدْ, for اِوْجَلْ, اِوْدَدْ, Imperat. I.; اِيرَاقَّ for اِوْرَاقَّ, Perf. XI.; اِيدَاعٌ, اِستِيدَاعٌ, for اِوْدَاعٌ, اِسْتِوْدَاعٌ, Infin. IV. and X.; يُوجِبُ for يُوْجِبُ, Imperf. Act. IV.; أُوجِبَ, اُسْتُودِعَ, for أُوْجِبَ, اُسْتُوْدِعَ, Perf. Pass. IV. and X.

146. Verbs primae rad. ى are inflected in almost all their forms like the strong verbs; e. g. يَبِسَ *to be dry*, imperf. يَيْبَسُ; يَسَرَ *to be easy*, imperf. يَيْسِرُ.

Rem. Dialectic varieties of the Imperf. are يَابَسُ, for يَيْبَسُ, from يَبِسَ; يِيأَّسُ, for يَيْأَّسُ, from يَئِسَ *to despair*. See §. 143 rem.

147. In those forms in which a kèsra or ḍamma precedes a vowelless ى, the ى is changed into ى or و productionis, according to the preceding vowel. Hence اِيسِرْ for اِيْسِرْ, Imperat. I.; اِيسَارٌ and اِستِيسَارٌ, for اِيْسَارٌ and اِسْتِيْسَارٌ, Infin. IV. and X.; يُوسِرُ, يُوقِظُ, for يُيْسِرُ, يُيْقِظُ, Imperf. Act. IV. of يَسَرَ and يَقِظَ *to be awake*.

148. In the eighth form, و and ى are assimilated to the characteristic ت, producing تّ for وْت and يْت; as اِتَّعَدَ, for اِيتَعَدَ (اِوْتَعَدَ), *to receive a promise*; اِتَّسَرَ, for اِيتَسَرَ (اِيْتَسَرَ), *to play at dice*.

Rem. *a*. Sometimes, however, although many grammarians disapprove of it, و and ى are not assimilated to the ت, but pass after

fètha, ḍamma, and kèsra, into the homogeneous letters of prolongation, ا, و, ى. E. g. اِيْتَعَدَ for اِوْتَعَدَ (§. 145), اُوْتُسِرَ for اُيْتُسِرَ (§. 147), in the Perf.; يَاتَعِدُ for يَوْتَعِدُ, يَاتَسِرُ for يَيْتَسِرُ, in the Imperf. Compare §. 139.

Rem. *b.* From these assimilated forms are derived secondary radicals; such as تَخِمَ *to suffer from indigestion* (وَخِمَ), تَقِيَ *to fear* (وَقِيَ), تَلَدَ *to be born in one's house* (of a slave), *to be a hereditary possession* (وَلَدَ). Compare §. 139 rem.

General Remarks on verbs primae rad. و et ى. — As initial و passes in Hebrew and Aramaic (with very few exceptions) into י, we have in those languages only one class of these verbs, viz. פ"י (Gesenius' Heb. Gr. §§. 68, 69, 70; Cowper's Syr. Gr. §§. 112, 113). They share to some extent in the same irregularities as the Arabic. For instance, the Imperat. of יָהַב, ܗܰܒ (for ܗܳܒ), is הַב, ܗܰܒ = هَبْ from وَهَبَ; the Infin. of יָרַשׁ is רֶשֶׁת = رِثَةٌ from وَرِثَ. But in the Imperf. they take the same course as the Arabic dialects mentioned in §. 143 rem. and §. 146 rem.; e. g. יֵשֵׁב for יִוְשֵׁב (يَوْشِبُ), like يَبْجَلُ from وَجِلَ, يَبْجَعُ from وَجِعَ; יִיקַץ, יִינַע, like يِيجَعُ from وَجِعَ, يِيأَسُ from يَئِسَ; ܢܶܐ from ܝܰܬ (وَرِثَ), ܢܰܛ from ܡܰܛ (نَاكَ), with א instead of י. — The original و reappears in the derived forms; as Nif'al נוֹשַׁב (for נִוְשַׁב), Hif'il הוֹשִׁיב (for הַוְשִׁיב), ܐܳܬܺܝ, Hof'al הוּשַׁב (for הָוְשַׁב, see §. 145). — The assimilation of و to a following letter, which is confined in Arabic to the eighth form (§. 148), is found in Heb. and Aram. in the first, as well as in the derived forms. E. g. יָצַע *to spread out* = وَضَعَ, Hif'il הֵצִיעַ (הַוְצִיעַ); ܝܰܕ *idhá* (يَدَعَ), imperf. ܢܶܕ *neddá*, Chald. יְנַדַּע by dissimilation from יְדַע (יְיַדַּע or יְוַדַּע); ܝܰܬ *ithēbh*, imperf. ܢܶܬ *nettēbh*, Chald. יְהַב (יְוַהַב).

b. Verbs of which the Second Radical is و or ى (Verba mediae radicalis و et ى). Tab. X. XI. XII. XIII.

149. Verba mediae rad. و et ى (called by the Arab grammarians اَلْفِعْلُ اَلْأَجْوَفُ, *the hollow verb*) differ from strong verbs only in the first, fourth, seventh, eighth, and tenth forms. The following sections indicate the principal points of difference.

150. 1. *a.* If the first radical is without a vowel, and the third has one, the vowel of the second radical is thrown back upon the first, and the و or ى is changed into that letter of prolongation which is homogeneous to the vowel that the first radical has now assumed. E. g.

يَقُوْلُ, *he says,* becomes	يَقُوْلُ,	Imperf. Act. I.
يَسِيْرُ, *he goes,*	يَسِيْرُ,	do.
يَخَافُ, *he is afraid,*	يَخَافُ,	do.
يَهَابُ, *do.,*	يَهَابُ,	do.
يُقَالُ, *it is said,*	يُقَالُ,	Imperf. Pass. I.
يُقَالُ, *pardon is granted,*	يُقَالُ,	Imperf. Pass. IV.
يُقِيْمُ, *he remains,*	يُقِيْمُ,	Imperf. Act. IV.
يُلِيْنُ, *he softens,*	يُلِيْنُ,	do.
أَقِيْمُوا, *remain,*	أَقِيْمُوا,	Imperat. Plur. IV.
أَلِيْنُوا, *soften,*	أَلِيْنُوا,	do.
أَقَامَ, *he remained,*	أَقَامَ,	Perf. Act. IV.
أَلَانَ, *he softened,*	أَلَانَ,	do.

يَسْتَقْوِمُ, *he stands upright,* يَسْتَقِيمُ, Imperf. Act. X.

اُسْتُلِينَ, *he was thought gentle,* اُسْتُلِينَ, Perf. Pass. X.

يُسْتَقْيَلُ, *pardon is asked,* يُسْتَقَالُ, Imperf. Pass. X.

151. 1. *b.* But if the third radical loses its vowel, the long vowels ـَا, ـِي, ـُو, are changed into the corresponding short ones, because a shut syllable does not admit of a long vowel (§. 25). E. g.

يَقُلْ, for	يَقُولْ	(يَقْوُلْ),	Jussive Act. I.
يَسِرْ,	يَسِيرْ	(يَسْيِرْ),	do.
يَخَفْ,	يَخَافْ	(يَخْوَفْ),	do.
يُقَلْ,	يُقَالْ	(يُقْوَلْ),	Jussive Pass. I.
يُقِمْ,	يُقِيمْ	(يُقْوِمْ),	Jussive Act. IV.
أَقِلْ,	أَقِيلْ	(أَقْيِلْ),	Imperat. IV.
أَقِمْ,	أَقِيمْ	(أَقْوِمْ),	do.
أَقَمْتَ,	أَقَامْتَ	(أَقْوَمْتَ),	2. p. sing. m. Perf. Act. IV.
أُقِدْتَ,	أُقِيدْتَ	(أُقْوِدْتَ),	do. Pass. IV.
اُسْتُلِنْتَ,	اُسْتُلِينْتَ	(اُسْتُلْيِنْتَ),	do. Pass. X.
أَقَمْنَ,	أَقَامْنَ	(أَقْوَمْنَ),	3. pers. pl. f. Perf. Act. IV.
أَقِمْنَ,	أَقِيمْنَ	(أَقْوِمْنَ),	2. p. plur. f. Imperat. IV.

Rem. يَكُنْ, for يَكُونْ, Jussive of كَانَ, *to be,* is sometimes still farther abbreviated by the poets into يَكْ.

152. 1. *c.* In consequence of the changes produced by the operation of the preceding rules, the Imperative of the first form loses its prosthetic ا (see §. 98 and §. 122). E. g.

اُقْوُلْ	becomes successively	اُقُولْ,	اُقُلْ,	قُلْ.
اِسْيِرْ		اِسِيرْ,	اِسِرْ,	سِرْ.
اِخْوَفْ		اِخَافْ,	اِخَفْ,	خَفْ.
اِهْيَبْ		اِهَابْ,	اِهَبْ,	هَبْ.
اُقْوُلُوا		اُقُولُوا,	...,	قُولُوا.
اِسْيِرُوا		اِسِيرُوا,	...,	سِيرُوا.
اِخْوَفُوا		اِخَافُوا,	...,	خَافُوا.
اِهْيَبُوا		اِهَابُوا,	...,	هَابُوا.

153. 2. *a.* If three open syllables follow one another in immediate succession, the first of which has fetha and the last any vowel, then the و or ى of the middle syllable is changed into elif productionis, without any regard to the nature of the vowel that accompanies it. E. g.

قَوَمَ	becomes	قَامَ,	Perf. Act. I.
خَوِفَ		خَافَ,	do.
طَوُلَ		طَالَ,	do.
سَيَرَ		سَارَ,	do.
هَيِبَ		هَابَ,	do.
اِنْقَوَدَ		اِنْقَادَ,	Perf. Act. VII.
يَنْقَوِدُ		يَنْقَادُ,	Imperf. do.

اِقْتَوَدَ	اِقْتَادَ,	Perf. Act. VIII.
اِزْدَيَدَ	اِزْدَادَ,	do.
يَزْدَيِدُ	يَزْدَادُ,	Imperf. do.

154. 2. *b.* But if the vowel of the first syllable be ḍamma, and the و or ى is accompanied by kèsra, the ḍamma is elided and the kèsra substituted in its place, in consequence of which the و or ى becomes ى productionis. E. g.

قُوِلَ becomes	(قِوِلَ)	قِيلَ,	Perf. Pass. I.
سُيِرَ		سِيرَ,	do.
اُسْتُوِقَ	(اُسْتِوِقَ)	اُسْتِيقَ,	Perf. Pass. VIII.
اُسْتُيِرَ		اُسْتِيرَ,	do.

Rem. Instead of قِيلَ (قول), سِيءَ (سوء), غِيضَ (غيض), جِيءَ (جِيأَ), some Readers of the Kor'ân pronounce قُيِلَ, سُيِءَ, غُيِضَ, جُيِءَ, with a very slightly sounded ḍamma. This is technically called إِشْمَامُ ٱلضَّمِّ, *giving the first radical a flavour* (lit. *scent*) *of the u-sound.*

155. 3. If the first radical has fètḥa and the third is without a vowel, three cases arise.

a. The second radical is و or ى with fètḥa. In this case the second radical is elided along with its vowel, but its influence is strong enough to change the fètḥa of the first radical into ḍamma, if it was و, and into kèsra, if it was ى. E. g.

قُمْتَ for قَوَمْتَ, 2. pers. sing. m. Perf. Act. I.

سِرْتَ سَيَرْتَ, do.

b. The second radical is و with ḍamma or ى with kèsra. In this case the second radical is elided along with its vowel, as in *a*, but its influence is sufficient to change the fètha of the first radical into the homogeneous vowel. E. g.

طُلْتَ for طَوُلْتَ, 2. pers. sing. m. Perf. Act. I.

هِبْتَ هَيِبْتَ, do.

c. The second radical is و with kèsra. In this case the same elision takes place, but the influence of the characteristic vowel *i* suffices to change the fètha of the first radical into kèsra. E. g.

خِفْتَ for خَوِفْتَ, 2. pers. sing. m. Perf. Act. I.

156. In the Perfect Passive of the first, seventh, and eighth forms, if the third radical loses its vowel, the ى productionis. (§. 154. 2. *b*) is shortened into kèsra, according to §. 25. E. g.

بِعْتَ for بِيعْتَ (بُيِعْتَ), 2. pers. sing. m. Perf. Pass. I.

لِمْتَ لِيمْتَ (لُوِمْتَ), do.

اُسْتِيقْتَ (اُسْتُوقْتَ), do. VIII.

Rem. *a.* In verba mediae rad. و, instead of قِلْتَ, قِلْتُ, etc., the forms قُلْتَ, قُلْتُ, etc., are also admissible, in which case the passive does not differ from the active voice.

Rem. *b.* In verba mediae rad. ى, and in those mediae rad. و of the form فَعِلَ, the 1. and 2. pers. m. and fem. sing. dual and plural Perf. Act. and Pass. are identical in form. E. g. بِعْتَ for بَيَعْتَ (§. 155. 3. *a*) and بُيِعْتَ; هِبْتَ for هَيِبْتَ (§. 155. 3. *b*) and هُيِبْتَ; خِفْتَ for خَوِفْتَ (§. 155. 3. *c*) and خُوِفْتَ.

157. Most verba mediae rad. و take ḍamma, and most verba mediae rad. ى kèsra, as the characteristic vowel of the Imperf.; e. g. from زَالَ (زَوَلَ), *to move away,* comes يَزُولُ (يَزْوُلُ); from نَالَ (نَوَلَ), *to give in a present,* يَنُولُ (يَنْوُلُ); from طَالَ (طَوُلَ), *to be long,* يَطُولُ (يَطْوُلُ, §. 93); from زَانَ (زَيَنَ), *to adorn,* يَزِينُ (يَزْيِنُ). But in some which are of the form فَعِلَ, the Imperf. takes fètha (§. 92); e. g. from زَالَ (زَيِلَ), *to cease,* comes يَزَالُ (يَزْيَلُ); from نَالَ (نَيِلَ), *to get, obtain,* يَنَالُ (يَنْيَلُ); from شَآءَ (شَيِئَ), *to wish,* يَشَآءُ (يَشْيَأُ); from خَافَ (خَوِفَ), *to fear,* يَخَافُ (يَخْوَفُ); from نَامَ (نَوِمَ), *to sleep,* يَنَامُ (يَنْوَمُ).

158. In verba mediae rad. و et ى, of which the third radical is ت or ن, these letters combine with an initial ت or ن in the pronominal suffixes, so as to form تّ and نّ. E. g. مُتُّ, مُتُّمْ, for مُتْتُ, مُتْتُمْ, from مَاتَ (موت) *to die;* بِتُّ, for بِتْتُ, from بَاتَ (بيت) *to pass the night;* صُنَّ, for صُنْنَ, and يَصُنَّ, for يَصُنْنَ, from صَانَ (صون) *to guard;* بِنَّا, for بِنْنَا, from بَانَ (بين) *to be separate.* See §. 90, rem. *a, b, c.*

159. In the passive of the third and sixth forms of verba med. rad. و, the و productionis (§. 108) does not coalesce with the second radical into وّ, for, if it did, the peculiar feature of these forms would be effaced, and they would become identical in appearance with the second and fifth (قُوِّلَ and تُقُوِّلَ). Hence we write قُوُولَ, تُقُوُولَ, not قُوِّلَ,

تُقُوِّلَ. For the same reason, no coalition takes place in the same forms of verba mediae rad. ى, which are always written, for example, بُوِيعَ and تُبُوِيعَ.

160. Some verba mediae rad. و, and a very few mediae rad. ى, of the form فَعِلَ, are inflected like strong verbs; as عَوِرَ *to be one-eyed*, imperf. يَعْوَرُ; صَوِفَ *to be woolly*, imperf. يَصْوَفُ; حَوِلَ *to squint*, imperf. يَحْوَلُ; عَوِزَ *to be wanting*, imperf. يَعْوَزُ; صَيِدَ *to have a particular disease* (صَيَدٌ), said of a camel, imperf. يَصْيَدُ.

161. Some verba mediae rad. و et ى may follow in the fourth form either the strong or the weak inflection. E. g. أَثَابَ or أَثْوَبَ, *to reward*, from ثَابَ *to return*; أَرَاحَ or أَرْوَحَ, *to perceive by the scent*, from رَاحَ *to blow* (of the wind); أَغَامَ or أَغْيَمَ, *to be cloudy*, from غَامَ *do.*; أَخَالَ or أَخْيَلَ, *to observe a rain-cloud*, from خَالَ.

162. A few verba mediae rad. و have only the strong inflection in the eighth form; as اِجْتَوَرَ *to be neighbours*, from جَارَ; اِعْتَوَرَ *to borrow*, from عَارَ; اِعْتَوَنَ *to help one another*, from عَانَ.

163. A great many verba mediae rad. و admit in the tenth form of either inflection, but they generally prefer the weak, with the exception of a few, which almost always adopt the strong. E. g. اِسْتَجَابَ or اِسْتَجْوَبَ, *to give an answer, grant a prayer*, from جَابَ; اِسْتَصْوَبَ, *to approve of*, from صَابَ; اِسْتَقْوَسَ *to be bent with age*, from قَوْسٌ *a bow*.

Rem. On the formation of the nomina agentis et patientis of the first form from verba med. rad. و et ى, see §§. 240—1.

General Remarks. On the inflection of verbs ע"ו and ע"י in Hebrew and Aramaic, see Gesenius' Heb. Gr. §. 71, Cowper's Syr. Gr. §§. 116—122. The principles of contraction are in general identical with those followed in Arabic. For example: Kal, קָם for קָוַם, קוּם for קָוֹם, יָקִים for יָקְוֹם; Nif'al, נָקוֹם (orig. *nāḳām*, *ā* becoming *ō*) for נָקַוֹם, יִקּוֹם (orig. *yiḳḳām*) for יִקָּוֵם; Hif'îl, הֵקִים for הַקְוִים; Hof'al, הוּקַם for הָקְוַם. One important difference is, that in the 2. pers. sing. Perf. Kal the Heb. has קַמְתָּ, the Aram. קָמְתָּ (*ḳāmt*), instead of the Arab. قُمْتَ. Such forms as תְּקוּמֶינָה, נְקוּמוֹתָ, הֲקִימוֹתָ, resemble the corresponding forms in verbs ע"ע; but others, constructed after the analogy of the Arabic, also occur; as תָּשַׁבְנָ, הֲנַפְתָּ, הֲמַתָּה. In the active participle Kal, the Heb. has קָם (for קָוֵם) and sometimes קוֹם (*ō* for *ā*); the Aramaic, on the contrary, presents us with the exact Arabic form, קָאֵם = قَآئِمٌ.

c. Verbs of which the Third Radical is و or ى (verba tertiae radicalis و et ى). Tab. XIV—XVIII.

164. These verbs are of five kinds; namely:

1) Verba tertiae rad. و of the form فَعَلَ; as غَزَا *to make a foray* or *raid*, for غَزَوَ (§. 167, 2 a).

2) Verba tertiae rad. ى of the form فَعَلَ; as رَمَى *to throw*, for رَمَيَ (§. 167, 2 a).

3) Verba tertiae rad. و of the form فَعِلَ; as رَضِيَ *to be pleased with*, for رَضِوَ (§. 166, I).

4) Verba tertiae rad. ى of the form فَعِلَ; as خَزِيَ *to be ashamed.*

5) Verba tertiae rad. و of the form فَعُلَ; as سَرُوَ *to be noble.*

165. There are three things to be noticed regarding the third radical of these verbs; namely, that it retains its power as a consonant, or it resolves itself into a vowel, or it is elided.

166. At the commencement of a syllable, one of two things takes place. Namely:

I. The third radical maintains its power as a consonant between the vowels *ă*—*ā* (ـَوَا, ـَيَا), *ŭ*—*ă* (ـُوَ), *ŭ*—*ā* (ـُوَا), *i*—*ă* (ـِيَ), *ĭ*—*ā* (ـِيَا); as also when the preceding syllable ends with a consonant. E. g. غَزَوَا, رَمَيَا; سَرُوَتْ, سَرُوَا, يَغْزُوَ, يَغْزُوَانِ; رَضِيَ, رَضِيَا, تَرْمِيَ, تَرْمِيَانِ; غَزْوٌ, رَمْيٌ, رِضْوَانٌ. The letter و between the vowels *ĭ*—*ă* (ـِوَ) and *ĭ*—*ā* (ـِوَا) always passes into ى; as رَضِيَ, غُزِيَ, for رَضِوَ, غُزِوَ. The letter ى is never found between the vowels *ŭ*—*ă*, *ŭ*—*ā*.

Rem. In the first and second classes, the 3. pers. fem. sing. and dual of the Perf. Act. I. and II. might have been غَزَوَتْ, غَزَوَتَا, رَمَيَتْ, رَمَيَتَا, etc., after the analogy of رَضِيَتْ, خَزِيَتْ, and سَرُوَتْ; but the Arabs followed in the sing. the masc. forms غَزَا, رَمَى (§. 167, 2 a), and, not being able to say غَزَاتْ and رَمَاتْ, or رَمْيَتْ (§. 25), they substituted غَزَتْ and رَمَتْ. In the dual, on the other hand, where they might have said غَزَاتَا and رَمَاتَا, they followed the received fem. sing. in adopting غَزَتَا and رَمَتَا.

II. The third radical is elided between a short vowel and the long vowels *ī* and *ū*, and the two vowels are contracted in one of two ways.

1) Into a long vowel; namely ـُوْ into ـُو, as سَرُوا for سَرُوْوا, يَغْزُونَ and يَغْزُوا for يَغْزُوْونَ and يَغْزُوْوا; ـِيْو into ـُو, as رَضُوا for رَضِيُوا, يَرْمُونَ and يَرْمُوا for يَرْمِيُونَ and يَرْمِيُوا; ـُوِى into ـِى, as تَغْزِينَ and تَغْزِى for تَرْمِينَ and تَرْمِى; ـِيِى into ـِى, as تَغْزُوِينَ and تَغْزُوِى for تَرْمِيِينَ and تَرْمِيِى.

2) Into a diphthong; namely ـَوْو into ـَوْ, as غَزَوْا for غَزَوُوا; ـَيْو into ـَوْ, as رَمَوْا for رَمَيُوا, يَرْضَوْنَ and يَغْزَوْنَ for يَرْضَيُونَ and يَرْضَيُوا, يُغْزَوْا and يَرْضَوْا for تَرْضَيْنَ and تَرْضَىْ into ـَىْ, as يُغْزَيُوا and يُغْزَيُونَ for تَرْضَيِينَ and تَرْضَيِى, تُغْزَيْنَ and تُغْزَىْ for تُغْزَيِينَ and تُغْزَيِى.

167. At the end of a syllable, the third radical is either vocalised or elided. It may stand at the end of a syllable either naturally, as in غَزَوْتَ = فَعَلْتَ, or after dropping a short vowel, as in يَرْمِى for يَرْمِيُ = يَفْعِلُ. Hence arise the following cases.

I. 1. When standing naturally at the end of a syllable, the third radical is vocalised in two ways.

a) If the preceding vowel be homogeneous (ـُ or ـِ), و and ى become letters of prolongation, that is to say, ـُوْ *uw* and ـِىْ *iy* pass into ـُو *ū* and ـِى *ī*. E. g. رَضِيتَ for رَضِيْتَ, خَزِيتَ for خَزِيْتَ, سَرُوتَ for سَرُوْتَ (from رَضِىَ for رَضِوَ, according to §. 166, I. and §. 168).

b) If the preceding vowel be heterogeneous (ـِ), it forms with و and ى the diphthongs ـَوْ and ـَيْ. E. g. غَزَوْتَ, *gazauta*, for *gazawta*; رَمَيْتَ, *ramaita*, for *ramayta*.

2. When the third radical stands at the end of a syllable, not naturally, but in consequence of a short vowel having been dropped (ـَوْ for ـَوَ, ـَيْ for ـَيَ and ـُوْ, ـُوْ for ـُوُ, ـِيْ for ـِيُ), it is vocalised in three different ways.

a) ـَوْ *aw* and ـَيْ *ay* become *ā*, but for the sake of distinction we write ـَا for *aw*, and ـَى (§. 7, rem. *b*) for *ay*. E. g. غَزَا for غَزَوَ, رَمَى for رَمَيَ, يُغْزَى for يُغْزَيَ and يُغْزَى, يُرْمَى for يُرْمَيَ and يُرْمَىُ.

b) ـُوْ *uw* becomes ـُو *ū*; as يَغْزُو, يَسْرُو, for يَغْزُوُ, يَسْرُوُ.

c) ـِيْ *iy* becomes ـِي *ī*; as تَرْمِى for تَرْمِيُ.

II. The third radical is elided: —

1) When standing naturally at the end of a syllable. This happens in the Jussive and Imperative, in which the signification of the form produces the abbreviation. E. g. يَغْزُ, اُغْزُ, for يَغْزُوْ (يَغْزُوْ), اُغْزُو (اُغْزُوْ); يَرْمِ, اِرْمِ, for يَرْمِى (يَرْمِيْ), اِرْمِى (اِرْمِيْ); يَرْضَ, اِرْضَ, for يَرْضَى (يَرْضَيْ), اِرْضَى (اِرْضَيْ).

2) When it does not naturally stand at the end of a syllable. This happens in the nomina agentis, فَاعِلٌ

(§. 80), مُفَعِّلٌ, مُفْعِلٌ, etc. (see §. 236), before the tènwīn of ḍamma and kèsra. These vowels are elided at the same time, but the tènwīn is thrown back upon the kèsra of the second radical. E. g. رَامٍ for رَامِيٌ and رَامٍ; غَازٍ for غَازِيٌ and غَازٍ (غَازُوٌ, غَازٍ, §. 166, I.); رَاضٍ for رَاضِيٌ and رَاضٍ (رَاضُوٌ, رَاضٍ); مُغَنٍّ for مُغَنِّيٌ and مُغَنٍّ; مُغْنٍ for مُغْنِيٌ and مُغْنٍ; etc.

168. It has been already mentioned (§. 166, I.) that when the third radical is و, it passes between the vowels *ĭ*—*ă* (ـِوَ) and *ĭ*—*ā* (ـِوَا) into ى. After ى has been introduced in this manner into the 3. pers. sing. masc. Perf., it maintains itself throughout the whole inflection, as far as the above rules permit. Consequently, we get from رَضِيَ (for رَضِوَ) the forms رَضِيتَ, يَرْضَى, اِرْضَ, تَرْضَيْنَ; from غُزِيَ, غُزِيتَ, تُغْزَيْنَ.

169. Final و is changed into ى in all the derived forms of the verb; as غَزَّى, رَاضَى, أَغْزَى, تَجَلَّى, تَرَاضَى, اِسْتَرْضَى, اِغْتَزَى, اِنْجَلَى.

170. In the nomina patientis, مَفْعُولٌ (§. 80), of verba tertiae rad. و, the long vowel ـُو *ū* is changed, as it were, into ـُوْ *uw*, and the و thus obtained coalesces with the radical و into وّ; as مَغْزُوٌّ for مَغْزُوْوٌ. In verba tertiae rad. ى, the influence of the third radical converts this secondary و into ى, the two coalesce into يّ, and, in consequence, the preceding ḍamma becomes kèsra; as مَرْمِيٌّ for مَرْمُيٌّ, مَرْمُوٌّ.

Such verbs as رَضِيَ, in which the final ى stands for و (§. 166, I.), admit of either form, though مَرْضِيٌّ is more common than مَرْضُوٌّ.

General Rem. Verbs final و and ى present some interesting points of comparison with the corresponding forms in the other Shemitic dialects. In Aethiopic the difference between them is even more marked than in Arabic. *Ánā* (to be downcast, distressed, captive) is distinguishable from *ánā* (to mean), only by the mechanical contrivance of writing the former عَنَا and the latter عَنَى (§. 168, I. 2. *a*); but the Aethiopian writes and pronounces *talâwa* (to follow, تَلَا), *bakaya* (to weep, بَكَى). The Hebrew and Aramæan, on the other hand, are worse off than the Arab, for the former writes ה־, the latter א־ (in intrans. verbs י־ or י־), whether the final radical be و or ى; and, consequently, verbs of this class may be confounded, even in Hebrew, with those that are properly ל״א (אֶ). See Gesenius' Heb. Gr. §. 74, rem. 21, 22. — The only Hebrew verb that retains final ו is שָׁלַו *to be free of care, secure, safe* (Ar. سَلَا), whence the participle שָׁלֵו, and the 1. pers. sing. Perf. שָׁלַוְתִּי; but the third radical frequently appears in the shape of a י, especially in pausal forms, as חָסָיוּ, יִשְׁתַּיוּן, תִּדַּמְיוּנִי, תּוֹגִיוֹן, and in the passive participle גָּלוּי. — The principles of contraction are much the same in Hebrew as in Arabic. גָּלָה, גָּלָה, etc., stand for *gâlay, gillay*, etc., just as رَمَى, جَلَّى, for *ramay, ǵallay*. The 3. p. s. fem. Perf. גָּלְתָה (in pause גָּלָתָה) has been already explained in §. 90. Gen. Rem. *a*; the ordinary form קָטְלָה sometimes occurs in pause, as חָסְיָה, Ps. LVII. 2. In such forms of the 2. p. s. Perf. as גָּלִיתָ and גָּלִיתְ, נִגְלִיתְ, י־ stands for י־, and is still farther weakened into י־ in the forms גָּלִיתָ, גָּלִיתְ, גָּלִיתְ, etc. The Aramaic has here the advantage of the Hebrew in having preserved the diphthong, especially in Syriac, as גְּלֵיתָ, ܓܠܝܬ. See in general Gesenius' Heb. Gr. §. 74.

3. Verbs that are doubly and trebly weak (§. 129).

171. I. Doubly weak verbs are divisible into two classes, each of which comprises several varieties. The *first class* consists of those which have both an ĕlif hèmzatum and a و or ى among their radicals; the *second* of those in which the letter و or ى occurs twice.

Rem. There is no triliteral verb that has more than one radical hèmza.

172. 1. Of the first class there are three sorts:

1) Verba hèmzata and primae rad. و or ى;
2) Verba hèmzata and secundae rad. و or ى;
3) Verba hèmzata and tertiae rad. و or ى.

Each of these admits of two varieties, according to the position of the ĕlif hèmzatum.

173. The first sort consists of *a*) verba secundae rad. hèmzatae, as وَأَرَ *to frighten;* and *b*) verba tertiae rad. hèmzatae, as وَدَأَ *to smooth,* وَطِئَ *to tread upon.* Such words follow in their inflection both the classes to which they belong; e. g. Imperf. يَئِرُ, يَدَأُ, يَطَأُ (§§. 132—3 and 142, 144).

Rem. The Imperf. of يَئِسَ, *to despair,* is يَيْأَسُ, rarely يَيْئِسُ or يِيأَسُ; its Imperat. اِيأَسْ, rarely اِيئِسْ.

174. The second sort is divided into *a*) verba primae rad. hèmzatae, as آبَ or آءَبَ (for أَوَبَ) *to return,* آلَ or آءَلَ (for أَوَلَ) *to return;* and *b*) verba tertiae rad. hèmzatae, as سَآءَ (for سَوَءَ) *to illtreat,* جَآءَ (for جَيَأَ) *to come,* شَآءَ

(for شَيِءَ) *to wish.* Each variety unites the peculiarities of the two classes to which it belongs.

	I.	II.		
Perf. 3. p. s.	آبَ	سَاءَ	جَاءَ	شَاءَ
2. p. s.	أُبْتَ	سُؤْتَ	جِئْتَ	شِئْتَ
Imperf.	يَؤُوبُ	يَسُوءُ	يَجِيءُ	يَشَاءُ
Imper.	أُبْ	سُؤْ	جِئْ	شَأْ
Perf. pass.	إِيبَ	سِيءَ	جِيءَ	شِيءَ

175. The third sort is divided into *a*) verba primae rad. hèmzatae, as أَتَى *to come,* أَبَى *to refuse,* أَدَى *to curdle* (of milk); and *b*) verba secundae rad. hèmzatae, as نَأَى *to be far off.* They are treated in their inflection like the two classes of verbs to which they belong.

I. أَتَى, أَتَتْ, أَتَيْتَ; يَأْتِي; إِيتِ (§. 132, rem. *b*); آتٍ.
أَبَى, أَبَتْ, أَبَيْتَ; يَأْبَى; إِيبَ; آبٍ.

II. نَأَى, نَأَتْ, نَأَيْتَ; يَنْأَى; إِنْأَ; نَاءٍ.

Rem. The Imperat. of the verb أَتَى is not unfrequently shortened into تِ (compare §. 137), which, at the end of a sentence, is written تِهْ. The same thing holds good in pause of all imperatives that consist of only one letter; as رَهْ for رَ, from رَأَى *to see* (§. 176); فِهْ for فِ, from وَفَى *to keep faith* (§. 177).

176. The ĕlif hèmzatum of the verb رَأَى is almost always elided in the Imperf. and Imperat. For example:

Imperf. Indicat.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَرَى	تَرَى	تَرَى	تَرَيْنَ	أَرَى
D.	يَرَيَانِ	تَرَيَانِ	تَرَيَانِ	تَرَيَانِ	
P.	يَرَوْنَ	يَرَيْنَ	تَرَوْنَ	تَرَيْنَ	نَرَى

Jussive.

S.	يَرَ	تَرَ	تَرَ	تَرَيْ	أَرَ
D.	يَرَيَا	تَرَيَا	تَرَيَا	تَرَيَا	
P.	يَرَوْا	يَرَيْنَ	تَرَوْا	تَرَيْنَ	نَرَ

Imperat.

S. m. رَ or رَهْ (§. 175 rem.), f. رَيْ; D. c. رَيَا; P. m. رَوْا, f. رَيْنَ.

Rem. *a.* The Perf. Act. of رَأَى almost always retains the hèmza.

Rem. *b.* The Perf. Pass. is رُئِيَ (like رُمِيَ). In the Imperf. the hèmza is elided, just as in the Active voice; e. g. يُرَ, يُرَى, for يُرْءَ, يُرْأَى.

Rem. *c.* In the fourth form, when it signifies *to show*, the hèmza is always elided: أَرَى, أَرَتْ, أَرَيْتَ; يُرِي; يُرِ; أَرِ. Otherwise it is retained.

177. 2. Of the second class, in which و or ى occurs twice, there are two sorts; *a*) those in which و or ى is the first and third radical, as وَقَى *to guard*, وَلِيَ *to be near*, وَجِيَ *to be sorefooted* (of a horse); and *b*) those in which

و or ى is the second and third radical, as شَوَى *to roast,* قَوِىَ *to be strong,* حَيِىَ (for حَيِوَ) *to live,* عَيِىَ *to have an impediment in one's speech.*

178. The first sort follows in its inflection the verbs of the two classes primae and tertiae rad. و or ى. E. g.

وَقَى, وَقَتْ, وَقَيْتَ; يَقِى; قِ or قِهْ (§. 175 rem).

وَلِىَ, وَلِيَتْ, وَلِيَتَ; يَلِى; لِ or لِهْ.

وَجِىَ, وَجِيَتْ, وَجِيتَ; يَوْجَى; اِيجَ (for اِوْجَ).

179. In the second sort, the second radical undergoes no change whatever. E. g.

شَوَى, شَوَتْ, شَوَيْتَ; يَشْوِى; اِشْوِ.

قَوِىَ, قَوِيَتْ, قَوِيتَ; يَقْوَى; اِقْوَ.

عَيِىَ, عَيِيَتْ, عَيِيتَ; يَعْيَا; اِعْيَ.

حَيِىَ, حَيِيَتْ, حَيِيتَ; يَحْيَا; اِحْيَ.

Rem. *a.* We write يَعْيَا, يَحْيَا, not يَعْيَى, يَحْيَى, to prevent the union of two ى, and also, in the latter case, to distinguish the Imperf. of حَيِىَ from the proper name يَحْيَى *John.*

Rem. *b.* حَيِىَ admits 1) of the *contraction* of the two ى, *a*) in those persons of the Perf. I. in which the second ى has a vowel, as حَىَّ for حَيِىَ; *b*) in the Imperf. I., as يَحَىَّ, يَحَىَّ, يَحَيَّنَّ; *c*) in the nomen actionis II. (§. 80), تَحِيَّةٌ for تَحْيِيَةٌ; 2) of the *elision* of the second ى in the Perf. and Imperf. X., as اِسْتَحَى, يَسْتَحِى, for اِسْتَحْيَى, يَسْتَحْيِى. — عَيِىَ also admits of being contracted into عَىَّ, and يَعْيَا into يَعَىَّ.

180. II. Trebly weak verbs are divisible into two classes; namely 1) those in which one radical is hèmza and the other two و or ى; and 2) those in which all the three radicals are و or ى.

Rem. We pass over the second class, as it consists of only one or two verbs that are hardly ever used; e. g. بَيَّا *to write the letter* ى.

181. Verbs of the first class are of two sorts, namely *a*) those in which the hèmza is the first radical, as أَوَى *to betake oneself to, to withdraw to;* and *b*) those in which the hèmza is the second radical, as وَأَى *to promise.* The former are inflected like أَثَرَ and شَوَى (§. 179), e. g. أَوَى, أَوَيْتَ, أَوَيْتِ, أَوَتْ, يَأْوِي, إِيوِ; the latter like سَأَلَ and وَقَى (§. 178). E. g.

Perfect.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	وَأَى	وَأَتْ	وَأَيْتَ	وَأَيْتِ	وَأَيْتُ
D.	وَأَيَا	وَأَتَا	وَأَيْتُمَا	وَأَيْتُمَا	
P.	وَأَوْا	وَأَيْنَ	وَأَيْتُمْ	وَأَيْتُنَّ	وَأَيْنَا

Imperf. Indicat.

S.	يَأِي	تَأِي	تَأِي	تَأِينَ	أَأِي
D.	يَأِيَانِ	تَأِيَانِ	تَأِيَانِ	تَأِيَانِ	
P.	يَأُونَ	يَأِينَ	تَأُونَ	تَأِينَ	نَأِي

Jussive.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	يَا	تَا	تَا	تَاِى	أَ
D.	يَايَا	تَايَا	تَايَا	تَايَا	
P.	يَاُوا	يَايِنَ	تَاُوا	تَايِنَ	نَا

Imperat.

S. m. اِ or اِهْ, f. اِى; D. c. اِيَا; P. m. اُوا, f. اِينَ.

Appendix A.

1. The Verb لَيْسَ.

182. The negative substantive verb لَيْسَ, *he was not, is not,* has no Imperf., and is inflected like verba mediae rad. و et ى.

	3. m.	3. f.	2. m.	2. f.	1. c.
S.	لَيْسَ	لَيْسَتْ	لَسْتَ	لَسْتِ	لَسْتُ
D.	لَيْسَا	لَيْسَتَا	لَسْتُمَا	لَسْتُمَا	
P.	لَيْسُوا	لَسْنَ	لَسْتُمْ	لَسْتُنَّ	لَسْنَا

Rem. *a.* لَيْسَ is compounded of لَا, *not,* and the unused أَيْسَ = Heb. יֵשׁ or אִשׁ, *he is, was.*

Rem. *b.* Instead of لَيْسَ we find occasionally لَاتَ, which is indeclinable. It corresponds to the Aramaic לֵית, לַיִת, compounded of לָא and אִיתַי, אִית, אִם.

2. The Verbs of Praise and Blame.

183. The *verbs of praise and blame* (أَفْعَالُ ٱلْمَدْحِ وَٱلذَّمِّ) are نِعْمَ, *to be good*, and بِئْسَ, *to be bad*. They are used as exclamations, and are generally indeclinable, though the fem. نِعْمَتْ and بِئْسَتْ, and occasionally the dual نِعْمَا and plur. نِعْمُوا, occur.

Rem. *a*. Instead of نِعْمَ we may say نِعِمَ, نَعْمَ, and نَعِمَ, which last is obviously the original form. In like manner بِئْسَ has been formed from بَئِسَ.

Rem. *b*. These forms are to be explained as follows. 1) Every Arabic verb of the form فَعِلَ or فَعُلَ may also be pronounced فَعْلَ; as بَذْخَ for بَذِخَ, دَبْرَ for دَبِرَ, فَجْرَ for فَجِرَ, عَلْمَ for عَلِمَ, شَهْدَ for شَهِدَ and شَهُدَ, حَسْنَ for حَسُنَ, قَرْبَ for قَرُبَ, قَصْرَ for قَصُرَ, كَرْمَ for كَرُمَ, — a contraction which is sometimes extended to the passive فُعِلَ, as مُطْيَ for مُطِيَ (from مَطَا). Hence نَعِمَ becomes نَعْمَ. 2) If the second radical be guttural, its vowel, instead of being elided, may be transferred to the first radical; as شِهْدَ for شَهِدَ, ذِهْبَ for ذَهِبَ. Hence نِعْمَ for نَعِمَ, بِئْسَ for بَئِسَ. 3) The form فِعْلَ, which has been thus attained, may take an additional kesra to lighten the pronunciation (فِعِلَ); as شِهِدَ, ذِهِبَ. Hence نِعِمَ. — These observations cast light on the peculiar form of intransitive verbs in Aethiopic; as ገብረ: *gabra* (to do) for *gabira* (compare عَمِلَ), ሰክረ: *sakra* (to be drunk, سَكِرَ) for *sakira*, የብሰ: *yabsa* (to be

dry, يَبِسَ) for *yabĭsa,* ΦÇΠ: *karba* (to be near, قَرُبَ) for *karĭba* or *karŭba;* and, when the second radical is guttural, ÇחZ: *mĕḥra* (to have pity upon, رَحِمَ) for *maḥira,* חרז: *sĕḥna* (to be hot, سَخُنَ) for *saḥĭna* or *saḥŭna.*

3. The Forms expressive of Wonder.

184. The Arabic language possesses two forms of expression, called by the native grammarians أَفْعَالُ ٱلتَّعَجُّبِ or *verbs of wonder.* The one is the 3. pers. masc. sing. Perf. act. IV., preceded by مَا, and followed by the accusative of the object that causes one wonder; as مَا أَفْضَلَ زَيْدًا, *what an excellent man Zèid is!* The other is the 2. pers. masc. sing. Imperat. IV., followed by the preposition بِ with the genitive; as أَفْضِلْ بِزَيْدٍ, with the same signification as before.

Rem. *a.* The first formula litterally means: *what makes Zèid excellent?* can anything make him more excellent than he is? The second: *make Z. excellent* (if you can, — you cannot make him more excellent than he is); or, more literally: *try (your ability) at making excellent upon* (بِ) *Zèid.*

Rem. *b.* These expressions of admiration are seldom formed from the derived forms of the triliteral verb (not very unfrequently, however, from the fourth), and never from the quadriliterals. If they come from verba mediae rad. geminatae or tertiae rad. و et ى, they follow the inflection of these classes; as: مَا أَشَدَّ أَبَاهُ or أَشْدِدْ بِأَبِيهِ, *how strong his father is!* ما أَعْمَى عَمْرًا or أَعْمِ بِعَمْرٍو, *how blind ʿAmr is!* But if from verba mediae rad. و et ى, they follow the inflection of the strong verb; as: مَا أَقْوَلَهُ or أَقْوِلْ بِهِ, *how well he speaks!*

Rem. *c.* These verbal forms are, of course, indeclinable.

Rem. *d.* مَا أَحْسَنَهُ and مَا أَمْلَحَهُ, *how handsome he is!* admit of the diminutive forms (see §. 269) مَا أُحَيْسِنَهُ and مَا أُمَيْلِحَهُ.

Appendix B.

The Verbal Suffixes, which express the Accusative.

185. The following are the verbal suffixes, which express the accusative.

Singular.

	Masc.	Common.	Fem.
3. p.	ـهُ *him.*	...	ـهَا *her.*
2. p.	ـكَ *thee.*	...	ـكِ *thee.*
1. p.	...	ـنِي *me.*	...

Dual.

3. p.	...	ـهُمَا *them both.*	...
2. p.	...	ـكُمَا *you both.*	...
1. p.	...	...	...

Plural.

3. p.	ـهُمْ *them.*	...	ـهُنَّ *them.*
2. p.	ـكُمْ *you.*	...	ـكُنَّ *you.*
1. p.	...	ـنَا *us.*	...

Rem. *a.* The same forms serve, when appended to the noun, to express the genitive; excepting that *my* is ـِي instead of نِي.

Rem. *b.* The ḍamma of هُ, هُمَا, هُمْ, and هُنَّ, is changed after ـِ, ـِي, and ـَيْ, into kèsra; as يَأْتِيهِ, يَأْتِيهِمْ, *he will come to him, to them;* اِيتِهِمَا, اِيتِهِنَّ, *come to them* (dual m. and f.), *to them* (plur. fem.); لَمْ تَرْضَيْهِ *thou* (fem.) *hast not been pleased with him.*

Rem. *c.* The ي of the suffix 1. pers. sing. is sometimes elided; as اِتَّقُونِ for اِتَّقُونِي, *fear me.*

Rem. *d.* Old and poetic forms are: ـِيَ and نِيَ, هُمُ (هِمُ or هِمِ), كُمُ. See §. 89, rem. *c*, and §. 20, 2 and 4.

Rem. *e.* On the suffix pronouns in Hebrew and Syriac see Gesenius' Heb. Gr. §§. 57 and 89, Cowper's Syr. Gr. §§. 64—66. In general, the Hebrew and Aramaic suffixes closely resemble those of the modern Arabic, as is shown by the following table of the suffixes appended to a noun in the singular.

Singular.

	Masc.	Common.	Fem.
Ar. 3. p.	كِتَابُهُ, pron. *kitābo,* and sometimes written كِتَابُو	...	كِتَابُهَا
	أَبُوهُ *ābūh.*		أَبُوهَا
Heb.	כְּתָבוֹ, כְּתָבֹה		כְּתָבָהּ
	אָבִיו, אָבִיהוּ	...	אָבִיהָ
Chald.	כְּתָבֵהּ	...	כְּתָבָהּ
	אֲבוֹהִי (Syr. ܐܲܒܘܗܝ)		אֲבוּהָא (Syr. ܐܲܒܘܗܵ)

	Masc.	Common.	Fem.
Ar. 2. p.	كِتَابُكْ, pr. *kitābak.*	...	كِتَابِكْ, pr. *kitābėk.*
	أَبُوكْ, *ȧbūk.*		أَبُوكِى, *ȧbūkī.*
Heb.	כְּתָבְךָ	...	כְּתָבֵךְ
	אָבִיךָ		אָבִיךְ
Chald.	כְּתָבָךְ	...	כְּתָבֵךְ
	אֲבוּךְ		אֲבוּךְ (Syr. ܐܒܘܟ)
Ar. 1. p.	...	كِتَابِى	...
		أَبِى	
Heb.	...	כְּתָבִי	...
		אָבִי	
Chald.	...	כְּתָבִי (Syr. ܟܬܒܝ)	...
		אֲבִי (Syr. ܐܒܝ)	

Plural.

Ar. 3. p.	كِتَابُهُمْ	...	(كِتَابُهُنَّ)
	أَبُوهُمْ		(أَبُوهُنَّ)
Heb.	כְּתָבָם	...	כְּתָבָן
	אֲבִיהֶם		אֲבִיהֶן
Chald.	כְּתָבְהוֹן (הום)	...	כְּתָבְהֵין
	אֲבוֹהוֹן (Syr. ܐܒܗܘܢ)		אֲבוֹהֵין (Syr. ܐܒܗܝܢ)
Ar. 2. p.	كِتَابُكُمْ	...	(كِتَابُكُنَّ)
	أَبُوكُمْ		(أَبُوكُنَّ)
Heb.	כְּתָבְכֶם	...	כְּתָבְכֶן
	אֲבִיכֶם		אֲבִיכֶן
Chald.	כְּתָבְכוֹן (כום)	...	כְּתָבְכֵן
	אֲבוּכוֹן (Syr. ܐܒܘܟܘܢ)		אֲבוּכֵן (Syr. ܐܒܘܟܝܢ)

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	Masc.	Common.	Fem.
Ar. 1. p.	...	كِتَابْنَا	...
		أَبُونَا	
Heb.	...	כְּתָבֵנוּ	...
		אָבִינוּ	
Chald.	...	כְּתָבָנָא (Syr. ܟܬܒܢ)	...
		אֲבוּנָא (Syr. ܐܒܘܢ)	

186. Some forms of the verb are slightly altered by the addition of the accusative suffixes.

1) Those persons that end in the ĕlif otiosum (see §. 7 rem. *a*), reject it before the suffix, as being no longer necessary (since it was added only to prevent the possibility of the termination ـُو being in some cases mistaken for the conjunction وَ, *and*); as نَصَرُوا *they helped*, نَصَرُونِي *they helped me.*

2) The final consonant of the 2. pers. masc. plur. Perf. retains before the suffixes, to avoid cacophony, the long damma which it had in an older stage of the language; as رَأَيْتُمْ *you have seen*, رَأَيْتُمُونِي *you have seen me.* The same thing takes place with the accusative suffix of the 2. pers. masc. plur. كُمْ, when it is followed by another suffix (see §. 187); as يُرِيكُمُوهُمْ *he shewed them to you.*

3) The 2. and 3. pers. masc. plur. Imperf. occasionally reject the termination نَ before the suffixes نِي and نَا; as تَأْمُرُونِي for تَأْمُرُونَنِي, *you order me*, تَقْلُونَا for تَقْلُونَنَا, *you hate us.*

4) The vowel ـِ in the termination of the 2. pers. fem. sing. Perf. is sometimes lengthened before the suffixes; as كَسَرْتِيهِ for كَسَرْتِهِ, *thou hast broken it.*

5) The ى of the 3. pers. masc. sing. Perf. in verba tertiae rad. ى, may be retained before the suffixes, or (which is more usual) be changed into ا; as رَمَيهُ (§. 7 rem. *c*) or رَمَاهُ, *he threw it.*

187. A verbal form may take two suffixes, provided they do not indicate one and the same person. These two may both be appended to the verb, the suffix of the 1. pers. naturally preceding that of the second or third, and the suffix of the 2. pers. that of the third. E. g. أَعْطَانِيكَ, أَعْطَانِيهِ, *he gave thee, it, to me;* يَكْفِيكَهُمْ, *he will suffice thee against them* (will be sufficient to protect thee against them).

188. Sometimes, however, we find the pronominal object expressed, not by the accusative suffixes attached to the verb, but by the genitive suffixes appended to the word إِيَّا, *'iyyā* (which never occurs alone). The following are the compound pronouns thus formed.

Singular.

	Masc.	Common.	Fem.
3. pers.	إِيَّاهُ	...	إِيَّاهَا
2. pers.	إِيَّاكَ	...	إِيَّاكِ
1. pers.	...	إِيَّايَ	...

Dual.

	Masc.	Common.	Fem.
3. pers.	...	إِيَّاهُمَا	...
2. pers.	...	إِيَّاكُمَا	...
1. pers.	...	...	...

Plural.

3. pers.	إِيَّاهُمْ	...	إِيَّاهُنَّ
2. pers.	إِيَّاكُمْ	...	إِيَّاكُنَّ
1. pers.	...	إِيَّانَا	...

Rem. *a.* The suffix of the 1. p. sing. is in this case يَ, instead of ـِي, because all nouns ending in اَ ـَ take that form. See §. 317 rem. *a.*

Rem. *b.* إِيَّا seems to be derived from the radical اوى, whence the cognate word آيَةٌ, *a sign, the figure* or *body* (of anything), which is identical with the Hebrew אוֹת (for אָוְת), Aram. אָת, אָךְ. The word אוֹת (Aram. יָת, יַת, יָךְ) is used in Hebrew as a pronoun, but with a wider range than إِيَّا, since it is frequently prefixed to definite nouns in the accus. (see Gesenius' Heb. Gr. §. 115, 2 and the note *). In later Hebrew and in Samaritan its use is even less restricted than in biblical Hebrew, for it is connected with prepositions in such phrases as בְּאוֹתוֹ הַיּוֹם, Samar. בְּיָתֵהּ יוֹמָה, *on that same day;* בְּאוֹתָהּ הָאָרֶץ, Sam. בְּיָתָהּ אַרְעָה, *in that same land.* The Aethiopic uses *kīyā* with the pronominal suffixes exactly as the Arabic does إِيَّا, but whether the two words are radically connected is perhaps doubtful.

189. These suffixes compounded with إِيَّا are used in two cases.

1) Very frequently, but not always (see §. 187), when two suffixes would otherwise have to be appended to the same verb; as أَعْطَانِي إِيَّاهُ, instead of أَعْطَانِيهِ, *he gave it to me.*

2) When the pronoun is, for the sake of emphasis, placed before the verb; as إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee* (none but thee) *we worship, and to thee we cry for help.* Compare in Heb. הָאוֹתִי לֹא תִירָאוּ, Jerem. V. 22.

Rem. *a.* The suffix attached to إِيَّا is always that which would occupy the second place, if appended to the verb. In certain cases this form alone is used, either for the sake of precision or of euphony. Thus, *he gave me to him* must be worded أَعْطَاهُ إِيَّايَ, to distinguish it from أَعْطَانِيهِ *he gave him to me;* but it is euphony that requires أَعْطَاهُ إِيَّاهُ, *he gave it to him,* instead of أَعْطَاهُهُ.

Rem. *b.* A very strong emphasis is expressed by prefixing the pronoun with إِيَّا, and at the same time appending the pronominal suffix to the verb; as وَإِيَّايَ فَاتَّقُونِ, *me therefore, fear me.*

II. The Noun.

190. The Noun, اَلِاسْمُ, *nomen,* is of six kinds.

1) The *nomen substantivum,* or Substantive, more especially designated اَلِاسْمُ, and also اَلْمَوْصُوفُ, *qualificabile,* that is, a word which admits of being united with a descriptive epithet (adjective).

2) The *nomen adjectivum,* or Adjective, اَلصِّفَةُ, *quality, descriptive epithet.*

3) The *nomen numerale,* or Numeral Adjective, اِسْمُ اَلْعَدَدِ, *the noun of number.*

4) The *nomen demonstrativum,* or Demonstrative Pronoun, اِسْمُ اَلْإِشَارَةِ, *the noun of indication,* that is, by which some object is pointed out.

5) The *nomen conjunctivum,* or Relative Pronoun, اَلْمَوْصُولُ اَلِاسْمِيُّ, *the noun that is united (with a relative clause).*

6) The *pronomen,* or Personal Pronoun, اَلِاسْمُ اَلْمُضْمَرُ or اَلضَّمِيرُ, *the noun that is kept in mind,* also called اَلْكِنَايَةُ, *ἀντωνυμία.*

Rem. Of the pronouns we have already treated in part in §§. 84—89 and 185—9, and some further remarks regarding them will be given in §. 317. The numeral adjectives and the demonstrative and relative pronouns will be handled separately, after we have done with the nouns substantive and adjective (see §§. 318—353). The nouns substantive and adjective we shall treat of together, because, in regard to form, they are identical in almost every respect.

A. The Nouns Substantive and Adjective.

1. The Derivation of Nouns Substantive and Adjective, and their different Forms.

191. Nouns are divisible, in respect of their origin, into two classes, *primitive* and *derivative.* The primitive nouns are all substantives; as رَجُلٌ *man,* فَرَسٌ *horse,* عَيْنٌ *eye,* مَآءٌ *water.* The derivative nouns may be substantives or

adjectives, and are either *deverbal*, that is, derived from verbs, as تَقْسِيمٌ *division* (from قَسَمَ *to divide*), مِفْتَاحٌ *a key* (from فَتَحَ *to open*), مَرِيضٌ *sick* (from مَرِضَ *to be sick*); or *denominative*, that is, derived from nouns, as مَأْسَدَةٌ *a place that abounds in lions* (from أَسَدٌ *a lion*), إِنْسَانِيٌّ *human* (from إِنْسَانٌ *a human being*), كُلَيْبٌ *a little dog* (from كَلْبٌ *a dog*). At a later period, nouns were formed, in the language (or rather jargon) of the philosophical schools, from pronouns and particles (we might call them *deparliculative*), as أَنَانِيَّةٌ *egotism* (from أَنَا *I*), كَيْفِيٌّ *qualitative*, and كَيْفِيَّةٌ *quality* (from كَيْفَ *how?*).

Rem. In such Arabic Lexicons as are arranged according to the etymological principle, a verb is frequently given as the etymon of what are really primitive nouns, and a comparison of the meaning of the two shows that the former is in fact the derivative word. Thus مَآءٌ, *water*, is not derived from مَاهَ, *to be full of water*, which is given in the Dictionaries as its root, but, conversely, مَاهَ is a denominative verb, formed from مَآءٌ.

192. Deverbal nouns are divisible into two principal classes; namely:

1) *Nomina verbi*, أَسْمَآءُ ٱلْفِعْلِ;

2) *Nomina agentis*, أَسْمَآءُ ٱلْفَاعِلِ, and *nomina patientis*, أَسْمَآءُ ٱلْمَفْعُولِ.

The nomina verbi are by their nature substantives, but have come to be used also as adjectives; the nomina agentis et patientis are by their nature adjectives, but have come to be used also as substantives.

193. Connected with the nomina verbi are the four following classes of deverbal nouns.

1) *Nomina vicis,* أَسْمَآءُ ٱلْمَرَّةِ, nouns that express the doing of an action *once.*

2) *Nomina speciei,* أَسْمَآءُ ٱلنَّوْعِ, nouns of *kind* or *manner.*

3) *Nomina loci et temporis,* أَسْمَآءُ ٱلْمَكَانِ وَٱلزَّمَانِ, also called *nomina vasis,* أَسْمَآءُ ٱلظَّرْفِ, nouns of *place* and *time.*

4) *Nomina instrumenti,* أَسْمَآءُ ٱلْآلَةِ, nouns denoting the *instrument.*

194. Denominative nouns are divisible into six classes; namely:

1) *Nomen unitatis vel individualitatis,* اِسْمُ ٱلْوَحْدَةِ, the noun that denotes *the individual.*

2) *Nomen abundantiae vel multitudinis,* اِسْمُ ٱلْكَثْرَةِ, the noun that denotes the place where anything is found in *abundance.*

3) *Nomen vasis,* اِسْمُ ٱلْوِعَآءِ, the noun that expresses the *vessel* which contains anything.

4) *Nomen relativum,* ٱلِاسْمُ ٱلْمَنْسُوبُ or ٱلنِّسْبَةُ (lit. *the referred noun, the reference* or *relation*), a particular class of derivative adjectives.

5) *Nomen abstractum qualitatis,* اِسْمُ ٱلْكَيْفِيَّةِ, the abstract noun of quality (see §. 191).

6) *Nomen deminutivum,* ٱلِاسْمُ ٱلْمُصَغَّرُ or ٱلتَّصْغِيرُ (lit. *the lessened noun, the lessening),* the *diminutive.*

a. The Deverbal Nouns.

α) The Nomina Verbi.

195. The nomina verbi, أَسْمَآءُ ٱلْفِعْلِ, are abstract substantives, which express the action, passion, or state indicated by the corresponding verbs, without any reference to object, subject, or time.

Rem. The nomen verbi is also called ٱلْمَصْدَرُ (lit. *the place whence anything goes forth, where it originates*), because most Arab grammarians derive the compound idea of the finite verb from the simple idea of this substantive. We may compare with it the Greek Infinitive used with the article as a substantive.

196. The nomina verbi, which may be derived from the groundform of the ordinary triliteral verb, are:

1.	فَعْلٌ	13.	فَعْلَى	25.	فِعَالَةٌ
2.	فَعَلٌ	14.	فَعَلَى	26.	فُعَالَةٌ
3.	فَعِلٌ	15.	فِعْلَى	27.	فَعُولٌ
4.	فِعْلٌ	16.	فُعْلَى	28.	فُعُولٌ
5.	فِعَلٌ	17.	فَعْلَانٌ	29.	فَعُولَةٌ
6.	فُعْلٌ	18.	فَعَلَانٌ	30.	فُعُولَةٌ
7.	فُعَلٌ	19.	فِعْلَانٌ	31.	فَعِيلٌ
8.	فَعْلَةٌ	20.	فُعْلَانٌ	32.	فَعِيلَةٌ
9.	فَعَلَةٌ	21.	فَعَالٌ	33.	مَفْعَلٌ
10.	فَعِلَةٌ	22.	فِعَالٌ	34.	مَفْعِلٌ
11.	فِعْلَةٌ	23.	فُعَالٌ	35.	مَفْعَلَةٌ
12.	فُعْلَةٌ	24.	فَعَالَةٌ	36.	مَفْعِلَةٌ

197. *All* these nouns cannot, however, be formed from *every* triliteral verb. The majority of verbs admit of but one form, very few of more than two or three. What these are, must be learned from the Lexicon.

198. The five forms, which are most frequently used, are:

1. فَعْلٌ, 2. فَعَلٌ, 24. فَعَالَةٌ, 28. فُعُولٌ, 30. فُعُولَةٌ.

1) فَعْلٌ is the abstract noun from *transitive* verbs of the forms فَعَلَ and فَعِلَ; as قَتَلَ *to kill*, قَتْلٌ *killing* or *being killed* (§. 201); فَهِمَ *to understand*, فَهْمٌ *understanding, insight.*

2) فُعُولٌ is the abstract noun from *intransitive* verbs of the form فَعَلَ; as قَعَدَ and جَلَسَ *to sit*, قُعُودٌ and جُلُوسٌ *sitting;* خَرَجَ *to go out*, خُرُوجٌ *going out.*

3) فَعَلٌ is the abstract noun from *intransitive* verbs of the form فَعِلَ (§§. 38 and 92); as فَرِحَ *to be glad*, فَرَحٌ *joy;* مَرِضَ *to be sick*, مَرَضٌ *sickness.*

4) فَعَالَةٌ and فُعُولَةٌ are the abstract nouns from verbs of the form فَعُلَ; as سَهُلَ *to be smooth*, سَهَالَةٌ and سُهُولَةٌ *smoothness, ease;* خَشُنَ *to be rough*, خُشُونَةٌ *roughness;* سَرُوَ *to be generous*, سَرَاوَةٌ *generosity.*

Rem. *a.* The noun فَعَلٌ is also derived from verbs of the form فَعَلَ, sometimes along with فَعْلٌ, sometimes alone; as طَلَبَ *to seek*, طَلَبٌ *search;* هَرَبَ *to flee*, هَرَبٌ *flight.*

Rem. *b.* The abstract nouns of verbs which express *flight*, or *refusal*, usually take the form فِعَالٌ; as فَرَّ, نَفَرَ, شَرَدَ, *to flee*, فِرَارٌ, نِفَارٌ, شِرَادٌ; أَبَى *to refuse*, إِبَآءٌ. Those that express

sickness or *ailment* of any kind have فُعَالٌ, as سَعَلَ *to cough*, سُعَالٌ; *violent* or *continuous motion*, فَعَلَانٌ, as طَارَ *to fly*, طَيَرَانٌ, خَفَقَ *to palpitate*, خَفَقَانٌ; *change of place*, فَعِيلٌ, as رَحَلَ *to travel*, رَحِيلٌ; *sound*, فُعَالٌ and فَعِيلٌ, as نَعَبَ *to croak*, نُعَابٌ and نَعِيبٌ, شَهَقَ *to sob*, شَهِيقٌ, صَهَلَ *to neigh*, صَهِيلٌ, نَهَقَ *to bray*, نُهَاقٌ and نَهِيقٌ, نَهَتَ *to roar*, نُهَاتٌ and نَهِيتٌ; *office*, *trade*, or *handicraft*, فِعَالَةٌ, as خَلَفَ *to succeed*, خِلَافَةٌ *to be successor* (خَلِيفَةٌ) or *caliph*, *the caliphate*, كَتَبَ *to write*, كِتَابَةٌ *the office of secretary*, خَاطَ *to sew*, خِيَاطَةٌ *the trade of tailor*.

199. If the middle radical of a verb can be pronounced with two or three vowels, and its signification varies accordingly, that verb may have several abstract nouns, one for each form and meaning of the Perfect. Thus, رَفْعٌ is the abstract noun from رَفَعَ *to raise*; رَفْعَةٌ and رِفْعَةٌ from رَفِعَ *to be high, exalted*; رَفَاعَةٌ, رِفَاعَةٌ, and رُفَاعَةٌ, from رَفُعَ *to have a loud voice*.

200. If a verb has only one form, but several different significations, it has often different abstract nouns, one peculiar to each of its meanings. E. g. حَكَمَ, *to judge*, makes حُكْمٌ, but when it signifies *to bridle (a horse)*, حَكْمٌ; خَرَّ, *to fall prostrate*, has خَرٌّ or خُرُورٌ, but when it means *the sound of rushing water*, خَرِيرٌ.

201. The nomina verbi are used both in an active and a passive sense; as قَتْلُهُ *his killing (another)* or *his being*

killed himself; لَا تُفْسِدُوا فِي ٱلْأَرْضِ بَعْدَ إِصْلَاحِهَا *work no evil upon the earth after its having been well ordered;* فِي هٰذِهِ ٱلسَّنَةِ أَظْهَرَ ٱلْمَأْمُونُ ٱلْقَوْلَ بِخَلْقِ ٱلْقُرْآنِ *in this year el-Mâmûn publicly espoused the doctrine of the Korân's having been created.*

Rem. There are also nomina verbi that have always a passive signification; as وُجُودٌ *existence,* from وُجِدَ *to be found, to exist.* The noun from the active وَجَدَ, *to find,* is وِجْدَانٌ.

202. The nouns formed from the derived forms of the strong triliteral verbs are as follows.

II.	تَفْعِيلٌ, تَفْعِلَةٌ, تَفْعَالٌ, فَعَّالٌ, تِفْعَالٌ	VII.	اِنْفِعَالٌ
		VIII.	اِفْتِعَالٌ
III.	مُفَاعَلَةٌ, فِعَالٌ, فِيعَالٌ	IX.	اِفْعِلَالٌ
IV.	إِفْعَالٌ	X.	اِسْتِفْعَالٌ
V.	تَفَعُّلٌ, تِفَعَّالٌ	XI.	اِفْعِيلَالٌ
VI.	تَفَاعُلٌ	XII.	اِفْعِيعَالٌ

Rem. Of the nouns belonging to II., فَعَّالٌ is the original, تَفْعِيلٌ by far the most common; تَفْعِلَةٌ is chiefly used in verba tertiae rad. و et ى, but also occurs in the strong verb, as تَكْرِمَةٌ, تَذْكِرَةٌ. In III., مُفَاعَلَةٌ is more common than فِعَالٌ; فِيعَالٌ is very rare, and so also is تِفَعَّالٌ in V.

203. The nouns formed from the quadriliteral verbs are:

I.	فِعْلَالٌ, فَعْلَلَةٌ	III.	اِفْعِنْلَالٌ
II.	تَفَعْلُلٌ	IV.	اِفْعِلَّالٌ

204. The abstract nouns of the verba mediae rad. geminatae are formed according to the rules given in §. 120. Hence مَدٌّ for مَدْدٌ, مَرٌّ for مَرْدَدٌ (from رَدَّ), تَغِرَّةٌ for تَغْرِرَةٌ (from the second form of غَرَّ).

Rem. *a.* Those nouns, of which the first and second radicals are pronounced with fètha, undergo no contraction; as سَدَدٌ, عَلَلٌ, غَصَصٌ, مَلَلٌ.

Rem. *b.* The nouns of the third and sixth forms may either be contracted or not; as مُمَادَدَةٌ or مُمَادَّةٌ, تَسَابُبٌ or تَسَابٌّ.

205. The formation of nouns from the verba hèmzata takes place according to the rules laid down in §§. 131—6.

206. Those verba primae rad. و, that reject the و in the Imperf. and Imperat. (§§. 142 and 144), drop it also in the verbal noun. E. g.

عِدَةٌ	from وَعَدَ,	imperf. يَعِدُ,	imper. عِدْ
عِظَةٌ	وَعَظَ	يَعِظُ	عِظْ
دَعَةٌ	وَدَعَ	يَدَعُ	دَعْ
زِنَةٌ	وَزَنَ	يَزِنُ	زِنْ
دِيَةٌ	وَدَى	يَدِى	دِ

The termination ـَةٌ, with which these nouns are furnished, is a compensation for the lost radical.

Rem. *a.* Not a few verba primae rad. و, however, have nouns of the form فَعْلٌ, though they drop the first radical in the Imperf.; e. g. وَجَرَ, يَجِرُ, وَجْرٌ; وَجَنَ, يَجِنُ, وَجْنٌ. Others have both

forms; e. g. وَضَعَ, يَضَعُ, وَضْعٌ and ضَعَةٌ; وَزَنَ, يَزِنُ, وَزْنٌ and زِنَةٌ; وَعَدَ, يَعِدُ, وَعْدٌ and عِدَةٌ.

Rem. *b.* In nouns from verba primae rad. و, this radical is changed into ى, if it be without a vowel, and kèsra precede; as إِيجَابٌ for إِوْجَابٌ, from the fourth form of وَجَبَ; اِسْتِيفَآءٌ for اِسْتِوْفَآءٌ, from the tenth of وَفَى. See §. 145.

Rem. *c.* Compare in Hebrew, לֶדֶת (לִדָּה), רֶשֶׁת (רִשָּׁה), שֶׁבֶת, דַּעַת, from יָלַד, יָרַשׁ, יָשַׁב, יָדַע; עֵדָה (עִדָּה), עֵטָה (עִטָּה), שֵׁנָה (שִׁנָּה), from יָעַר, יָעַץ, יָשַׁן. Corresponding forms in Syriac are ܝܠܕ (rad. ܝܠܕ), ܫܬܐ rad. ܫܬܐ).

207. Nouns derived from verba mediae rad. و et ى are subject to the same irregularities as those verbs (§. 150 and foll.).

208. If the noun from a verb mediae rad. و or ى be of the form فَعْلٌ, the و or ى remains unchanged; as قَوْلٌ, سَيْرٌ.

209. If the letter و, pronounced with fètha, be preceded by kèsra, it is converted into ى; as قِيَامٌ for قِوَامٌ, from قَامَ; صِيَانَةٌ for صِوَانَةٌ, from صَانَ; اِنْقِيَادٌ and اِقْتِيَادٌ for اِنْقِوَادٌ and اِقْتِوَادٌ, from the seventh and eighth forms of قَادَ. Except in the third form, where it remains unchanged; as ثِوَارٌ from ثَاوَرَ, جِوَارٌ from جَاوَرَ, سِوَارٌ from سَاوَرَ, عِوَانٌ from عَاوَنَ, قِوَامٌ from قَاوَمَ, لِوَامٌ from لَاوَمَ, نِوَآءٌ from نَاوَأَ.

210. Peculiar to verba mediae rad. و et ى is the nominal form فَعْلُولَةٌ, in which ى always takes the place of the second radical; as دَيْمُومَةٌ from دَامَ (دوم), صَيْبُوبَةٌ from صَابَ (صوب), بَيْنُونَةٌ from بَانَ (بين), شَيْخُوخَةٌ from

قَيْلُولَةٌ from قَالَ (قيل), غَيْبُوبَةٌ from غَابَ (غيب), شَيْخُوخَةٌ (شيخ).

211. In nouns of the fourth and tenth forms of verba mediae rad. و et ى, the second radical is elided, after throwing back its vowel upon the vowelless first radical; and the termination ـَة is appended to the noun by way of compensation (compare §. 206). E. g. إِقَامَةٌ and اِسْتِقَامَةٌ for إِقْوَامٌ and اِسْتِقْوَامٌ; إِفَادَةٌ and اِسْتِفَادَةٌ for إِفْيَادٌ and اِسْتِفْيَادٌ.

Rem. Nouns of the fourth form without the ة very rarely occur; e. g. إِقَامٌ in the Kor'ân, ch. XXI. 73 (for إِقْوَامٌ, إِقَامٌ).

212. In nouns formed from verba tertiae rad. و et ى, the third radical is retained, when the second immediately precedes it and is vowelless; as غَزْوٌ, رَمْىٌ, زَهْوٌ, قَرْىٌ, غِشْيَانٌ, رِضْوَانٌ.

213. In nouns from verba tertiae rad. و et ى of the forms فَعَلٌ, فِعَلٌ, and فُعَلٌ, the third radical (which in this case always assumes the form of ى) rejects its ḍamma, throws back the tènwîn upon the fètḥa of the second radical, and becomes quiescent. E. g. لَظًا for لَظَىٌ, رِضًى for رِضَىٌ (رِضْوٌ), سُرًى for سُرَىٌ, هُدًى for هُدَىٌ (compare §. 167, I. 2, and II. 2).

214. In nouns from verba tertiae rad. و of the form فَعَلَةٌ, the و is changed, after the elision of its fètḥa, into ĕlif productionis; as صَلَاةٌ for صَلَوَةٌ, حَيَاةٌ for حَيَوَةٌ, زَكَاةٌ for زَكَوَةٌ, شَكَاةٌ for شَكَوَةٌ.

Rem. *a.* We often find, however, the (etymologically more correct) orthography صَلْوَةٌ, حَيْوَةٌ, زَكْوَةٌ (§. 7, rem. *d*).

Rem. *b.* In the same way as حَيَاةٌ for حَيَوَةٌ, we find مَرْضَاةٌ for مَرْضَيَةٌ (مَرْضَوَةٌ), مَرْثَاةٌ for مَرْثَيَةٌ, etc.

215. If the noun from a verb tertiae rad. و be of the form فُعُولٌ or فُعُولَةٌ, the و productionis of the second syllable combines with the radical و into وّ; as دُنُوٌّ, عُلُوٌّ, for دُنُووٌ, عُلُووٌ. But, if these forms come from verba tertiae rad. ى, the و productionis is changed, through the influence of the third radical, into ى, and combines with it into يّ, whilst, at the same time, the damma of the second radical becomes a kèsra; as رُقِيٌّ, مُضِيٌّ, for رُقُوِيٌّ, مُضُوِيٌّ (compare §. 170). A further assimilation of the vowel of the first syllable sometimes takes place, as إِتِيٌّ for أُتِيٌّ, عِتِيٌّ, for عُتِيٌّ; just as in the plural of substantives we find قِسِيٌّ, عِصِيٌّ, دِلِيٌّ, for قُسِيٌّ, عُصِيٌّ, دُلِيٌّ, from قَوْسٌ, عَصًا, دَلْوٌ.

216. If the noun from a verb tertiae rad. ى be of the form فَعِيلٌ, the ى productionis of the second syllable combines with the radical ى into يّ; as هَوِيٌّ for هَوِيِىٌ, from هَوَى, imperf. يَهْوِى. In the same form from verba tertiae rad. و, the third radical is converted into ى, and combines in the same manner with the ى productionis into يّ.

217. In the nomina verbi of the forms فَعَالٌ, فِعَالٌ, and فُعَالٌ, the third radical of verba tertiae rad. و et ى is changed into hèmza; as خَفَآءٌ, جِلَآءٌ, بُكَآءٌ. The same thing takes place in the verbal nouns of the fourth, seventh, eighth,

and tenth forms, as إِعْطَآءٌ, اِنْجِلَآءٌ, اِرْتِجَآءٌ, اِسْتِدْعَآءٌ; and in that of the third, when it has the form قِتَالٌ, as نِدَآءٌ from نَادَى. This change is caused by the preceding long fètha.

218. In the nomina verbi from the fifth and sixth forms of verba tertiae rad. و et ى, the influence of the third radical (always ى, §. 169) converts the damma of the penult syllable into kèsra, and the syllables ـِىٌّ are contracted into ـِيٌّ (according to §. 167, II. 2). Hence تَجَلٍّ for تَجَلِّيٌّ (تَجَلِّىٌّ), تَوَالٍ for تَوَالِيٌّ (تَوَالِىٌّ).

β) The Nomina vicis or Nouns that express the Doing of an Action once.

219. That an act has taken place *once* (مَرَّةً), the Arabs indicate by adding the feminine termination ـَةٌ to the verbal noun. For this purpose the form فَعْلٌ is always selected in the first form of the triliteral verb, تَفْعِيلٌ in the second, and فِعْلَالٌ in the quadriliterals. E. g. ضَرْبَةٌ, قَعْدَةٌ, نَصْرَةٌ, فَرَّةٌ, دِحْرَاجَةٌ, إِحْزَانَةٌ, اِنْكِشَافَةٌ, اِلْتِفَاتَةٌ, *the act of helping, sitting down, striking, fleeing, rolling, vexing, being uncovered, turning round, once.* These nouns are called أَسْمَآءُ الْمَرَّةِ, *nomina vicis,* or nouns that express the doing of an action once.

Rem. *a.* Nouns of this sort, derived from weak verbs, do not differ in form from those of the strong verbs; as قَوْمَةٌ, وَعْدَةٌ, رَمْيَةٌ, عَدْوَةٌ, from قَامَ, وَعَدَ, عَدَا, رَمَى.

Rem. *b.* If the verbal noun happens to end in ـَة, the feminine termination ـَة cannot, of course, be appended to it, and the singleness of the action can only be expressed by means of the adjective وَاحِدَةٌ *one,* as إِقَامَةٌ وَاحِدَةٌ, from أَقَامَ, IV. of قَامَ.

Rem. *c.* From these nouns a dual and plural may be formed to express the doing of the act twice or oftener; as du. نَصْرَتَانِ; pl. نَصَرَاتٌ.

γ) The Nomina Speciei or Nouns of Kind.

220. The اِسْمُ ٱلنَّوْعِ, or *noun of kind,* has always the form فِعْلَةٌ. It is placed after an adjective, to restrict the quality ascribed to a person or thing to the particular act indicated by the verb from which the noun is derived. E. g. هُوَ حَسَنٌ كِتْبَةً, *he is beautiful as to his manner of writing,* that is, he writes a good hand.

Rem. Nomina speciei are very rarely formed from derived forms of the triliteral verb or from the quadriliteral, and cannot be distinguished from their nomina vicis.

δ) The Nomina Loci et Temporis or Nouns of Place and Time.

221. The nouns called أَسْمَآءُ ٱلظَّرْفِ (*nomina vasis*), or أَسْمَآءُ ٱلْمَكَانِ وَٱلزَّمَانِ (*nomina loci et temporis*), are formed after the analogy of the Imperfect Active of the first form of the verb, by substituting the syllable مَ for the prefixes, and giving the second radical *fètḥa,* if the Imperfect has *fètḥa* or *ḍamma,* but *kèsra,* if the Imperfect has *kèsra.* E. g. مَشْرَبٌ *a place for drinking, a reservoir* or *water-trough,* from شَرِبَ *to drink,* imperf. يَشْرَبُ; مَنْهَلٌ *the time*

or *place for watering (camels)*, from نَهِلَ *to drink*, imperf. يَنْهَلُ; مَصْرَعٌ *the time when*, or *place where, one is thrown down* or *slain*, from صَرَعَ *to throw down*, imperf. يُصْرَعُ; مَكْتَبٌ *a place where writing is taught, a school*, from كَتَبَ *to write*, imperf. يَكْتُبُ; مَخْرَجٌ and مَدْخَلٌ, *a place of egress* and *ingress*, from خَرَجَ *to go out*, imperf. يَخْرُجُ, and دَخَلَ *to go in*, imperf. يَدْخُلُ; مَجْلِسٌ *the place where*, or *time when, several persons sit, room, assembly, party, conversation*, from جَلَسَ *to sit*, imperf. يَجْلِسُ; مَقْصِدٌ *the place aimed at* or *made for, aim, intention*, from قَصَدَ *to make for, aim at, intend*, imperf. يَقْصِدُ.

Rem. *a*. These nouns are called أَسْمَآءُ ٱلظَّرْفِ, because *time* and *place* are, as it were, the *vessels* in which the act or state is contained.

Rem. *b*. Twelve of these nouns, though derived from verbs in which the characteristic vowel of the Imperfect is *damma*, take, notwithstanding, *kèsra*; viz.

1. مَجْزِرٌ *the place where a camel is slaughtered.*
2. مَرْفِقٌ . . . *where one rests his elbow, the elbow.*
3. مَسْجِدٌ . . . *of prayer, a mosque.*
4. مَسْقِطٌ . . . *where anything falls.*
5. مَسْكِنٌ . . . *where one dwells, habitation.*
6. مَشْرِقٌ . . . *where the sun rises, the east.*
7. مَطْلِعٌ . . . *of ascent* or *rising.*
8. مَغْرِبٌ . . . *where the sun sets, the west.*

9. مَفْرِقٌ . . . *of division,* in particular, *where the hair divides in different directions, the crown of the head.*

10. مَنْبِتٌ . . . *where a plant grows.*

11. مَنْخِرٌ . . . *where the breath passes through the nose, the nostril.*

12. مَنْسِكٌ . . . *where a sacrifice is offered during a religious festival.*

Of these, nos. 5, 7, 9, 11, and 12, may be pronounced with *fètha,* and the same license is extended by some grammarians to all the rest. Instead of مَنْخِرٌ some say مِنْخِرٌ.

Rem. *e.* The same class of nouns exists in the other Shemitic languages. In Hebrew, the vowel of the first syllable has frequently been weakened into — and —; as מַשְׁאָב, מַצָּב (מַנְצָב), מָקוֹם (מַקְוֹם), מֶרְכָּב (מַרְכָּב), מִדְבָּר (מַדְבָּר), מִזְבֵּחַ (מַזְבֵּחַ).

222. Nouns of time and place, formed from verba primae rad. و et ى, retain the first radical, even though it be rejected in the Imperfect of the verb (§§. 142, 144), and have invariably *kèsra* in the second syllable. E. g. مَوْعِدٌ *the time* or *place of a promise* or *appointment, fixed time* or *place,* from وَعَدَ *to promise,* imperf. يَعِدُ; مَوْضِعٌ *the place where anything is put, a place,* from وَضَعَ *to put down, to place,* imperf. يَضَعُ; مَوْجِلٌ *a place that is dreaded,* from وَجِلَ *to be afraid,* imperf. يَوْجَلُ.

223. Those formed from verba mediae rad. و et ى undergo changes analogous to those suffered by the Imperfect of the verb (§. 150); that is to say, after the second radical

has taken *fètha* or *kèsra*, according to §. 221, this vowel is thrown back upon the vowelless first radical, and the و or ى is changed into the homogeneous letter of prolongation (ا or ى). E. g. مَقَامٌ (مَقْوَمٌ) *place of standing, place,* from قَامَ *to stand,* imperf. يَقُومُ (يَقْوُمُ); مَغَاصٌ (مَغْوَصٌ) *diving-place,* from غَاصَ *to dive,* imperf. يَغُوصُ (يَغْوُصُ); مَخَافٌ (مَخْوَفٌ) and مَهَابٌ (مَهْيَبٌ), *a place that is dreaded,* from خَافَ *to fear,* imperf. يَخَافُ (يَخْوَفُ), and هَابَ *to fear,* imperf. يَهَابُ (يَهْيَبُ); مَقِيلٌ (مَقْيِلٌ) *place of resting at mid-day,* from قَالَ *to sleep at mid-day,* imperf. يَقِيلُ (يَقْيِلُ); مَغَارَةٌ (مَغْوَرَةٌ) *a hollow place, a cave,* from غَارَ *to be hollow, to sink,* imperf. يَغُورُ (يَغْوُرُ).

224. Those formed from verba tertiae rad. و et ى follow the analogy of the verbal nouns فُعَلٌ from the same verbs (§. 213). E. g. مَنْجًى (مَنْجَوٌ) *place of refuge,* from نَجَا *to escape,* imperf. يَنْجُو; مَرْعًى (مَرْعَىٌ) *pasture-ground,* from رَعَى, *to pasture* or *graze,* imperf. يَرْعَى; مَثْوًى (مَثْوَىٌ) *the place where one stops,* from ثَوَى *to stop,* imperf. يَثْوِى; مَأْوًى (مَأْوَىٌ) *do.,* from أَوَى *to go* or *resort to a place,* imperf. يَأْوِى; مَطْوًى (مَطْوَىٌ) *a fold,* from طَوَى *to fold,* imperf. يَطْوِى; مَثْنًى (مَثْنَىٌ) *a bend,* from ثَنَى *to bend,* imperf. يَثْنِى.

225. Nouns of time and place not unfrequently take the feminine form ـَة; as مَشْغَلَةٌ *time* or *place of occupation, business;* مَشْرَعَةٌ *the place where cattle, etc., are watered;* مَضْرِبَةٌ *the part of a sword with which the blow is struck,*

the edge; مَغَارَةٌ (مَغْوَرَةٌ) *a cave;* مَرْعَاةٌ (مَرْعَيَةٌ) *pasture-ground.* If derived from a strong verb, the second rad. generally has in this case *ḍamma* instead of *fètḥa;* as مَقْبُرَةٌ *cemetery,* مَشْرُبَةٌ *place for drinking, banqueting room.* Some nouns have even three forms; as مَهْلُكَةٌ *a place where people perish, a desert.* Peculiar is مَظِنَّةٌ, *the place where a thing is supposed to be,* from ظَنَّ *to think, suppose,* imperf. يَظُنُّ.

226. Some nouns of time and place, derived from verba primae rad. و et ى, take the form مِفْعَالٌ (see §. 228). E. g. مِيلَادٌ *time of birth,* from وَلَدَ *to bear;* مِيعَادٌ *appointed time* for the fulfilment of a promise, from وَعَدَ *to promise;* مِيقَاتٌ *appointed time,* from وَقَتَ *to fix a time.*

227. The nouns of time and place from the derived forms of the triliteral verb, or from the quadriliteral, are identical in form with the *nomina patientis* or passive participles. E. g. مُصَلًّى *a place of prayer* (صَلَّى *to pray*); مُدْخَلٌ *the place through which,* or *the time when, one is made to enter* (أَدْخَلَ *to make one enter*); مُنْصَرَفٌ *place* or *time of returning* (اِنْصَرَفَ *to return*); مُلْتَقًى *place* or *time of meeting* (اِلْتَقَى *to meet*); مُسْتَهَلُّ *the first day of the month* (اُسْتُهِلَّ ٱلْهِلَالُ *the new moon appeared*).

ε) The Nomina Instrumenti or Nouns that indicate the Instrument.

228. The nouns which denote the instrument that one uses in performing the act expressed by a verb, are called in Arabic أَسْمَاءُ ٱلْآلَةِ, *nomina instrumenti.* They have the

forms مِفْعَلٌ, مِفْعَالٌ, and مِفْعَلَةٌ, and are distinguished from the nouns of place and time by the kèsra with which the prefixed م is pronounced. E. g. مِفْتَحٌ or مِفْتَاحٌ, *a key*, from فَتَحَ *to open*; مِقَصٌّ (for مِقْصَصٌ) and مِقْرَاضٌ, *a pair of scissors*, from قَصَّ and قَرَضَ *to cut*; مِقْوَدٌ, *a bridle* or *halter*, from قَادَ *to lead*; مِيزَانٌ (for مِوْزَانٌ), *a balance* or *pair of scales*, from وَزَنَ *to weigh*; مِرْوَحٌ and مِرْوَحَةٌ, *a fan*, from رَاحَ *to blow* (of the wind); مِكْنَسَةٌ, *a broom*, from كَنَسَ *to sweep*; مِرْقَاةٌ (for مِرْقَيَةٌ), *a staircase* or *ladder*, from رَقِيَ *to mount*.

Rem. *a*. A very few have the form مُفْعُلٌ or مُفْعُلَةٌ; as مُنْخُلٌ, *a sieve*, from نَخَلَ *to sift*; مُدُقٌّ, *a threshing machine*, *a mallet*, from دَقَّ *to pound* or *crush*.

Rem. *b*. The corresponding Hebrew nouns have ־ and ־, as well as ־, in the first syllable; e. g. מִזְרָק, מַלְקָחַיִם, מַזְלֵג, מַזְמֵרָה, מַפְתֵּחַ.

ζ) The Nomina Agentis et Patientis.

229. The nouns which the Arab Grammarians call أَسْمَآءُ ٱلْفَاعِلِ, *nomina agentis*, and أَسْمَآءُ ٱلْمَفْعُولِ, *nomina patientis*, are not *participles*, — since they do not of themselves express the idea of a fixed time, — but *verbal adjectives*, i. e. adjectives derived from verbs. They have their name, not from their own signification, or that of the verb from which they are derived, but from the voice from

which they are formed. For example, قَآئِمٌ and مُنْتَظِمٌ are called *nomina agentis*, though the former comes from a neuter verb (*to stand*), and the latter from one that has a passive sense (*to be arranged*).

Rem. Verbal adjectives often become in Arabic, as in other languages, substantives.

230. The verbal adjectives, derived from the first form of the triliteral verb, have two principal forms, namely, the nomen agentis, فَاعِلٌ, and the nomen patientis, مَفْعُولٌ. E. g. كَاتِبٌ *writing, a secretary,* from كَتَبَ *to write,* مَكْتُوبٌ *written,* from كُتِبَ; خَادِمٌ *serving, a servant,* from خَدَمَ *to serve,* مَخْدُومٌ *served, a master,* from خُدِمَ; حَاكِمٌ *judging, a judge,* from حَكَمَ *to judge;* كَآئِنٌ *being,* from كَانَ *to be;* مَوْجُودٌ *found, existing,* from وُجِدَ; مَجْنُونٌ *mad,* from جُنَّ.

Rem. فَاعِلٌ is the Aram. קָטֵל, مُفْعِلٌ, and Heb. קֹטֵל (with *ō* for *ā*). The form مَفْعُولٌ does not occur in either of these languages, the Heb. using instead of it קָטוּל = فَعُولٌ, and the Aram. קְטִיל = فَعِيلٌ (see §. 232 rem. *b*).

231. Besides these, there are other verbal adjectives derived from the first form of the verb, of which the following are the principal.

فَعْلٌ	فَعُلٌ
فَعَلٌ	فِعْلٌ
فَعِلٌ	فُعْلٌ

فَعْلَانُ	فَعَالٌ
فَعْلَانُ	فُعَالٌ
فُعْلَانٌ	فَعِيلٌ
أَفْعَلُ	فَعُولٌ

232. Most of these adjectives come from neuter verbs, and express, partly, a quality inherent and permanent in a person or thing, — which is their most usual signification (see §. 38), — and, partly, a certain degree of intensity. Examples: صَعْبٌ *difficult*, from صَعُبَ; عَذْبٌ *sweet*, from عَذُبَ; حَسَنٌ *handsome*, from حَسُنَ; وَعِرٌ *rough*, from وَعِرَ; فَرِحٌ *glad*, from فَرِحَ; حَزِنٌ *sorry*, from حَزِنَ; يَقِظٌ or يَقُظٌ, *awake*, from يَقِظَ; نَدِسٌ or نَدُسٌ, *intelligent*, from نَدِسَ; جِلٌّ *large, coarse, fat*, from جَلَّ; دِقٌّ *fine, thin*, from دَقَّ; صُلْبٌ *hard*, from صَلُبَ; حُلْوٌ *sweet*, from حَلُوَ; مُرٌّ *bitter*, from مَرَّ; كَهَامٌ *blunt*, from كَهِمَ; جَبَانٌ *cowardly*, from جَبُنَ; شُجَاعٌ *brave*, from شَجُعَ; طُوَالٌ and طَوِيلٌ, *long, tall*, from طَالَ; رَحِيمٌ *compassionate, merciful*, from رَحِمَ; خَفِيفٌ *light*, from خَفَّ; كَثِيرٌ *numerous*, from كَثُرَ; كَذُوبٌ *addicted to lying*, from كَذَبَ; أَكُولٌ *gluttonous*, from أَكَلَ; قَوُولٌ or قَوُّولٌ, *talkative*, from قَالَ; سَكْرَانُ *drunk*, from سَكِرَ; غَضْبَانُ *angry*, from غَضِبَ; نَدْمَانُ *repentant*, from نَدِمَ; عُرْيَانٌ *naked*, from عَرِيَ;

أَحْدَبُ *humpbacked*, from حَدِبَ; أَصَمُّ *deaf*, from صَمَّ; أَحْمَرُ *red*; أَسْوَدُ *black*.

Rem. *a*. The forms فَعِلٌ and فَعْلَانُ, as also أَفْعَلُ, when it denotes a colour or deformity, are chiefly derived from neuter verbs of the form فَعِلَ, يَفْعَلُ; whilst neuter verbs of the form فَعُلَ, يَفْعُلُ, generally give rise to the adjectives فَعْلٌ and فَعِيلٌ.

Rem. *b*. فَعِيلٌ, when derived from *transitive* verbs, has usually a *passive* sense; as قَتِيلٌ *slain* = مَقْتُولٌ, جَرِيحٌ *wounded* = مَجْرُوحٌ. The same is sometimes the case with فَعُولٌ, as رَكُوبٌ *ridden upon*, حَلُوبٌ *milked*, رَسُولٌ *sent, a messenger*.

Rem. *c*. The same adjectives, but more especially those of the form فَعُولٌ, often indicate either a very high degree of the quality which their subject possesses, or an act which is done with frequency or violence by their subject; and hence they are called أَبْنِيَةُ ٱلْمُبَالَغَةِ, *intensive forms*.

Rem. *d*. Many of these forms exist in Heb. and Aram. (see Gesenius' Heb. Gr. §. 83, I.); e. g. קָטֵל = فَعَلٌ, קָטֶל = فَعْلٌ, קָטֹל = فَعُلٌ, קְטוֹל = فَعُولٌ, קְטִיל = فَعِيلٌ, etc.

233. From verbal adjectives of the form فَاعِلٌ, as well as from some others, is derived an adjective فَعَّالٌ, which approaches very nearly in meaning to فَعُولٌ and فَعِيلٌ, since it adds to the signification of its primitive the idea of intensiveness or of habit. Hence it is called إِسْمُ ٱلْمُبَالَغَةِ, *the noun of intensiveness*. E. g. آكِلٌ *eating*, أَكَّالٌ *a glutton*

= أَكُولٌ; كَاذِبٌ *lying*, كَذَّابٌ *a (habitual) liar* = كَذُوبٌ; عَالِمٌ *knowing, learned*, عَلَّامٌ *very learned.*

Rem. *a.* The nouns which indicate professions and trades have usually this form; as خَبَّازٌ *a baker*, خَيَّاطٌ *a tailor*, نَجَّارٌ *a carpenter*, سَقَّآءٌ *a water-carrier*, حَمَّالٌ *a porter*. Compare in Heb. and Aram. חַטָּא, נַגָּב, טַבָּח, מַלָּח, סַבָּל, etc. Gesenius' Heb. Gr. §. 83. I. 6.

Rem. *b.* To some adjectives of this form the termination ـَةٌ is added, which gives still greater force to the meaning; as عَلَّامَةٌ *exceedingly learned*, نَسَّابَةٌ *a profound genealogist*, رَحَّالَةٌ *a great traveller*, فَهَّامَةٌ *very quick of comprehension*, جَمَّاعَةُ ٱلْكُتُبِ *a great collector of books.* The same termination is more rarely appended to the adjective فَاعِلٌ, as رَاوٍ *one who hands down poems* or *historical facts by oral tradition*, رَاوِيَةٌ; دَاهٍ *crafty*, دَاهِيَةٌ; بَاقِعَةٌ *clever, crafty* (compare in Heb. קְהִלָּת from קָהַל); or to فَعُولٌ, as مَنُونَةٌ *taunting another person with favours conferred*, كَذُوبَةٌ *lying*, مَلُولَةٌ *tired of, disgusted with.*

Rem. *c.* Other intensive adjectives, less common than فَعَّالٌ, are فُعَّالٌ, فِعِّيلٌ, فُعَلَةٌ, and فَعُّولٌ or فُعُّولٌ. E. g. حُسَّانٌ *very handsome*, كُبَّارٌ *very large*, قُرَّآءٌ *one who devotes himself to the study of the sacred writings*; شِرِّيبٌ and سِكِّيرٌ, *drunken*, ضِلِّيلٌ *going astray, wandering*, عِرِّيضٌ *fond of opposition*, مِخِّيرٌ *boastful*, صِدِّيقٌ *truthful*; حُطَمَةٌ *breaking in pieces, crushing to bits*, ضُحَكَةٌ, ذُومَةٌ, *prone to laughter, to sleep*, طُلَعَةٌ *always on the watch*; فَرُّوقٌ *timid*, قَيُّومٌ *everlasting*, قَدُّوسٌ or قُدُّوسٌ, *most holy*, سَبُّوحٌ or سُبُّوحٌ, *greatly to be praised.* On the other

hand, مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, are, strictly speaking, substantives (nomina instrumenti), but used metaphorically as adjectives to mean "doing something like a machine, mechanically, and therefore invariably (habitually)". E. g. مِطْعَنٌ or مِطْعَانٌ, *thrusting with the spear,* مِهْذَرٌ or مِهْذَارٌ, *talking nonsense,* مِطْعَمٌ or مِطْعَامٌ, *very hospitable,* مِذْعَانٌ *docile,* مِقْدَامٌ *bold, daring,* مِكْثَارٌ or مِكْثِيرٌ, *talkative,* مِعْطَارٌ or مِعْطِيرٌ, *using perfumes,* مِسْكِينٌ *poor* (מִסְכֵּן, مسحينا). Sometimes the intensive termination ـَةٌ is added; as مِهْذَارَةٌ, مِقْدَامَةٌ.

234. From verbal adjectives with three radicals, or with three radicals and a letter of prolongation, are derived adjectives of the form أَفْعَلُ, which have the signification of our comparative and superlative, and are therefore called اِسْمُ ٱلتَّفْضِيلِ, *the noun of preeminence,* or أَفْعَلُ ٱلتَّفْضِيلِ, *the form af'alu denoting preeminence.* E. g. حَسَنٌ *beautiful,* أَحْسَنُ *more* or *most beautiful;* قَبِيحٌ *ugly,* أَقْبَحُ *uglier, ugliest.*

Rem. Of this form there remain only a very few traces in Hebrew, none in Aramaic. Such are: אַכְזָב *lying, false* (of a stream that dries up in summer), from כָּזַב = كَاذِبٌ; אַכְזָר *fierce, cruel,* perhaps connected with كَاسِرٌ *breaking in pieces;* אֵיתָן (for אַיְתָן) *lasting, perennial,* = وَاتِنٌ; and even these have lost their original signification as comparatives and superlatives. See Gesenius' Heb. Gr. §. 117, note *.

235. No اِسْمُ ٱلتَّفْضِيلِ can be formed from the verbal adjectives of the passive voice and the derived forms of the

verb, nor from verbal adjectives that denote colours or deformities (because they are themselves of the form أَفْعَلُ). If we wish to say that one person surpasses another in the qualities expressed by such adjectives, we must prefix to the corresponding abstract or verbal nouns the comparatives أَشَدُّ *stronger*, أَحْسَنُ *more beautiful* or *excellent*, أَقْبَحُ *uglier*, خَيْرٌ *better*, شَرٌّ *worse*, and the like. E. g. أَشَدُّ حُمْرَةً *(stronger as to redness) redder*; أَحْسَنُ تَعْلِيمًا وَتَأْدِيبًا *(more excellent as to teaching and training) a better teacher and trainer*. This form of expression is sometimes employed where a simple comparative might have been used; as ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً, *then, after that, your hearts became hard, like stones, or even harder* (lit. *stronger as to hardness*), where أَشَدُّ قَسْوَةً = أَقْسَى (el-Ḳor'ān II. 65).

236. The verbal adjectives formed from the active and passive voices of the derived forms of the triliteral verb, and from the quadriliteral verb, are the following.

Triliteral Verb.

	Act.	Pass.		Act.	Pass.
II.	مُفَعِّلٌ	مُفَعَّلٌ	VII.	مُنْفَعِلٌ	مُنْفَعَلٌ
III.	مُفَاعِلٌ	مُفَاعَلٌ	VIII.	مُفْتَعِلٌ	مُفْتَعَلٌ
IV.	مُفْعِلٌ	مُفْعَلٌ	IX.	مُفْعَلٌّ	....
V.	مُتَفَعِّلٌ	مُتَفَعَّلٌ	X.	مُسْتَفْعِلٌ	مُسْتَفْعَلٌ
VI.	مُتَفَاعِلٌ	مُتَفَاعَلٌ	XI.	مُفْعَالٌّ	....

Quadriliteral Verb.

I.	مُفَعْلِلٌ	مُفَعْلَلٌ	III.	مُفْعَنْلِلٌ	مُفْعَنْلَلٌ
II.	مُتَفَعْلِلٌ	مُتَفَعْلَلٌ	IV.	مُفْعَلِلٌّ	مُفْعَلَلٌّ

Rem. *a.* The characteristic vowel of the second radical is the same in all these verbal adjectives as in the corresponding Imperfects, excepting the active adjectives of the fifth and sixth forms of the triliteral verb and the second form of the quadriliteral, in which the second radical has ـِ instead of ـَ.

Rem. *b.* The preformative م takes in Arabic the vowel ـُ, in Heb. and Aram. ـָ (e. g. مُقَتِّل, מְקַטֵּל = מַקְטִיל, מְהַקְטֵל = "מְהָה), but the Aethiopic seems to have retained the original vowel in its prefix ም: *ma* (connected with مَنْ *who?*), as ምሀሚ: mấammez) *oppressor* (הֹמֵם, הֹמֵץ), ምክንን: (makwánnen) *judge* (מְכוֹנֵן), ምናፍቅ: (manấfek) *sceptic, heretic* (مُنَافِقٌ), ምርዕድ: (mar'ed) *causing to tremble, dreadful* (مُرْعِدٌ, מַרְעִיד), ምፍርይ: (mafrî) *fruitful* (מַפְרֶה), ምስተምሕር: (mastámher) *imploring mercy* (مُسْتَرْحِمٌ), ምተርጓሚ: (matárgwem) *an interpreter* (مُتَرْجِمٌ).

237. In the formation of verbal adjectives from verba mediae rad. geminatae, the rules laid down in §. 120 are to be observed. Hence, مَادِدٌ becomes مَادٌّ (see §. 13 rem.); أَشْدَدُ, أَشَدُّ; مُضْلِلٌ, مُضِلٌّ; etc.

238. In the formation of verbal adjectives from the verba hèmzata, the rules laid down regarding those verbs (§§. 131—6) are to be observed. Hence we write آثِرٌ for أَاثِرٌ (§. 135), سَآئِلٌ for سَائِلٌ (§. 133), رَؤُوفٌ or رَءُوفٌ for

رَؤُوفٌ, لَئِيمٌ for لِئِيمٌ, مُؤَاثِرٌ for مُأَاثِرٌ (§. 133), مُؤْثِرٌ for مُأْثِرٌ (§. 131).

Rem. أ preceded by kèsra becomes ئِ; as هَانِئٌ for هَانِئٌ.

239. In the formation of verbal adjectives from verba primae rad. ى, the rule laid down in §. 147 must be observed; as مُوسِرٌ for مُيْسِرٌ.

240. In the nomina agentis of the first form of verba mediae rad. و et ى, the place of the middle radical is occupied by a ى with hèmza (arising, according to §. 133, out of أ); as قَآئِلٌ (for قَاإِلٌ), سَآئِرٌ (for سَاإِرٌ), instead of قَائِلٌ, سَائِرٌ.

Rem. This rule does not apply to the verbs mentioned in §. 160, which retain their middle radical unchanged; as عَاوِرٌ, صَايِدٌ.

241. In the nomina patientis of the first form of verba mediae rad. و, the middle radical is elided, after throwing back its damma upon the preceding vowelless letter; as مَخُوفٌ, for مَخُووفٌ, from مَخْوُوفٌ. The same thing takes place in verba mediae rad. ى, with this difference, that (to indicate the elision of the radical ى) the damma is changed into kèsra, and, in consequence, the و productionis into a ى; as مَبِيعٌ, instead of مَبُوعٌ, from مَبْيُوعٌ.

Rem. In many of these verbs, however, the regular form of the nomen patientis is also admissible; e. g. مَصْوُونٌ and مَصُونٌ from صَانَ, مَخْيُوطٌ and مَخِيطٌ from خَاطَ, مَكْيُولٌ and مَكِيلٌ from كَالَ.

242. Verbal adjectives of the form فَعِيلٌ, derived from verba mediae rad. و et ى, become by transposition فَيْعِلٌ, and then pass into فَيِّلٌ, which is in its turn frequently shortened into فَيْلٌ. E. g. مَيِّتٌ or مَيْتٌ, *dead,* for مَيْوِتٌ, لَيِنٌ, لَيْيِنٌ (مَاتَ); مَوِيتٌ or لَيِّنٌ, لَيْنٌ, *soft, easy,* for هَيِّنٌ, هَيْنٌ, *easy, contemptible* (هَوِينٌ); نَيِّفٌ or نَيْفٌ, *exceeding* (نَوِيفٌ); نَيِّرٌ, *bright* (نَوِيرٌ); سَيِّءٌ, *wicked* (سَوِىءٌ); بَيِّنٌ, *clear* (بَيِينٌ); خَيِّرٌ, *good* (خَيِيرٌ).

243. Verbal adjectives from the derived forms of verba mediae rad. و et ى follow the same rules as their Imperfects.

244. The nomina agentis et patientis of the first form of verba ultimae rad. و et ى have already been mentioned (§. 167, II. 2, and §. 170). Verbal adjectives of the forms فَعُولٌ and فَعِيلٌ are treated according to the same rules as the nomina patientis (§. 170); e. g. عَدُوٌّ *an enemy,* بَغِيٌّ *unjust,* سَرِيٌّ *generous, noble,* صَبِيٌّ *a boy,* سَبِيٌّ *captive,* for عَدُوو, بَغُوىٌ, سَرِيوٌ, صَبِيوٌ. سَبِيىٌ.

245. In all adjectives derived from verba tertiae rad. و et ى, if the second radical be pronounced with fètha, the ى and و (which is converted into ى) reject their vowel or tènwīn, and assume the nature of the ĕlif maksūra (§. 7, rem. 6). If the form be one that admits of complete declension, the tènwīn is transferred to the second radical. According to this rule are formed: 1) the nomina patientis of the derived forms, as مُوَلًّى for مُوَلَّىٌ, مُرْمًى for مُرْمَيٌ, مُعْطًى for مُعْطَىٌ (مُعْطَوٌ); 2) adjectives of the form أَفْعَلُ, as

أَرْمَى for أَرْمَيٌ, أَرْضَى for أَرْضَيٌ (أَرْضَوٌ). Compare §. 190. I. 2, and II. 2.

b. The Denominative Nouns.

α) The Nomina Unitatis or Nouns that denote the Individual.

246. The أَسْمَآءُ ٱلْوَحْدَةِ, or nouns of individuality, designate one individual out of a genus, or one part of a whole that consists of several similar parts. They are formed, like the analogous nomina vicis (§. 219), by adding the termination ـَةٌ to the nouns that express the genus or whole. E. g. حَمَامَةٌ *a pigeon,* from حَمَامٌ *pigeons,* with the article, ٱلْحَمَامُ, *the genus pigeon* or *the whole number of pigeons spoken of;* ذَهَبَةٌ *a bit of gold, a nugget,* from ذَهَبٌ *gold;* تِبْنَةٌ *a straw,* from تِبْنٌ *straw.*

Rem. Similar forms in Heb. are: אֲנִי, אֲנִיָּה; נֵץ, נְצָה; שֵׂעָר, שַׂעֲרָה; שִׁיר, שִׁירָה. See Gesenius' Heb. Gr. §. 105, 3, *e.*

β) The Nomina Abundantiae vel Multitudinis.

247. The أَسْمَآءُ ٱلْكَثْرَةِ, or nouns of abundance, designate the place where the object signified by the noun from which they are formed, is found in large numbers or quantities. They have the form مَفْعَلَةٌ, more rarely مَفْعَلٌ, and are, consequently, a mere variety of the nouns of place (§. 221). E. g. مَأْسَدَةٌ, مَثْعَلٌ or مَثْعَلَةٌ, مَجْعَلٌ or مَجْعَلَةٌ, مَذْءَبَةٌ, مَسْبَعَةٌ, *a place abounding in lions* (أَسَدٌ), *foxes* (ثَعْلَبٌ, שׁוּעָל), *beetles* (جُعَلٌ), *wolves* (ذِئْبٌ), *beasts of prey* (سَبُعٌ); مَبْطَخَةٌ, مَقْثَأَةٌ, *a bed of melons* (بِطِّيخٌ), *cucumbers* (قِثَّآءٌ).

γ) The Nomina Vasis or Nouns denoting the Vessel that contains anything.

248. The nomina vasis, أَسْمَاءُ ٱلْوِعَاءِ, have the same form as the nomina instrumenti (§. 228); e. g. مِثْبَرٌ *a needle-case,* from إِبْرَةٌ *a needle;* مِحْلَبٌ *a milkpail,* from حَلَبٌ or حَلِيبٌ *milk;* مِلْبَنٌ *a milkpail,* from لَبَنٌ *milk,* or *a brick-mould,* from لِبْنَةٌ *a brick.*

Rem. A very few take the form مُفْعُلٌ or مُفْعُلَةٌ (see §. 228 rem.); as مُدْهُنٌ *an oiljar,* from دُهْنٌ *oil;* مُكْحُلَةٌ *a phial for keeping kohl* or *eyesalve* (كُحْلٌ), to be carefully distinguished from مِكْحَلٌ, *the mil* (مِيلٌ) or *instrument with which it is applied to the eye.*

δ) The Nomina Relativa or Relative Adjectives.

249. The relative adjectives, ٱلْأَسْمَاءُ ٱلْمَنْسُوبَةُ, or simply ٱلنِّسَبَاتُ (*relationes*), are formed by adding the termination ـِيّ to the nouns from which they are derived, and denote that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade, etc.). E. g. أَرْضِيٌّ *earthly,* from أَرْضٌ *the earth;* شَمْسِيٌّ *solar,* from شَمْسٌ *the sun;* حَسَنِيٌّ *descended from Ḥasan* (حَسَنٌ); تَمِيمِيٌّ *belonging to the tribe of Tèmīm* (تَمِيمٌ); دِمَشْقِيٌّ *born* or *living at Damascus* (دِمَشْقُ); مِصْرِيٌّ *Egyptian,* from مِصْرُ *Egypt;* سَعْدِيٌّ *a freedman of Sa'd* (سَعْدٌ); عِلْمِيٌّ *scientific,* from عِلْمٌ *knowledge, science;* حَنَفِيٌّ *one who*

belongs to the sect of the Hanèfites, so called from their founder 'Abū Ḥanīfa (أَبُو حَنِيفَةَ); طَوِيلِيٌّ from طَوِيلٌ, *long;* طَيْبِيٌّ from طَيِّبٌ, *good.*

Rem. *a.* The nomina relativa are chiefly formed from substantives and adjectives, but in more modern Arabic, and especially in the language of the schools, from the other kinds of nouns, and even from particles (see §. 191).

Rem. *b.* The nomina relativa derived from adjectives properly express "belonging to the class designated by such and such an adjective."

Rem. *c.* This termination is common in Heb. (m. יִ—, f. יִת— and —ִית), as יִשְׂרְאֵלִי *Israelite,* עִבְרִי *Hebrew,* נָכְרִי *strange.* In Aethiopic, *ī* is generally used to form certain adjectives which are derived from other adjectives; as ሐርሻዊ: (harrāsī) *a ploughman,* ምሕረ: (mahḥārī) *compassionate,* from the obsolete ሐርሻ: (= حَرَّاثٌ, חָרָשׁ) and ምሕር: whilst *āwī* and *āy* are the usual relative terminations; as ምድራዊ: (medrāwī) *terrestrial,* ክርስቲያናዊ: (krestiyānāwī) *Christian,* አይ: (ayyāwī) or አይ: (ayyāy) *like* (from አይ: ay, *of what kind? which?*). The Aram. has the last of these forms, viz. —ִי, —ُي, in general use; as מִצְרִי *Egyptian,* مِصْرِيٌّ *eastern.*

250. In forming the nomina relativa, the primitive nouns undergo various changes in regard to the auxiliary consonants, to the final radicals و and ى, and to the vocalisation.

I. Changes of the Auxiliary Consonants.

251. The feminine termination ـَةٌ, ـِيَةٌ, and ـِيَةٌ, are rejected; as مَكَّةُ *Mèkka,* مَكِّيٌّ; مَلَطْيَةُ *Malatya,* مَلَطِيٌّ; صِقِلِّيَةُ *Sicily,* صِقِلِّيٌّ; عِدَةٌ *a promise,* عِدِيٌّ.

Rem. In the case of nouns which, like عِدَةٌ, have lost their first radical, if the third radical be a weak letter, the first must be restored and the second take fêtha; as شِيَةٌ (from وَشَى), وَشِيٌّ (on the second و see §§. 258 and foll.).

252. 1) The feminine termination ـَى is rejected in nouns that have *four* or more letters, besides the ى; as حُبَارَى *a bustard*, حُبَارِيٌّ. But if the nouns ending in ـَى fem. have only *three* letters besides the ى, two cases are to be distinguished. *a*) If the second letter has a vowel, the ى is rejected; as جَمَزَى *a swift camel*, جَمَزِيٌّ. *b*) If the second letter is without a vowel, the ى may either be rejected (which is preferable), or changed into و; as حُبْلَى *pregnant*, حُبْلِيٌّ or حُبْلَوِيٌّ. — 2) The letter ى is likewise rejected in nouns that contain *four* or more letters besides the ى, if it belongs neither to the root nor the feminine termination, but is what the Arab grammarians call أَلِفُ ٱلْإِلْحَاقِ or *the appended ʾelif* (i. e. which gives to the word to which it is appended the form of a feminine noun, without, however, its being actually of that gender); as حَبَرْكَى *a bug* or *tick*, حَبَرْكِيٌّ. But if such nouns have only *three* letters besides the ى, it may either be changed into و (which is preferable), or rejected altogether; as عَلْقَى *a sort of heath*, عَلْقَوِيٌّ or عَلْقِيٌّ.

Rem. Later and corrupt forms are حُبْلَاوِيٌّ and عَلْقَاوِيٌّ, with long *ā* before the و.

253. The termination ـِيٌّ of a relative adjective falls way when a new relative adjective is to be formed from it;

as شَافِعِيٌّ *a Śāfi'ite, one of the sect of 'es-Śāfi'ī* (اَلشَّافِعِيُّ); إِفْرِيقِيٌّ *African,* from إِفْرِيقِيَّةُ *Africa.*

254. The plural terminations ـُونَ and ـَاتٌ, and the dual termination ـَانِ, are rejected in proper names; as قَيْسِيٌّ, قَيْسَانِ; هِنْدِيٌّ, هِنْدَاتٌ; زَيْدِيٌّ, زَيْدُونَ.

Rem. *a.* Foreign names of towns, ending in ـِينُ, sometimes change this termination in Arabic into ـُونَ, at other times retain it. In the former case the termination is rejected, in the latter it is preserved; as قِنَّسْرُونَ *Kinnèsrin,* قِنَّسْرِيٌّ, but قِنَّسْرِينُ, قِنَّسْرِينِيٌّ; نَصِيبُونَ *Nisibis,* نَصِيبِيٌّ, but نَصِيبِينُ, نَصِيبِينِيٌّ.

Rem. *b.* Some proper names, chiefly foreign, are very irregular in their formations; e. g. اَلْحِيرَةُ, حَارِيٌّ; بَغْشُورُ, بَغَوِيٌّ; اَلرَّيُّ, مَرْوُ (اَلشَّاهْجَانِ); إِصْطَخْرُ, إِصْطَخْرِيٌّ; رَازِيٌّ, مَرْوَزِيٌّ; طَبَرِيَّةُ; طَبَرِيٌّ, طَبَرِسْتَانُ; لُرِّيٌّ, لُرِسْتَانُ; سِجِسْتَانُ, سِجْزِيٌّ; طَبَرَانِيٌّ; أَذْرَبِيجَانُ, أَذْرَبِيٌّ. We may, however, use حِيرِيٌّ, مَرْوِيٌّ, إِصْطَخْرِيٌّ, سِجِسْتَانِيٌّ. — حَرَّانُ makes either حَرَّانِيٌّ or حَرْنَانِيٌّ.

Rem. *c.* Quite peculiar are: شَامٍ (with the art. اَلشَّامِي), fem. شَامِيَةٌ, from اَلشَّامُ *Syria,* and يَمَانٍ (with the art. اَلْيَمَانِي), fem. يَمَانِيَةٌ, from اَلْيَمَنُ *Yèmèn;* instead of شَامِيٌّ and يَمَنِيٌّ, which are also used.

255. The letter ى in the forms فَعِيلَةٌ and فُعَيْلَةٌ, when not derived from verba mediae rad. geminatae or infirmae

(و or ى), is rejected, the kèsra of فَعِيلَةٌ being at the same time changed into fètha; as اَلْجَزِيرَةُ *Mesopotamia,* جَزَرِيٌّ; اَلْمَدِينَةُ *el-Medina,* مَدَنِيٌّ; سَفِينَةٌ *a ship,* سَفَنِيٌّ; جُهَيْنَةُ *Guhaina* (a tribe), جُهَنِيٌّ. But, if they come from verba mediae rad. geminatae or mediae و vel ى, they remain unchanged; as حَقِيقَةٌ *reality,* حَقِيقِيٌّ; حَدِيدَةٌ *a piece of iron,* حَدِيدِيٌّ; طَوِيلَةٌ *a rope,* طَوِيلِيٌّ; قُلَيْلَةٌ *a small jug,* قُلَيْلِيٌّ. — In the forms فَعِيلٌ and فُعَيْلٌ, the ى is rejected only when the third consonant of the radical is و or ى; as عَدِيٌّ (a tribe), عَدَوِيٌّ; غَنِيٌّ (a tribe), غَنَوِيٌّ; قُصَيٌّ (a man), قُصَوِيٌّ. Otherwise it remains unchanged, as عَقِيلٌ (a man), عَقِيلِيٌّ; عُقَيْلٌ (a tribe), عُقَيْلِيٌّ.

Rem. *a.* There are, however, some exceptions to these rules. E. g. طَبِيعَةٌ *nature,* طَبِيعِيٌّ; مَدِينَةٌ *a city,* مَدِينِيٌّ (to distinguish it from مَدَنِيٌّ, *belonging to el-Medina*); قُرَيْشٌ, هُذَيْلٌ, سُلَيْمٌ, names of tribes, قُرَشِيٌّ, هُذَلِيٌّ, سُلَمِيٌّ; عَتِيكٌ (a tribe), عَتَكِيٌّ. — نَبِيءٌ, *a prophet,* makes نَبَوِيٌّ, from the assimilated form نَبِيٌّ.

Rem. *b.* Words of the form فَيِّلٌ (for فَعِيلٌ, §. 242) from radicals mediae و et ى, reject the second ى along with its vowel kèsra, or in other words follow the shorter form فَيْلٌ; as طَيْبِيٌّ from طَيِّبٌ *good.* But طَيِّءٌ (a tribe) has طَائِيٌّ.

256. The ى productionis of the nomen patientis in verba tertiae ى may be rejected, and the radical ى changed into

و, whilst the kèsra of the second radical becomes fètha; as مَرْمِيٌّ *thrown*, مَرْمَوِيٌّ. But the better mode of formation is to reject both the ى productionis and the radical ى, so that the relative adjective coincides in form with the nomen patientis, مَرْمِيٌّ.

257. Lastly, the و productionis in the forms فَعُولٌ and فَعُولَةٌ, derived from verba tertiae و (§. 244) is rejected, and the second radical takes fètha instead of damma; as عَدُوٌّ (for عَدُووٌ) *an enemy*, عَدَوِيٌّ.

II. Changes of the Final Radicals و and ى.

258. The *elif maḳṣūra* (ا or ى, §. 7 rem. *b*), as the third radical of a *triliteral* noun, is changed into و before adding the termination ـِيٌّ; as فَتًى *a youth*, فَتَوِيٌّ; عَصًا *a staff*, عَصَوِيٌّ; قَذًى *a mote*, قَذَوِيٌّ. But if the noun has *four* letters, the final ى (ا does not occur in such words in good Arabic) may either be changed into و, which is the better form, or be rejected; as مِلْهًى *a musical instrument*, مِلْهَوِيٌّ or مِلْهِيٌّ; مَعْنًى *meaning*, مَعْنَوِيٌّ or مَعْنِيٌّ. If the noun contains *five* or more letters, the ى is always rejected; as مُصْطَفًى *chosen*, مُصْطَفِيٌّ. — The same rules apply to the final ى of radicals tertiae و et ى, which falls away in some nouns after kèsra (see §. 167. II. 2); but it must be borne in mind that the missing ى is to be counted as one of the letters of the word, and also, if it be changed into و, that the kèsra always becomes fètha. E. g. عَمٍ

(for عَمِيٌ) *blind,* عَمَوِيٌّ; شَجٍ (for شَجِيٌ) *sorrowful,* شَجَوِيٌّ; قَاضٍ (for قَاضِيٌ) *a judge,* قَاضَوِيٌّ or قَاضِيٌّ; مُعْتَدٍ (for مُعْتَدِيٌ) *one who is hostile* or *unjust,* مُعْتَدِيٌّ.

Rem. Such forms as مَعْنَاوِيٌّ, for مَعْنَوِيٌّ, are modern and corrupt.

259. The hèmza of the termination ـَآءٌ (the *élif mèmdūda,* §. 23 rem. *a*), when it marks the feminine gender, is always changed into و; as عَذْرَآءُ *a virgin,* عَذْرَاوِيٌّ; اَلْبَيْضَآءُ (a town in Persia), بَيْضَاوِيٌّ. If the hèmza be neither the feminine termination, nor a radical letter, but the so-called هَمْزَةُ ٱلْإِلْحَاقِ (see §. 252, 2), — or if it be a radical letter, but sprung from an original و or ى, — it may either be retained unaltered, or changed into و; as عِلْبَآءٌ *a large sinew in the neck,* عِلْبَآئِيٌّ or عِلْبَاوِيٌّ; سَمَآءٌ (rad. سَمَا *to be high*) *heaven,* سَمَآئِيٌّ or سَمَاوِيٌّ. If, on the contrary, the hèmza be an original أ, it always remains unaltered; as قُرَّآءٌ (rad. قَرَأَ), قُرَّآئِيٌّ.

Rem. From بَهْرَآءُ (a tribe) is formed بَهْرَانِيٌّ, and from اَلصَّنْعَآءُ (a city in Yémèn), صَنْعَانِيٌّ.

260. Primitive defective substantives, i. e. those which have lost their third weak radical, — as أَبٌ, أَخٌ, حَمٌ, لُغَةٌ, لِثَةٌ, etc., — necessarily recover it only in cases where it reappears in the dual and plural; but if this reappearance be not necessary, the third radical may be omitted in the relative adjective. In all cases where the third radical is restored, it appears as و whether it was originally ى or

not. E. g. أَبٌ (rad. ابو, dual أَبَوَانِ) *a father*, أَبَوِيٌّ; أَخٌ (rad. اخو, du. أَخَوَانِ) *a brother*, أَخَوِيٌّ; لُغَةٌ (rad. لغو) *a dialect*, لُغَوِيٌّ; اِبْنٌ (rad. بنى, du. اِبْنَانِ) *a son*, اِبْنِيٌّ or بَنَوِيٌّ; يَدٌ (rad. يدى, du. يَدَانِ) *a hand*, يَدِيٌّ or يَدَوِيٌّ.

Rem. أُخْتٌ, *a sister*, and بِنْتٌ, *a daughter*, make أُخْتِيٌّ and بِنْتِيٌّ, as well as أَخَوِيٌّ and بَنَوِيٌّ.

261. The third radical ى of the form فَعْلٌ, and more frequently of the form فَعْلَةٌ, is retained unchanged in some nouns, as ظَبْيٌ *a gazelle*, ظَبْيِيٌّ; whilst in others it is changed into و, — in which case the second radical takes fètha, — as قَرْيَةٌ *a village*, قَرَوِيٌّ. If the second radical in such nouns be a و or ى, combining with the third radical into يّ, this يّ is resolved into its original consonants, the second radical takes fètha, and final ى is converted into و; as طَيٌّ (for طَوْيٌ) *a fold*, طَوَوِيٌّ; حَيٌّ (for حَوْيٌ) *an Arab village*, حَوَوِيٌّ; حَيٌّ (for حَيْيٌ) *living*, حَيَوِيٌّ.

Rem. Nouns of the forms فَعِيلٌ, فَعِيلَةٌ, فُعَيْلٌ, فُعَيْلَةٌ, etc. from verba tertiae rad. و et ى, reject the ى productionis and change a radical ى into و; as غَنِيٌّ, غَنَوِيٌّ. See §§. 255—6.

III. Changes in the Vocalisation.

262. In the form فَعِلٌ, the kèsra of the middle radical is changed into fètha; as مَلِكٌ *a king*, مَلَكِيٌّ. But in the form فِعِلٌ, the kèsra may be retained, for the sake of assonance with the preceding vowel; as إِبِلٌ *camels*, إِبِلِيٌّ or

إِبَلِيٌّ. In فِعَلٌ, the fètha may either be retained or changed into kèsra; as عِنَبٌ *grapes,* عِنَبِيٌّ or عِنَبِيٌّ.

Rem. In nouns that consist of more than three consonants, the vowel of the penultimate letter is not altered. — An exception is تَغْلِبُ (a tribe), which makes تَغْلَبِيٌّ in preference to تَغْلِبِيٌّ.

263. Kèsra or ḍamma of the penultimate consonant is changed into fètha in all forms in which a و or ى has been rejected, or in which a final ى has been changed into و; as اَلْجَزِيرَةُ, جَزَرِيٌّ; غَنِيٌّ, غَنَوِيٌّ (see the preceding §§.). In nouns of the form فَعْلٌ, in which the last consonant is a و, the ġèzma may either be retained, or replaced by fètha; as بَدْوٌ *the desert,* بَدَوِيٌّ; نَحْوٌ *grammar,* نَحْوِيٌّ.

264. If a relative adjective is to be formed from a proper name that is compounded of *two words,* the following points must be attended to. — I. If the two words form a proposition, as تَأَبَّطَ شَرًّا (*he carried mischief under his arm,* the nickname of a celebrated poet and warrior), — or are contracted into one compound word (مُرَكَّبٌ مَزْجِيٌّ, *mixed compound*) as بَعْلَبَكَّ, قَالِيقَلَا, the towns of *Baálbèk* and *Ḳālīḳalā,* — then the second word is omitted, and the termination ـِيٌّ appended to the first; as تَأَبَّطِيٌّ, بَعْلِيٌّ, قَالِيٌّ. — II. If the first word is in the status constructus, governing the second in the genitive, two cases arise. 1) If the governing word be one of the nouns أَبٌ *father,* اِبْنٌ *son,* أُمٌّ *mother,* or بِنْتٌ *daughter,* it is rejected, and ـِيٌّ appended to the governed word; as أَبُو بَكْرٍ *'Abū-Bèkr,* بَكْرِيٌّ; اِبْنُ ٱلزُّبَيْرِ *'Ibnu 'z-Zubèir,* زُبَيْرِيٌّ. 2) If the first word be

any other than these four, two secondary cases arise. *a*) If the idea of definiteness through the status constructus still exists in the consciousness of the speaker, — as in غُلَامُ حُسَيْنٍ, *the slave of Hosèin,* — the first word is rejected, and the second takes ـِيٌّ; as حُسَيْنِيٌّ. *b*) But if the idea of definiteness is no longer present to the mind of the speaker, then: *α*) in cases where no uncertainty can arise as to the person intended, ـِيٌّ is attached to the first word, and the second is omitted; as أَنْفُ ٱلنَّاقَةِ, اِمْرِئُ ٱلْقَيْسِ, اِمْرِئِيٌّ; أَنْفِيٌّ (*Camel's-nose,* nickname of a man), تَقِيُّ ٱلدِّينِ, تَقَوِيٌّ; عَبْدُ ٱللّٰهِ, عُبَيْدِيٌّ; but *β*) if uncertainty might arise by so doing, the first is omitted, and the termination added to the second; as عَبْدُ ٱلْأَشْهَلِ, أَشْهَلِيٌّ; عَبْدُ مَنَافٍ, مَنَافِيٌّ; وَادِي ٱلْحِجَارَةِ, *Guadalaxara* in Spain, حِجَارِيٌّ. أَزْدُ شَنُوءَةَ (a tribe) makes شَنَائِيٌّ or شَنَوِيٌّ (from the assimilated form شَنُّوءَةَ).

Rem. In many cases, however, more especially such as fall under II. 2. *b*. *α* and *β*, strange forms arise by the rejection of some consonants, or the combination into one word of a few letters (generally four) selected from the two nouns. E. g. حَضْرَمِيٌّ from حَضْرَمَوْتُ *Hadramaut;* عَبْدَرِيٌّ from عَبْدُ ٱلدَّارِ (a family in Mekka); عَبْقَسِيٌّ from عَبْدُ ٱلْقَيْسِ (a tribe); عَبْشَمِيٌّ from عَبْدُ شَمْسٍ (a tribe); اَلطَّبَرْخَزِيُّ, the name of a poet, whose mother was from طَبَرِسْتَانُ, and his father from خُوَارَزْمُ. — In later times we meet with such words as مَرْوَرُّوذِيٌّ from مَرْوُ ٱلرُّوذِ (a town), ذُنُّونِيٌّ from ذُو ٱلنُّونِ (a family in Spain), عَبْدُمَلِكِيٌّ from عَبْدُ ٱلْمَلِكِ, بُومَالِكِيٌّ from أَبُو مَالِكٍ, بُوجَدِيٌّ, *an*

ignoramus (Fr. *abécédaire*), from ابجد *abugèd*, the first four letters of the alphabet (§. 32).

265. A relative adjective is never formed from the plural, even where the sense might seem to demand it, but always from the singular; e. g. شَرَعِيّ *acquainted with the laws*, from شَرِيعَةٌ *a law*, plur. شَرَآئِعُ; حَصِيرِيّ *a seller of mats*, from حَصِيرٌ *a mat*, plur. حُصُرٌ. Such plurals, however, as are either really proper names, or approximate to them in sense, are excepted; e. g. أَنْمَارٌ (plur. of نَمِرٌ *a leopard*) the tribe of *'Anmār*, أَنْمَارِيّ; اَلْمَدَآئِنُ (name of a city, properly the plur. of مَدِينَةٌ), مَدَآئِنِيّ; اَلْأَنْصَارُ *the Helpers* (of Mohammèd, epithet of the tribes of *'Aus*, اَلْأَوْسُ, and *Hazraǵ*, اَلْخَزْرَجُ, at el-Medīna), أَنْصَارِيّ.

Rem. In more modern Arabic, many relative adjectives are formed from the plurals of nouns that indicate the objects with which a person usually occupies himself in his trade, studies, etc. E. g. كُتُبٌ (plur. of كِتَابٌ) *books*, كُتُبِيّ *a bookseller*; سَاعَاتٌ (plur. of سَاعَةٌ) *watches*, سَاعَاتِيّ *a watchmaker*; جَرَآئِحُ (pl. of جَرِيحَةٌ) *wounds*, جَرَآئِحِيّ *a surgeon*; صِفَاتٌ (pl. of صِفَةٌ) *qualities, attributes*, صِفَاتِيّ *one who recognises in God attributes distinct from his essential nature.*

266. Biliteral particles double their second consonant before adding يّ, provided it be a weak letter; but if it be a strong letter, this may be done, or not, at pleasure. E. g. لَوْ *if*, لَوِّيّ; كَمْ *how much?* كَمِّيّ or كَمِيّ; لِمَ (for لِمَا) *why?* لِمِّيّ or لِمِيّ. If the second letter be a quiescent ĕlif, there is inserted between it and the termination يّ a hèmza,

which may be changed at pleasure into a و; as لَا *not*, لَاوِيٌّ or لَآءِيٌّ. The pronoun مَا *what?* forms مَاهِيٌّ.

267. A younger relative termination, borrowed from the Aramaic, and used chiefly in scientific writings, is ـَانِيٌّ, as جِسْمٌ *body*, جِسْمَانِيٌّ (ﻟﻤﻌﻤﺪ); نَفْسٌ *soul*, نَفْسَانِيٌّ (ﻟﻨﻔﺴﺪ); رُوحٌ *spirit*, رُوحَانِيٌّ (ﻟﻪﻮﺤﺪ); نُورٌ *light*, نُورَانِيٌّ; بَرَّانِيٌّ *external*; جَوَّانِيٌّ *internal*.

ε) The Abstract Nouns of Quality, أَسْمَآءُ ٱلْكَيْفِيَّةِ.

268. The feminine of the relative adjective serves in Arabic as a noun to denote the abstract idea of the thing, as distinguished from the concrete thing itself; and also to represent the thing or things signified by the primitive noun as a whole or totality. It corresponds therefore to German substantives in *heit* and *keit*, or *schaft* and *thum*, and to English ones in *head, dom, ty*, etc. E. g. اَلْإِلٰهِيَّةُ *the divine nature, the Godhead* (اَلْإِلٰهُ *God*); اَلْاِسْمِيَّةُ, اَلْوَصْفِيَّةُ, *substantivity, adjectivity*, from اِسْمٌ, *a substantive*, and وَصْفٌ, *an adjective*; اَلْمَاهِيَّةُ *the what, substance, quiddity* (مَا *what?*); اَلْمَآءِيَّةُ *wateriness* (مَآءٌ *water*); اَلْجَمْعِيَّةُ *totality*; اَلْكُتُبِيَّةُ *all that relates to books, the book-trade, etc.*; اَلْحَنَفِيَّةُ *what constitutes being a Hanèfite, the sect of the Hanèfites*; اَلنَّصْرَانِيَّةُ *Christendom, the Christian religion*; اَلْيَهُودِيَّةُ *Judaism*.

Rem. In a few cases the termination ـُوتٌ, borrowed from the Aramaic ـוּת, is similarly employed; as لَاهُوتٌ *divinity*, (ﻟﻌﻬﻮﺗﺪ), نَاسُوتٌ *humanity* (ﻟﻨﻮﺳﻮﺗﺪ), مَلَكُوتٌ *royalty* (ﻟﻤﻠﻜﻮﺗﺪ), جَبَرُوتٌ *omnipotence*, etc.

٤) The Diminutive.

269. The diminutive, اَلْاِسْمُ الْمُصَغَّرُ or اَلتَّصْغِيرُ, when formed from a *triliteral* noun, takes the form فُعَيْلٌ; as كَلْبٌ *a dog,* كُلَيْبٌ; جَبَلٌ *a hill,* جُبَيْلٌ. When the noun is *quadriliteral,* it takes the form فُعَيْعِلٌ; as عَقْرَبٌ *a scorpion,* عُقَيْرِبٌ. When the noun is *quinqueliteral,* but the fourth letter a *weak* one, the diminutive is فُعَيْعِيلٌ; as عُصْفُورٌ *a sparrow,* عُصَيْفِيرٌ.

Rem. *a.* In forming a diminutive, it is not usual to fall back upon the root-consonants. On the contrary, the servile letters are generally taken into account, as long as the word does not exceed the form فُعَيْعِلٌ; as أَزْرَقُ *blue,* أُزَيْرِقُ; مِعْطَفٌ *a mantle,* مُعَيْطِفٌ. See however §. 282.

Rem. *b.* The first syllable of the form فُعَيْلٌ seems to have been occasionally pronounced with kèsra instead of damma; at least the lexicographers mention such examples as بِيَيْتٌ, شِمَيٌّ (شُمَيٌّ), شِيَيْخٌ, for بُيَيْتٌ, etc. This may be owing to the proximity of the radical ى in these words.

Rem. *c.* There are no certain traces of this diminutive form in any of the other Shemitic dialects; unless we consider as such: שְׁפִיפֹן *the cerastes,* a sort of snake (سُفٌّ), אֳמִינָן (from אֳמָנָן, a contemptuous diminutive, like اَلْاُخَيْطِلُ), حُمَيْدٌ *a youth,* (غُلَيِّمٌ from غُلَامٌ), and עֳפַרְמֶלֶת *a fawn,* (غُزَيِّلٌ from غَزَالٌ). In the case of the two Hebrew words, the vowel ִי— must be regarded as a weakening of ִי— (orig. ִיְ—), like גְּלִיתָ for גְּלִיְתָ (גָּלִיתָ).

270. When the noun contains *five* letters, of which the fourth is a *strong* one, — or more than five, — the

diminutive فُعَيْعِلٌ is formed from the first four, and the rest are rejected; as سَفَرْجَلٌ *a quince*, سُفَيْرِجٌ; عَنْدَلِيبٌ *a nightingale*, عُنَيْدِلٌ. But if there be among the consonants several servile letters, these are rejected, or some of them; as مُتَدَحْرِجٌ *rolling oneself*, دُحَيْرِجٌ; مُسْتَكْمِلٌ *striving to perfect oneself*, مُكَيْمِلٌ; مُخْتَارٌ *chosen*, مُخَيِّرٌ (for مُخَيْيِرٌ), and not مُخَيْتِرٌ.

Rem. *a*. If there be more servile consonants than must necessarily be cut off, their relative importance for the signification of the word is taken into account in choosing which is to be retained. In مُسْتَكْمِلٌ, for example, م is preserved in preference to س or ت, because it indicates the participial form. But if all the consonants are of equal value, we may select which we please, and therefore the diminutive of عَلَنْدًى, *a sort of thorn*, is either عُلَيْنِدٌ or عُلَيْدٍ (for عُلَيْدِىٌ).

Rem. *b*. The termination ـَانٌ, when appended to nouns of four or more letters, is not rejected, but remains attached to the diminutive, which is formed out of the preceding consonants; as زَعْفَرَانٌ *saffron*, زُعَيْفِرَانٌ.

Rem. *c*. Nouns containing five or more consonants do not exceed the form فُعَيْعِلٌ; and therefore a word which consists of four radical and one or more servile consonants, rejects the latter at once (except in the case specified in §. 269).

Rem. *d*. In place of the rejected consonants, a ى may be inserted immediately before the last letter; as سَفَرْجَلٌ, سُفَيْرِيجٌ.

271. The feminine terminations ـَةٌ, ـَى, and ـَاءٌ; the relative termination ـِىٌّ; the ending ـَانُ in adjectives of

which the feminine is فَعْلَى; the dual and plural terminations ـَانِ, ـُونَ, and ـَاتٌ; and the second syllable of the plural form أَفْعَالٌ; are all disregarded. The diminutives must be formed out of the preceding consonants, and these terminations added to them. E. g. قَلْعَةٌ *a castle,* قُلَيْعَةٌ; حُبْلَى *pregnant,* حُبَيْلَى; مَرْثَا *Martha,* مُرَيْثَا; حَمْرَآءُ *red,* حُمَيْرَآءُ; عَبْقَرِيٌّ (from a place called عَبْقَرُ, supposed to be inhabited by the *jinn*) *demoniacal, mighty, perfect,* عُبَيْقِرِيٌّ; سَكْرَانُ (fem. سَكْرَى) *drunken,* سُكَيْرَانُ; مُسْلِمَانِ *two Muslims,* مُسَيْلِمَانِ; مُسْلِمُونَ *Muslims,* مُسَيْلِمُونَ; مُسْلِمَاتٌ *Muslim women,* مُسَيْلِمَاتٌ; أَجْمَالٌ *camels,* أُجَيْمَالٌ.

Rem. *a.* The fem. ـَى is rejected, when the noun consists of five letters, the third of which is strong, or of more than five; as قَرْقَرَى *the back,* قُرَيْقِرٌ; لُغَّيْزَى *a riddle,* لُغَيْغِيزٌ. But if, in the quinqueliteral noun, the third letter be a weak servile, either it, or the ى, may be omitted; as حُبَارَى *a bustard,* حُبَيْرَى or حُبَيِّرٌ (for حُبَيْبِيرٌ).

Rem. *b.* All diminutives ending in these terminations (excepting those of the dual, plural, and relative adjective) have fètha over the consonant that follows the syllable ـَيْ.

272. The termination ـَانٌ in *triliteral* nouns, of which the feminine is *not* فَعْلَى, is regarded as radical, and consequently the diminutive takes the form فُعَيْعِيلٌ; as سُلْطَانٌ *power, a sultan,* سُلَيْطِينٌ; شَيْطَانٌ *a devil,* شُيَيْطِينٌ.

273. Proper names, consisting of two words (see §. 264), form their diminutives from the *first* word, the second

remaining unchanged; as عَبْدُ ٱللّٰهِ *'Abdu 'llāh,* عُبَيْدُ ٱللّٰهِ *'Obèidu 'llāh;* بَعْلَبَكّ, بُعَيْلَبَكّ.

274. If a diminutive be formed from a *triliteral feminine* noun, which has not however a feminine termination, ة is added to the diminutive, provided that the primitive has no nomen unitatis (§. 246). E. g. شَمْس *sun,* شُمَيْسَة; دَار *house,* دُوَيْرَة; سِنّ *tooth,* سُنَيْنَة. But if the primitive has a nomen unitatis, ة is not appended to the diminutive, in order to avoid ambiguity. E. g. شَجَر *trees,* شُجَيْر, but شَجَرَة *a tree,* شُجَيْرَة; بَقَر *cattle,* بُقَيْر, but بَقَرَة *an ox* or *cow,* بُقَيْرَة.

Rem. *a.* The diminutives of the fem. cardinal numbers, from 3 to 10 inclusive, do not take ة for the same reason; e. g. خَمْس *five* (fem.), خُمَيْس, but خَمْسَة *five* (masc.), خُمَيْسَة.

Rem *b.* If the noun contains more than three consonants, ة is not added to the diminutive.

Rem. *c.* There are a few exceptions to both rules. For example, حَرْب, *war,* makes حُرَيْب; ذَوْد, *a herd of camels,* ذُوَيْد; قَوْس, *a bow,* قُوَيْس; whilst قُدَّام, *the front,* and وَرَاء, *the back,* have قُدَيْدِيمَة and وُرَيَّة (for وُرَيْيِئَة).

275. The double consonants in nouns formed from verba mediae rad. geminatae are resolved; as تَلّ *a hill,* تُلَيْل; طَسّ *a cup* (Fr. *tasse*), طُسَيْس; مُدَّة *time,* مُدَيْدَة.

276. If the second radical be a weak letter, and have been changed by the influence of the vowels into another, the original letter is restored in forming the diminutive. E. g. بَاب (بَوَب) *a door,* بُوَيْب; نَاب (نَيَب) *an eye-tooth,* نُيَيْب;

مِيزَانٌ (مِوْزَانٌ), مُيَيْسِرٌ (مُيْسِرٌ), مُوسِرٌ; قِيمَةٌ (قِوْمَةٌ), قُوَيْمَةٌ; *a pair of scales,* مُوَيْزِينٌ.

Rem. شَيْءٌ, *a thing,* commonly makes شُوَيَّةٌ, instead of شُيَيٌّ (for شُيَيْءٌ). From بَيْتٌ, *a house,* and شَيْخٌ, *an old man,* may be formed بُوَيْتٌ and شُوَيْخٌ, but the regular forms are better.

277. If the second letter be either a servile ĕlif, or an ĕlif, the origin of which is unknown, it is changed into و; as فَارِسٌ *a horseman,* فُوَيْرِسٌ; خَاتَمٌ *a signet-ring,* خُوَيْتِمٌ; دَابَّةٌ *an animal,* دُوَيِّبَّةٌ; عَاجٌ *ivory,* عُوَيْجٌ.

278. If the third letter be weak, it coalesces with the preceding ى of the diphthong ـَىْ into يّ; as غُلَامٌ *a youth, a slave,* غُلَيِّمٌ; أَكُولٌ *a glutton,* أُكَيِّلٌ; ظَلِيمٌ *a male ostrich,* ظُلَيِّمٌ; جَدْوَلٌ *a brook,* جُدَيِّلٌ; فَتًى *a youth,* فُتَيٌّ; عَصًا *a staff,* عُصَيَّةٌ.

Rem. In words of which the second and third radicals are contracted into يّ, these letters must be separated, and treated according to this rule and §. 276; e. g. طَيٌّ *a fold,* (طَوْيٌ), طُوَيٌّ; حَيَّةٌ *a snake* (حَيْيَةٌ), حُيَيَّةٌ.

279 A quadriliteral, of which the third and fourth letters are *weak,* rejects one of them; as يَحْيَى *John,* يُحَيٌّ (for يُحَيِّيٌ); أَحْوَى *black,* أُحَيٌّ (for أُحَيِّيٌ); صَبِيٌّ *a boy,* صُبَيٌّ (for صُبَيِّيٌ); عَدُوٌّ *an enemy,* عُدَيٌّ (for عُدَيِّيٌ).

280. The infinitives of verba primae و, which reject the first radical and take the fem. termination ـَة in exchange (§. 206),

resume the و in their diminutives; as عِدَةٌ *a promise*, وُعَيْدَةٌ; جِدَةٌ *affluence*, وُجَيْدَةٌ.

Rem. They are distinguished by the ة from the diminutives of the form فُعْلٌ in the same verbs; such as وُعَيْدٌ from وَعْدٌ, etc.

281. Nouns which have lost their third radical, — whether they have the fem. termination ـَة or not, — recover it only when they consist of but *two* letters besides the ة. E. g. أَبٌ *father*, (ابو), أُبَيٌّ; أَخٌ *brother*, (اخو), أُخَيٌّ; دَمٌ *blood*, دُمَيٌّ; مَآءٌ *water*, مُوَيْهٌ and مُوَيٌّ, شَفَةٌ *a lip*, شُفَيْهَةٌ; أَمَةٌ *a maidservant*, أُمَيَّةٌ; سَنَةٌ *a year*, سُنَيْهَةٌ and سُنَيَّةٌ; هَنَةٌ *a thing*, هُنَيْهَةٌ, هُنَيَّةٌ, and هُنَيَّةٌ. But if they consist of three or more letters, exclusive of ة, the third radical does not reappear. E. g. قَاضٍ *a judge*, قُوَيْضٍ; مُسْتَدْعٍ *calling for help*, مُدَيْعٍ.

Rem. فَمٌ, *mouth*, of which the radical is فُوهٌ, forms its diminutive accordingly, فُوَيْهٌ.

282. Those nouns which, after having lost their third radical, take a prosthetic ĕlif, reject the ĕlif, and recover their original letter. E. g. اِسْمٌ *a name*, سُمَيٌّ; اِبْنٌ *a son*, بُنَيٌّ; اِسْتٌ *the anus*, سُتَيْهَةٌ.

Rem. The diminutives of أُخْتٌ, *sister*, and بِنْتٌ, *daughter*, are formed like those of أَخٌ and اِبْنٌ, and distinguished by the fem. termination; أُخَيَّةٌ, بُنَيَّةٌ.

283. Another way of forming diminutives is to fall back upon the root. If this consists of *three* consonants, the diminutive is فُعَيْلٌ; if of *four*, فُعَيْعِلٌ (see §. 269 rem. *a*).

E. g. أَسْوَدُ, قَاضٍ, قُضَيٌّ; حَارِثٌ, حُرَيْثٌ; مِعْطَفٌ, عُطَيْفٌ; عُصْفُورٌ, عُصَيْفِرٌ. This sort of diminutive is called تَصْغِيرُ ٱلتَّرْخِيمِ, *the softened* or *curtailed diminutive.*

284. With regard to this sort of diminutive the following rules are to be observed. 1) If a masc. noun ends in ـَةْ, this termination falls away; e. g. حَارِثَةْ (a name), حُرَيْثٌ. 2) Fem. nouns in ـَى and ـَآءْ reject these terminations and take ـَةْ; as حُبْلَى, حُبَيْلَةٌ; حَمْرَآءُ, حُمَيْرَةٌ.

Rem. Very irregular diminutives are: رَجُلٌ *a man,* رُوَيْجِلٌ; مَغْرِبٌ *sunset,* مُغَيْرِبَانٌ; عَشِيَّةٌ *nightfall,* عُشَيْشِيَةٌ and عُشَيَّانٌ; إِنْسَانٌ *a human being,* أُنَيْسِيَانٌ; لَيْلَةٌ *a night,* لُيَيْلِيَةٌ (compare the plur. لَيَالٍ for لَيَالِيُ); بَنُونَ, *sons* (plur. of اِبْنٌ), أُبَيْنُونَ.

η) Some other Nominal Forms.

285. The form فِعْلَةٌ frequently means a *small piece* of anything; as قِطْعَةٌ *a piece,* كِسْرَةٌ *a fragment,* جِذْوَةٌ *a spark,* خِرْقَةٌ *a rag,* فِرْقَةٌ *a sect.*

286. The form فُعْلَةٌ is often used to signify a *small quantity,* such as can be contained in a place at once. E. g. قُبْضَةٌ *a handful;* أُكْلَةٌ, لُقْمَةٌ, مُضْغَةٌ, *a morsel, a mouthful;* شُرْبَةٌ *a draught of water.* It also denotes *colour;* as حُمْرَةٌ *redness,* صُفْرَةٌ *yellowness.*

287. The form فُعَالٌ denotes *diseases;* as حُمَامٌ *a fever,* زُكَامٌ *a cold,* سُعَالٌ *a cough,* صُدَاعٌ *a headache,* طُحَالٌ, كُبَادٌ, *disease of the spleen* (طُحَالٌ), *of the liver* (كَبِدٌ).

288. The form فُعَالَةٌ denotes *small portions* that are broken off or thrown away; as بُرَادَةٌ, قُرَاضَةٌ, *filings;* بُرَايَةٌ *shavings;* قُلَامَةٌ, قُصَاصَةٌ, *parings;* كُنَاسَةٌ, كُسَاحَةٌ, قُمَامَةٌ, *sweepings;* عُجَالَةٌ *a little food got ready in haste;* عُفَاوَةٌ *a small quantity of broth* (left in a borrowed pot, when it is returned).

2. The Gender of Nouns.

289. In respect of gender, Arabic nouns are divisible into *three* classes; 1) those which are only *masculine* (مُذَكَّرٌ); 2) those which are only *feminine* (مُؤَنَّثٌ); 3) those which are both masc. and fem., or, as it is usually phrased, of the *common* gender.

Rem. None of the Shemitic languages have what we call the *neuter* gender.

290. That a noun is of the *fem.* gender may be ascertained either 1) from its *signification,* or 2) from its *form.*

1. Feminine by signification are:

a) All common nouns and proper names that denote females; as أُمٌّ *a mother,* عَرُوسٌ *a bride,* عَجُوزٌ *an old woman;* مَرْيَمُ *Mary,* هِنْدٌ *Hind,* سُعَادُ *Suâd.*

b) Proper names of countries and towns, because the common nouns أَرْضٌ, مَدِينَةٌ, and قَرْيَةٌ, regarded as the mothers and nourishers of their inhabitants, are fem. E. g. مِصْرُ *Egypt,* مُخَا *Mocha.*

c) The names of the winds and different kinds of fire, because the common nouns رِيحٌ, *wind,* and نَارٌ, *fire,* are fem. E. g. قَبُولٌ *the east wind,* دَبُورٌ *the west wind,*

شَمَالٌ *the north wind,* جَنُوبٌ *the south wind;* سَعِيرٌ, جَحِيمٌ, *blazing fire,* سَقَرُ, لَظَى, *hell-fire.*

d) The names of many parts of the body, especially those that are double; as يَدٌ *hand,* رِجْلٌ *foot,* عَيْنٌ *eye,* سِنٌّ *tooth,* كَتِفٌ *shoulder,* كَبِدٌ *liver.*

Rem. رَأْسٌ *head,* وَجْهٌ *face,* أَنْفٌ *nose,* فَمٌ *mouth,* صَدْرٌ *breast,* بَطْنٌ *belly,* ظَهْرٌ *back,* and the names of the blood, muscles, sinews, and bones, are masc.

e) Collective nouns (شِبْهُ ٱلْجَمْعِ, *resembling the plur.*), which denote living objects that are destitute of reason, and which do not form a nomen unitatis; as إِبِلٌ *camels,* ذَوْدٌ *a herd of camels,* غَنَمٌ *sheep.*

2. Feminine by form are:

a) Nouns ending in ـَة; as جَنَّةٌ *a garden,* ظُلْمَةٌ *darkness,* حَيَاةٌ, or حَيْوَةٌ, *life.*

b) Nouns ending in ـَى or ـَا (ĕlif maksūra, §. 7 rem. *b*), when that termination does not belong to the root; as ذِكْرَى *memory,* بُهْمَى *a kind of plant,* دُنْيَا *the world,* رُؤْيَا *a vision* or *dream.*

c) Nouns ending in ـَاء, when that termination does not belong to the root; as صَحْرَاءُ *a plain* or *desert,* قَاصِعَاءُ *a mouse's hole,* كِبْرِيَاءُ *glory* (of God), *pride* (of man), خُيَلَاءُ *vainglory, arrogance.*

Rem. *a.* A few nouns ending in ـَة, and those verbal adjectives to which ـَة is added to intensify their signification (§. 233 rem. *b*, *c*), are masc., because they apply to males; e. g. خَلِيفَةٌ *a deputy* or

caliph (compare in Italian, *il podestà*), عَلَّامَةٌ *very learned,* رَاوِيَةٌ *a traditionary.*

Rem. *b.* With the above rules compare the usage of the other dialects. Gesenius' Heb. Gr. §. 105, 1. 3. 4. Cowper's Syr. Gr. §. 132, 2.

291. The following is a list of nouns which are fem., not by form or signification, but merely by usage.

أَرْضٌ	*earth.*	ضَبُعٌ	*hyaena.*
أَفْعًى	*viper.*	عَرُوضٌ	*metre.*
بِئْرٌ	*well.*	عَصًا	*staff.*
جَهَنَّمُ	*Hell.*	فَأْسٌ	*axe.*
حَرْبٌ	*war.*	فِرْدَوْسٌ	*Paradise.*
خَمْرٌ	*wine.*	كَأْسٌ	*cup.*
دَارٌ	*house.*	مَنْجَنُونٌ	*waterwheel.*
دِرْعٌ	*coat of mail.**	مَنْجَنِيقٌ	*catapult.*
دَلْوٌ	*bucket.*	مُوسَى	*razor.*
رَحًى	*mill.*	نَارٌ	*fire.*
رِيحٌ	*wind.*	نَعْلٌ	*shoe.*
شَمْسٌ	*sun.*	نَفْسٌ	*soul.*

292. Masculine or feminine are:

1) Collective nouns (شِبْهُ الْجَمْعِ), denoting animals and plants, which form a nomen unitatis. E. g. حَمَامٌ *pigeons,* جَرَادٌ *grasshoppers, locusts,* نَحْلٌ *bees,* نَخْلٌ *palmtrees.*

* When it means *a woman's dress,* it is masc.

These are masc. by form, fem. by signification (جَمَاعَةٌ *totality*).

2) The names of the letters of the alphabet, and words regarded merely as such; as هٰذِهِ ٱلْأَلِفُ, or هٰذَا ٱلْأَلِفُ, *this ʾelif;* هٰذِهِ مَآءٌ, or هٰذَا مَآءٌ, *this word* مَآءٌ (*water*). The fem. gender is the more usual in these cases. A word, regarded merely as such, is treated like a proper name, and therefore does not take the article.

3) A considerable number of nouns, of which the following are those that most frequently occur.

أَرْنَبٌ	*hare* (generally fem.).	سَمَآءٌ	*heaven.*
إِزَارٌ	*a sort of robe.*	سُوقٌ	*market.*
إِصْبَعٌ	*finger.*	شَعِيرٌ	*barley.*
ثَدْىٌ	*breast.*	صِرَاطٌ	*way, road* (via *strata*).
جَنَاحٌ	*wing.*	صُلْحٌ	*peace.*
حَالٌ	*state, condition.*	صَلِيفٌ	*one side of the neck.*
حَانُوتٌ	*booth, shop.*	صَاعٌ	*a kind of dry measure.*
سَبِيلٌ	*path.*	ضُحًى	*forenoon.*
سُرًى	*journey by night.*	ضَرَبٌ	*white honey.*
سِكِّينٌ	*knife.*	طَرِيقٌ	*road.*
سِلَاحٌ	*weapon.*	عَجُزٌ	*hinder part.*
سُلْطَانٌ	*emperor, empress.*	عُرْسٌ	*wedding.*
سِلْمٌ	*peace.*	عَسَلٌ	*honey.*
سُلَّمٌ	*ladder.*	عُقَابٌ	*eagle.*

عُنُقٌ *neck.*
عَنْكَبُوتٌ *spider* (gen. fem.)
فَرَسٌ *horse.*
فُلْكٌ *ship.*
قَفًا *back of the neck.*
قَوْسٌ *bow* (gen. fem.)
كُرَاعٌ *tibia* or *shin-bone.*
لَيْلٌ *night.*
مِسْكٌ *musk.*
مِعًى *intestines.*
مِلْحٌ *salt* (gen. fem.).

293. From most adjectives and some substantives of the masc. gender, feminines are formed by adding the terminations ـَةٌ, ـَى, or ـَاءٌ (§. 290, 2).

Rem. Only ـَةٌ is appended to the masc. without farther affecting the form of the word; ـَى and ـَاءٌ have forms distinct from the masc., which must be learned by practice.

294. The most usual termination, by the mere addition of which to the masc. feminines are formed, is ـَةٌ; as عَظِيمٌ *great,* عَظِيمَةٌ; جَدٌّ *a grandfather,* جَدَّةٌ *a grandmother;* فَتًى *a young man,* فَتَاةٌ *a young woman.*

Rem. ـَةٌ is a compromise in orthography between the ancient ـَتْ, *at,* and the modern ـَهْ, *a;* a view which is confirmed by the comparison of the verbal form قَتَلَتْ (3. p. sing. fem. Perf.) with the Heb. קָטְלָה (see §. 90, general remarks). The original تْ appears in the dual, in the words بِنْتٌ and أُخْتٌ, and in some other instances in the Kor'ān (such as رَحْمَتُ for رَحْمَةُ). The Hebrew generally has, like the modern Arabic, ה־ in the absolute state of the noun, but also ת־, and more rarely ת־, ת־ (Gesenius' Heb. Gr. §. 79). In the construct state the ancient ת־, ת־, has everywhere maintained itself (Heb. Gr. §. 87, 2 *b*); and the ת is found in Phoenician even in the absolute. In Aramaic, א is usually substituted for ה, as صَلْوٰثَا = תְּחִלָּה, but the original ת appears in the construct and emphatic states,

ሐመልክ, ሐመልክ. The Aethiopic has preserved the ancient ת, as גַּנָּת (gannat) *a garden* (جَنَّةٌ; ገነት, ገንት; ገነት, ገነት, ገነት).

295. Feminines in ـَى are formed:

1) From adjectives of the form فَعْلَانُ, the fem. of which is فَعْلَى; as غَضْبَانُ *angry,* غَضْبَى; سَكْرَانُ *drunk,* سَكْرَى; شَبْعَانُ *sated,* شَبْعَى.

2) From adjectives of the form أَفْعَلُ, when they have the *superlative* signification, in which case the fem. is فُعْلَى; as اَلْأَكْبَرُ *the largest,* اَلْكُبْرَى; اَلْأَصْغَرُ *the smallest,* اَلصُّغْرَى; اَلْأَعْظَمُ *the greatest,* اَلْعُظْمَى.

Rem. *a.* Adjectives of the forms فَعْلَانُ and فُعْلَانُ form their fem. by adding ـَةٌ; as نَدْمَانُ *repentant,* نَدْمَانَةٌ; عُرْيَانُ *naked,* عُرْيَانَةٌ.

Rem. *b.* The fem. of أَوَّلُ (for أَوْءَلُ or أَاوَلُ), *first,* and آخَرُ (for أَاخَرُ), *last,* are أُولَى and أُخْرَى. The numeral adjective أَحَدٌ, *one,* has إِحْدَى.

296. Feminines in ـَآءُ are formed from adjectives of the form أَفْعَلُ, which have not the comparative signification; as أَصْفَرُ *yellow,* صَفْرَآءُ; أَجْهَرُ *having a handsome person,* جَهْرَآءُ; أَحْدَبُ *humpbacked,* حَدْبَآءُ. Many of these adjectives are not in actual use in the masc.; as هَطْلَآءُ *discharging heavy and continuous rain,* حَسْنَآءُ *beautiful.*

297. All adjectives have not a separate form for the fem. The following forms are of both genders.

1) فَعُولٌ, when it has the same meaning as فَاعِلٌ; as رَجُلٌ صَبُورٌ *a patient man,* اِمْرَأَةٌ صَبُورٌ *a patient woman,*

كَذُوبٌ *lying*, شَكُورٌ *grateful*. But if فَعُولٌ has the meaning of مَفْعُولٌ, or is a substantive, it makes a fem. in ـَة; as حَلُوبٌ; رَكُوبَةٌ (= مَرْكُوبٌ) *a camel for riding upon*, رَكُوبٌ *a camel* or *sheep kept for its milk*, حَلُوبَةٌ; رَسُولٌ *a messenger*, رَسُولَةٌ.

2) فَعِيلٌ, when it has the same meanning as مَفْعُولٌ, and is joined to a substantive; as رَجُلٌ قَتِيلٌ *a murdered man*, اِمْرَأَةٌ قَتِيلٌ *a murdered woman*. But if the substantive be not expressed, it makes a fem. in ـَة; as هٰذِهِ نَطِيحَةٌ *this is one that has been butted*. If فَعِيلٌ has the meaning of فَاعِلٌ, it always forms a fem. in ـَة; as نَصِيرٌ *a helper*, نَصِيرَةٌ; شَفِيعٌ *an intercessor*, شَفِيعَةٌ; عَفِيفٌ *temperate, chaste*, عَفِيفَةٌ.

3) مِفْعَلٌ, مِفْعَالٌ, and مِفْعِيلٌ, which were originally nomina instrumenti (§. 228), but afterwards became intensive adjectives (§. 233, rem. *c*); as اِمْرَأَةٌ مِغْشَمٌ *an obstinate, selfwilled woman*; نَاقَةٌ مِذْعَانٌ *a docile she-camel*; جَارِيَةٌ مِعْطِيرٌ *a woman who uses a great deal of perfume*.

Rem. *a*. عَدُوٌّ *hostile*, مِسْكِينٌ *poor*, and مِيقَانٌ *speaking the truth*, form feminines in ـَة.

Rem. *b*. Adjectives which are, by their signification, applicable to females only, do not usually form a fem. in ـَة, but are used in the masc. form; as حَامِلٌ *pregnant* (but حَامِلَةٌ, *carrying a load*), طَالِقٌ *divorced*, مُرْضِعٌ *giving suck*, كَاعِبٌ, نَاهِدٌ, *having swelling breasts*, حَائِضٌ, طَامِثٌ, مُعْصِرٌ, *menstruating*.

3. The Numbers of Nouns.

298. Nouns have, like verbs, *three* numbers, the singular, dual, and plural.

299. The *dual* is formed by adding ـَانِ to the singular (omitting, of course, the tènwīn); as كِتَابٌ *a book*, كِتَابَانِ.

Rem. *a*. If the sing. ends in ـَة, ة is changed into ت (see §. 294 rem.); as أُمَّةٌ *a nation*, أُمَّتَانِ.

Rem. *b*. If the sing. ends in a quiescent ى (ـًى or ـَى), which was originally ى *mobile* (compare §. 167, I. 2. *a*), it becomes so again in the dual; as فَتًى *a youth*, for فَتَىٌ, فَتَيَانِ; ذِكْرَى *memory*, for ذِكْرًى, ذِكْرَيَانِ. If the sing. ends in a quiescent ا (ـًا or ـَا), which was originally و *mobile* (compare §. 167, I. 2. *a*), the و is restored in the dual; as عَصًا *a staff*, عَصَوَانِ; أَغَا *an Aga*, أَغَوَانِ. — If the sing. of a quadriliteral noun ends in a quiescent ى, which was originally a و, the و is *not* restored in the dual, but becomes ى *mobile*, as مِلْهًى *a musical instrument* (from لَهَا for لَهَوَ), مِلْهَيَانِ; مُرْضًى *rendered contented* (from رَضِيَ for رَضِوَ), مُرْضَيَانِ.

Rem. *c*. The hèmza of the termination ـَاء, denoting the fem. (§. 296), becomes و; as صَفْرَاءُ *yellow*, صَفْرَاوَانِ. — In the termination ـَاء, when sprung from a radical و or ى, the hèmza may either be retained or changed into و, though the former is preferable; as رِدَاءٌ *a mantle* (for رِدَايٌ), رِدَاءَانِ or رِدَاوَانِ; كِسَاءٌ *a dress* (for كِسَاوٌ), كِسَاءَانِ or كِسَاوَانِ. In the case of an أَلِفُ ٱلْإِلْحَاقِ (see §. 259), the latter is preferable; as عِلْبَاءٌ, عِلْبَاءَانِ or عِلْبَاوَانِ. If the hèmza of ـَاء be radical, it cannot be changed into و; as قُرَّاءٌ (from قَرَأَ), قُرَّاءَانِ.

Rem. *d.* If a ى has been elided in the sing. after a kèsra and before a damma with tènwīn (see §. 157. II. 2), it is restored in the dual; as رَامٍ, for رَامِيٌ, رَامِيَانِ; شَجٍ, for شَجِيٌ, شَجِيَانِ (compare §. 166. I). — In like manner, an elided و is restored in the dual of some words; as أَبٌ, أَخٌ, (for أَبَوٌ, أَخَوٌ,) أَبَوَانِ, أَخَوَانِ. اِبْنٌ and اِسْمٌ (for بَنَيٌ and سَمَوٌ) have اِبْنَانِ, اِسْمَانِ; بِنْتٌ, like اِبْنَةٌ, makes اِبْنَتَانِ.

Rem. *e.* If the third radical has been elided before ة in the singular, it is not restored; as لُغَةٌ *a dialect,* for لُغْوَةٌ, لُغَتَانِ; لِثَةٌ *the gums,* for لِثْيَةٌ, لِثَتَانِ; شَفَةٌ *a lip,* for شَفْهَةٌ, شَفَتَانِ; سَنَةٌ *a year,* for سَنْهَةٌ, سَنَتَانِ.

300. There are two kinds of *plurals* in Arabic.

a) The one, which has only a single form, is called اَلْجَمْعُ ٱلصَّحِيحُ or اَلْجَمْعُ ٱلْمُصَحَّ, *the sound* or *perfect plural (pluralis sanus),* and اَلْجَمْعُ ٱلسَّالِمُ or جَمْعُ ٱلسَّلَامَةِ, *the complete* or *entire plural,* because all the vowels and consonants of the singular are retained in it.

b) The other, which has various forms, is called اَلْجَمْعُ ٱلْمُكَسَّرُ or جَمْعُ ٱلتَّكْسِيرِ, *the broken plural (pluralis fractus),* because it is more or less altered from the singular by the addition or elision of consonants, or the change of vowels.

301. The pluralis sanus of masc. nouns is formed by adding the termination ـُونَ to the singular; as سَارِقٌ *a thief,* سَارِقُونَ. The plur. sanus of fem. nouns, that end in ـَةٌ, is

formed by changing ـَةٌ into ـَاتٌ, as سَارِقَةٌ, سَارِقَاتٌ; of those that do not end in ـَةٌ, by adding ـَاتٌ to the sing., as مَرْيَمُ *Mary*, مَرْيَمَاتٌ.

Rem. *a*. If the sing. ends in ĕlif maksūra, with or without tènwīn (ـًى or ـَى), — or in kèsra with tènwīn (ـٍ), arising out of ـًى (§. 167, II. 2), — or in a quiescent ى preceded by kèsra (ـِى), arising out of ـِىٌ, — then the rules laid down in §. 166. II. 1. 2, and §. 167. I. 2. c, are to be observed. E. g. مُصْطَفًى, for مُصْطَفَىٌ (§. 245), *chosen*, مُصْطَفَوْنَ for مُصْطَفَيُونَ, and in the oblique cases مُصْطَفَيْنَ for مُصْطَفَيِينَ; مُوسَى *Moses*, مُوسَوْنَ for مُوسَيُونَ; قَاضٍ, for قَاضِىٌ, *a judge*, قَاضُونَ for قَاضِيُونَ, and in the oblique cases قَاضِينَ for قَاضِيِينَ; اَلْحَافِ, for اَلْحَافِىٌ, *barefooted*, اَلْحَافُونَ for اَلْحَافِيُونَ.

Rem. *b*. The ġèzma of the middle radical in fem. substantives of the forms فَعْلٌ and فَعْلَةٌ, فِعْلٌ and فِعْلَةٌ, فُعْلٌ and فُعْلَةٌ, derived from strong roots (i. e. those of which the second radical is not و or ى), passes in forming the plural into a vowel, which may either be the same as that of the first syllable, or in all cases fètha. E. g. دَعْدٌ *Da'd*, دَعَدَاتٌ; قَصْعَةٌ, جَفْنَةٌ, *a dish*, قَصَعَاتٌ, جَفَنَاتٌ; هِنْدٌ *Hind*, هِنَدَاتٌ or هِنْدَاتٌ; كِسْرَةٌ *a fragment*, كِسَرَاتٌ or كِسْرَاتٌ; جُمْلٌ *Ġuml*, جُمَلَاتٌ or جُمْلَاتٌ; ظُلْمَةٌ *darkness*, ظُلَمَاتٌ or ظُلْمَاتٌ. In the forms فِعْلٌ and فِعْلَةٌ, the ġèzma may also be retained, as كِسْرَاتٌ, ظُلْمَاتٌ. — If the third radical be و, the form فِعِلَاتٌ is not admissible; nor, if it be ى, the form فُعُلَاتٌ. E. g. ذِرْوَةٌ *summit*, ذِرَوَاتٌ or ذِرْوَاتٌ

(but not ذِرْوَاتٌ); زُبْيَةٌ *a pitfall,* زُبَيَاتٌ or زُبْيَاتٌ (but not زُبْيَاتٌ). — If the middle radical be و or ي, the ġézma is always retained; as جَوْزَةٌ *a nut,* جَوْزَاتٌ; بَيْضَةٌ *an egg, a helmet,* بَيْضَاتٌ.

Rem. *c.* If و and ى, as third radicals, reject their fétha in the fem. sing., and become quiescent before ة, or pass into ا (§. 214, and §. 7 rem. *c* and *d*), they are restored in the plur. along with the vowel. E. g. صَلْوَةٌ or صَلَاةٌ, *prayer* (for صَلَوَةٌ), صَلَوَاتٌ; قَنَاةٌ, *a cane, spear, tube,* (for قَنَوَةٌ,) قَنَوَاتٌ; فَتَاةٌ, *a girl,* (for فَتَيَةٌ,) فَتَيَاتٌ; مُرْمَاةٌ, *thrown,* (for مُرْمَيَةٌ,) مُرْمَيَاتٌ (compare §. 167, I. 2. a, with §. 166, I).

Rem. *d.* If the third radical has been elided in the sing. before ـَةٌ, it may be restored in the plur. or not. E. g. عِضَةٌ (for عِضْوَةٌ or عِضْهَةٌ), *a thorny tree,* عِضَوَاتٌ and عِضَهَاتٌ; سَنَةٌ (for سَنْوَةٌ or سَنْهَةٌ), *a year,* سَنَوَاتٌ and سَنَهَاتٌ; ظُبَةٌ (for ظُبْوَةٌ), *the point of a weapon,* ظُبَاتٌ; بُرَةٌ (for بُرْوَةٌ), *an armlet, a ring,* بُرَاتٌ; لِثَةٌ (for لِثْيَةٌ), *the gums,* لِثَاتٌ. — بِنْتٌ or اِبْنَةٌ (for بِنَيَةٌ), *a daughter,* makes بَنَاتٌ; and أُخْتٌ (for أَخَوَةٌ), *a sister,* أَخَوَاتٌ. — أُمٌّ, *a mother,* has أُمَّهَاتٌ (Syr. ܐܶܡ̈ܳܗ̈ܳܬ̈ܳ).

Rem. *e.* The hèmza in the terminations ـَآءٌ and ـَاءٌ is subject to the same rules in the plur. as in the dual (§. 299 rem. *c*). Hence from صَحْرَآءُ, سَقَّآءَةٌ, سَمَآءٌ, قِرَآءَةٌ, are formed صَحْرَاوَاتٌ, سَقَّاءَاتٌ or سَقَّاوَاتٌ, سَمَاوَاتٌ, قِرَآءَاتٌ.

302. The pluralis sanus masc. is formed from:

1) Proper names of men (excepting those that end in ـَةٌ, as طَلْحَةُ), their diminutives, and the diminutives of common nouns that denote rational beings; as عُثْمَانُ

'Othmān, عُثْمَانُونَ; عُبَيْدٌ *'Obeid* (dimin. of عَبْدٌ *'Abd*), عُبَيْدُونَ; رُجَيْلٌ (dimin. of رَجُلٌ *a man*), رُجَيْلُونَ.

2) Verbal adjectives which form their fem. by adding ـَةٌ.

3) Adjectives of the form أَفْعَلُ, which have the comparative or superlative signification.

4) The relative adjectives in ـِيٌّ.

5) The words اِبْنٌ (for بَنَىٌ) *a son*, عَالَمٌ *one of the four classes of created beings*, أَرْضٌ *the earth*, أَهْلٌ *a family*, ذُو *the possessor* (of a thing); which make بَنُونَ, عَالَمُونَ, أَرَضُونَ, أَهْلُونَ, and ذَوُونَ (used only in the construct state ذَوُو).

Rem. *a.* Adjectives, however, have the plur. sanus only when joined to substantives denoting rational beings.

Rem. *b.* Plurales fracti are also formed from substantives and adjectives that have the plur. sanus, but more especially from adjectives when used substantively.

Rem. *c.* To the words enumerated under 5) may be added عِلِّيُّونَ, *the highest heavens*, and أُولُو or أُلُو (construct form of أُولُونَ), *possessors*, which have no singular; as also the numerals denoting the *tens*, from 20 up to 90 (§. 323).

Rem. *d.* Some fem. nouns, especially those of which the third radical (و, ى, ء) has been elided, have a plur. sanus masc.; as سَنَةٌ *a year*, سِنُونَ; عِضَةٌ *a thorny tree*, عِضُونَ; كُرَةٌ *a ball*, كُرُونَ. In such cases the termination ـَةٌ disappears entirely.

303. The pluralis sanus fem. is formed from:

1) Proper names of women, and such names of men as end in ـَةٌ; as زَيْنَبُ *Zeinab*, زَيْنَبَاتٌ; طَلْحَةُ *Ṭalḥa*, طَلْحَاتٌ (§. 301 rem. *b*).

2) Feminine adjectives, the masc. gender of which has the plur. sanus.

3) Feminine nouns in ـَى and ـَآء; as ذِكْرَى *memory*, ذِكْرَيَاتٌ; ضَرَّآءُ *distress*, ضَرَّاوَاتٌ (§. 301 rem. *e*).

4) The names of the letters, which are generally fem. (§. 292, 2); as مِيمٌ *an m*, مِيمَاتٌ.

5) The names of the months; as اَلْمُحَرَّمُ *the Moharram*, مُحَرَّمَاتٌ; رَمَضَانُ *Ramadân*, رَمَضَانَاتٌ.

6) The feminine nomina verbi (§. 196), and all nomina verbi of the derived forms (§. 202); as تَعْرِيفٌ *a definition*, تَعْرِيفَاتٌ; إِقْطَاعٌ *a feof*, إِقْطَاعَاتٌ; اِصْطِلَاحٌ *a technical term*, اِصْطِلَاحَاتٌ.

Rem. The nomina verbi of the second and fourth forms, when used in a concrete sense, admit also of a pluralis fractus; as تَصْنِيفٌ, تَأْلِيفٌ, *a composition*, تَصَانِيفُ, تَوَالِيفُ; تَأْرِيخٌ *a date, a chronicle*, تَوَارِيخُ; إِرْجَافٌ *a rumour*, أَرَاجِيفُ.

7) Nouns of foreign origin, even when they denote persons; as سُرَادِقٌ *a tent*, سُرَادِقَاتٌ; بِيمَارِسْتَانٌ *an hospital*, بِيمَارِسْتَانَاتٌ; شَادُرْوَانٌ *a jet d'eau*, شَادُرْوَانَاتٌ; أَغَا *an Aga*, أَغَوَاتٌ; بَاشَا *a Pasha*, بَاشَوَاتٌ.

8) A good many masc. nouns, which have no plur. fractus; and some fem. nouns, which have not a fem. termination; as حَمَّامٌ *a warm bath*, حَمَّامَاتٌ; أَرْضٌ *the earth*, أَرَضَاتٌ; سَمَآءٌ *the heavens*, سَمَاوَاتٌ (though this word is also masc.).

9) Verbal adjectives, which are used in the plural as substantives; as كَآئِنَاتٌ *entities* (from كَآئِنٌ *being*); مَوْجُودَاتٌ *beings* (from مَوْجُودٌ *found, existing*); مَخْلُوقَاتٌ *creatures* (from مَخْلُوقٌ *created*).

10) Diminutives, even when masculine; as جُبَيْلٌ *a hillock*, جُبَيْلَاتٌ.

304. The more usual forms of the plur. fractus of substantives and adjectives, which are derived from triliteral roots, and in none of which (excepting أَفْعَلُ) does any letter precede the first radical, are twentynine in number. The following is a list of these forms, with the corresponding singulars, and examples.

Plur. Fract.	*Sing.*
I. فُعَلٌ	1. فَعْلَةٌ, فِعْلَةٌ (rare); as قَرْيَةٌ *a town*, قُرًى (for قُرَىٌ, §. 213); دَوْلَةٌ *a dynasty*, دُوَلٌ; نَوْبَةٌ *a turn*, نُوَبٌ; لِحْيَةٌ *the beard*, لُحًى (for لُحَيٌ); حِلْيَةٌ *a trinket*, حُلًى (for حُلَيٌ).
	2. فُعْلَةٌ; as تُحْفَةٌ *a present*, تُحَفٌ; قُبَّةٌ *a dome*, قُبَبٌ; صُورَةٌ *a form*, صُوَرٌ; جُذْوَةٌ *a spark*, جُذًى (for جُذَيٌ or جُذَوٌ, §. 213).
	3. فُعْلَى, fem. of أَفْعَلُ as a superlative (§. 234 and §. 295, 2); as كُبْرَى *greatest*, كُبَرٌ; صُغْرَى *smallest*, صُغَرٌ.

Plur. Fract. — *Sing.*

II. فُعْلٌ

1. أَفْعَلُ, not comparative and superlative (§. 232 and 235); as أَحْمَرُ *red,* حُمْرٌ; أَبْيَضُ *white,* بِيضٌ (for بُيْضٌ); أَسْوَدُ *black,* سُودٌ (for سُوْدٌ); أَحْدَبُ *hump-backed,* حُدْبٌ.

2. فَعْلَآءُ, fem. of أَفْعَلُ, not comparative and superlative (§. 296); as صَفْرَآءُ *yellow,* صُفْرٌ; عَرْجَآءُ *lame,* عُرْجٌ.

III. فُعُلٌ

1. فَعَلٌ, فَعِلٌ (rare); as أَسَدٌ *a lion,* أُسُدٌ; وَثَنٌ *an idol,* وُثُنٌ; نَمِرٌ *a leopard,* نُمُرٌ.

2. فَعَالٌ, فِعَالٌ, فُعَالٌ, not derived either from verba mediae rad. geminatae or verba tertiae rad. و et ى; as قَذَالٌ *the neck,* قُذُلٌ; سَيَالٌ *a thorny tree,* سُيُلٌ; كِتَابٌ *a book,* كُتُبٌ; فِرَاشٌ *a bed,* فُرُشٌ; شُوَارٌ *furniture,* شُوُرٌ; كُرَاعٌ *the shinbone of an animal,* كُرُعٌ.

3. فَعُولٌ, فَعِيلٌ, فَعِيلَةٌ, not derived from verba tertiae rad. و et ى; as قَضِيبٌ *a twig* or *rod,* قُضُبٌ; سَرِيرٌ *a seat, throne, bier,* سُرُرٌ; سَفِينَةٌ *a ship,* سُفُنٌ; صَحِيفَةٌ *a leaf* or *page,* صُحُفٌ; عَمُودٌ *a pillar,* عُمُدٌ.

Plur. Fract. *Sing.*

4. فَعِيلٌ, فَعُولٌ, verbal adjectives not having a passive signification, and not derived from verba tertiae rad. و et ى; as نَذِيرٌ *one who warns,* نُذُرٌ; صَبُورٌ *patient,* صُبُرٌ; ذَلُولٌ *docile,* ذُلُلٌ.

Rem. *a.* An exception to no. 2. is عِنَانٌ *reins,* عُنُنٌ.

Rem. *b.* Some verbal adjectives of the forms فَعِيلٌ and فَعُولٌ with a passive signification have likewise the plur. فُعُلٌ; as رَسُولٌ *a messenger,* رُسُلٌ.

Rem. *c.* The form فُعْلٌ is admissible in all these cases, unless the word comes from a radical mediae geminatae; e. g. قُضْبٌ, أُسْدٌ, رُسْلٌ, نِيبٌ *fullgrown she-camels* (for نُيْبٌ), from نَابٌ (for نَيَبٌ).

IV. فِعَلٌ .... فِعْلَةٌ; as قِطْعَةٌ *a piece,* قِطَعٌ; حِكْمَةٌ *a maxim,* حِكَمٌ; لِمَّةٌ *a lock of hair,* لِمَمٌ; سِيرَةٌ *mode of walking, manner of living, character,* سِيَرٌ.

1. فَعْلٌ, فِعْلٌ, فُعْلٌ; as بَحْرٌ *the sea,* بِحَارٌ; ثَوْبٌ *a piece of cloth, a dress,* ثِيَابٌ; قِدْحٌ *an arrow,* قِدَاحٌ; ذِئْبٌ *a wolf,* ذِئَابٌ; رُمْحٌ *a spear,* رِمَاحٌ.

Plur. Fract. *Sing.*

2. فَعْلَةٌ, فُعْلَةٌ; as قَصْعَةٌ *a dish,* قِصَاعٌ; مَرَّةٌ *an occasion, a time,* مِرَارٌ; ضَيْعَةٌ *a farm,* ضِيَاعٌ; رُقْعَةٌ *a scrap of cloth* or *paper, a note,* رِقَاعٌ; بُقْعَةٌ *a low-lying, level district,* بِقَاعٌ.

3. فَعَلٌ, فَعَلَةٌ, not derived from verba mediae rad. geminatae or tertiae rad. و et ى; as جَبَلٌ *a hill,* جِبَالٌ; جَمَلٌ *a he-camel,* جِمَالٌ; رَقَبَةٌ *the neck,* رِقَابٌ; ثَمَرَةٌ *a fruit,* ثِمَارٌ.

4. فَعُلٌ; as رَجُلٌ *a man,* رِجَالٌ; سَبُعٌ *a beast of prey,* سِبَاعٌ.

V. فِعَالٌ

5. فَعْلٌ, fem. فَعْلَةٌ, verbal adjectives; as صَعْبٌ, f. صَعْبَةٌ, *difficult,* صِعَابٌ; عَذْبٌ, f. عَذْبَةٌ, *sweet,* عِذَابٌ; صُلْبٌ, f. صُلْبَةٌ, *hard,* صِلَابٌ.

6. فَعْلَانُ, fem. فَعْلَانَةٌ, verbal adjectives; as نَدْمَانُ, f. نَدْمَانَةٌ, *repentant,* نِدَامٌ; خُمْصَانُ, f. خُمْصَانَةٌ, *lean, slim,* خِمَاصٌ.

7. فَعْلَانُ, fem. فَعْلَى, verbal adjectives; as عَطْشَانُ, f. عَطْشَى, *thirsty,* عِطَاشٌ; غَضْبَانُ, f. غَضْبَى, *angry,* غِضَابٌ.

8. فَعِيلٌ, fem. فَعِيلَةٌ, verbal adjectives, not having a passive signification; as

Plur. Fract. *Sing.*

شَرِيفٌ, f. شَرِيفَةٌ, *noble,* شِرَافٌ; مَرِيضٌ, f. مَرِيضَةٌ, *sick,* مِرَاضٌ; طَوِيلٌ, f. طَوِيلَةٌ, *long,* طِوَالٌ.

9. فَاعِلٌ, verbal adjectives; as صَاحِبٌ *a companion,* صِحَابٌ; تَاجِرٌ *a merchant,* تِجَارٌ; نَاهِلٌ *drinking, thirsty,* نِهَالٌ; نَائِمٌ *sleeping,* نِيَامٌ; قَائِمٌ *standing,* قِيَامٌ; رَاعٍ (for رَاعِيٌ) *a shepherd,* رِعَآءٌ.

VI. فُعُولٌ

1. فَعْلٌ, فِعْلٌ, فُعْلٌ; as بَحْرٌ *the sea,* بُحُورٌ; نَفْسٌ *the soul,* نُفُوسٌ; نِمْسٌ *an ichneumon,* نُمُوسٌ; ضِرْسٌ *a grinder,* ضُرُوسٌ; جُنْدٌ *a legion,* جُنُودٌ; بُرْدٌ *a robe,* بُرُودٌ.

2. فَعَلٌ, فَعِلٌ; as أَسَدٌ *a lion,* أُسُودٌ; كَبِدٌ *the liver,* كُبُودٌ; وَعِلٌ *a mountain-goat,* وُعُولٌ.

3. فَاعِلٌ, verbal adjectives (rare); as وَاقِفٌ *standing,* وُقُوفٌ; قَاعِدٌ, جَالِسٌ, *sitting,* قُعُودٌ, جُلُوسٌ; شَاهِدٌ *a witness,* شُهُودٌ.

VII. فُعَّلٌ

1. فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ى (with rare exceptions); as حَاكِمٌ *a judge,* حُكَّمٌ; نَائِمٌ *sleeping,* نُوَّمٌ; غَائِبٌ *absent,* غُيَّبٌ; غَازٍ *a soldier,* غُزَّى (for غُزَّيٌ or غُزَّوٌ, §. 213).

Plur. Fract. *Sing.*

2. فَاعِلَةٌ, fem. of the preceding; as صَائِمَةٌ *fasting,* صُوَّمٌ; بَاهِلَةٌ *a female camel that is turned loose,* بُهَّلٌ.

VIII. فُعَّالٌ ..... فَاعِلٌ, verbal adjectives, not derived from verba tertiae rad. و et ى, (with rare exceptions); as حَاكِمٌ *a judge,* حُكَّامٌ; كَافِرٌ *an unbeliever,* كُفَّارٌ; نَائِمٌ *sleeping,* نُوَّامٌ; غَازٍ *a soldier,* غُزَّاةٌ.

IX. فَعَلَةٌ ..... فَاعِلٌ, verbal adjectives, denoting rational beings, and not derived from verba tertiae rad. و et ى; as فَاعِلٌ *a workman,* فَعَلَةٌ; كَامِلٌ *perfect,* كَمَلَةٌ; سَاحِرٌ *a conjuror,* سَحَرَةٌ; بَائِعٌ *selling,* بَاعَةٌ (for بَيِّعَةٌ).

X. فُعَلَةٌ ..... فَاعِلٌ, verbal adjectives, denoting rational beings, and derived from verba tertiae rad. و et ى; as غَازٍ *a soldier,* غُزَاةٌ (for غُزَوَةٌ); قَاضٍ *a judge,* قُضَاةٌ (for قُضَيَةٌ); رَاوٍ *one who hands down by tradition,* رُوَاةٌ (for رُوَيَةٌ).

XI. فِعَلَةٌ

1. فَعْلٌ, فِعْلٌ (rare); as ثَوْرٌ *an ox,* ثِيرَةٌ or ثِيَرَةٌ; زَوْجٌ *a husband* or *wife,* زِوَجَةٌ; غَرْدٌ *a truffle,* غِرَدَةٌ; قِرْدٌ *an ape,* قِرَدَةٌ; دِيكٌ *a cock,* دِيَكَةٌ; فِيلٌ *an elephant,* فِيَلَةٌ.

Plur. Fract. *Sing.*

2. فُعْلٌ, not derived from verba tertiae rad. و et ى; as قُرْطٌ *an earring,* قِرَطَةٌ; دُرْجٌ *a case* or *casket,* دِرَجَةٌ; دُبٌّ *a bear,* دِبَبَةٌ; كُوزٌ *a jug,* كِوَزَةٌ.

XII. فِعْلَةٌ

1. فَعْلٌ, فُعْلٌ; as ثَوْرٌ *an ox,* ثِيرَةٌ; غُصْنٌ *a branch,* غِصْنَةٌ.

2. فَعَلٌ, as أَخٌ (for أَخَوٌ) *a brother,* إِخْوَةٌ; فَتًى (for فَتَوٌ) *a youth,* فِتْيَةٌ.

3. فَعَالٌ, فُعَالٌ; as غَزَالٌ *a gazelle,* غِزْلَةٌ; غُلَامٌ *a youth, a slave,* غِلْمَةٌ.

4. فَعِيلٌ; as صَبِيٌّ (for صَبِيوٌ) *a boy,* صِبْيَةٌ.

XIII. أَفْعُلٌ

1. فَعْلٌ, not derived from verba mediae rad. و et ى; as بَحْرٌ *the sea,* أَبْحُرٌ; نَفْسٌ *the soul,* أَنْفُسٌ; وَجْهٌ *the face,* أَوْجُهٌ; دَلْوٌ *a bucket,* أَدْلٍ (for أَدْلِىٌ or أَدْلُوٌ); ظَبْيٌ *an antelope,* أَظْبٍ (for أَظْبِىٌ); يَدٌ (for يَدْىٌ) *the hand,* أَيْدٍ (for أَيْدِىٌ).

2. فَعَلٌ, فِعْلٌ, فُعْلٌ, not derived from verba mediae rad. و et ى (rare); as جَبَلٌ *a hill,* أَجْبُلٌ; عَصًا (for عَصَوٌ) *a staff,* أَعْصٍ (for أَعْصِىٌ or أَعْصُوٌ); رِجْلٌ *the foot,* أَرْجُلٌ; شِبْلٌ *a lion's cub,* أَشْبُلٌ; قُفْلٌ *a bolt,* أَقْفُلٌ.

Plur. Fract. *Sing.*

3. Feminine quadriliterals, not ending in ـَة, which have a quiescent letter (long vowel) between the second and third radicals; as ذِرَاعٌ *the arm,* أَذْرُعٌ; عَنَاقٌ *a female kid,* أَعْنُقٌ; يَمِينٌ *an oath,* أَيْمُنٌ.

Rem. أَفْعُلٌ occurs in a few other forms, and in some of the above even when derived from radicals mediae و et ى; as سَبُعٌ *a beast of prey,* أَسْبُعٌ; نَهَارٌ *day,* أَنْهُرٌ; غُرَابٌ *a raven,* أَغْرُبٌ; عَيْنٌ *the eye,* أَعْيُنٌ; ثَوْبٌ *a dress,* أَثْوُبٌ; دَارٌ (for دَوْرٌ) *a house,* أَدْوُرٌ or أَدْوُرٌ.

XIV. أَفْعَالٌ

1. Triliterals of all forms, but rarely فَعْلٌ and فُعَلٌ; as مَطَرٌ *rain,* أَمْطَارٌ; بَابٌ (for بَوَبٌ) *a door,* أَبْوَابٌ; نَابٌ (for نَيَبٌ) *an old she-camel,* أَنْيَابٌ; اِبْنٌ (for بَنَىٌ) *a son,* أَبْنَآءٌ; أَبٌ (for أَبَوٌ) *a father,* آبَآءٌ; بِئْرٌ *a well,* أَبْآرٌ or آبَارٌ; حِمْلٌ *a load,* أَحْمَالٌ; قُفْلٌ *a bolt,* أَقْفَالٌ; اِسْمٌ (for سِمْوٌ) *a name,* أَسْمَآءٌ; عَضُدٌ *the arm,* أَعْضَادٌ; عِنَبٌ *grapes,* أَعْنَابٌ; إِبِلٌ *camels,* آبَالٌ; نَمِرٌ *a leopard,* أَنْمَارٌ; فَرْخٌ *the young of a bird,* أَفْرَاخٌ; رُطَبٌ *fresh dates,* أَرْطَابٌ.

Plur. Fract. *Sing.*

2. فَعْلٌ, from verba mediae rad. و et ى, and primae rad. و; as ثَوْبٌ *a dress,* أَثْوَابٌ; سَيْفٌ *a sword,* أَسْيَافٌ; يَوْمٌ *a day,* أَيَّامٌ (for أَيْوَامٌ); وَقْتٌ *time,* أَوْقَاتٌ.

Rem. شَيْءٌ, *a thing,* makes أَشْيَآءُ, and not (as one would naturally expect) أَشْيَآءٌ.

3. فَاعِلٌ (rare); as طَاهِرٌ *clean, pure,* أَطْهَارٌ; نَاصِرٌ *a helper,* أَنْصَارٌ.

4. فَعِيلٌ, verbal adjectives, not having a passive signification (rare); as شَرِيفٌ *noble,* أَشْرَافٌ; مَيِّتٌ or مَيْتٌ (for مَوِيتٌ, §. 242), *dead,* أَمْوَاتٌ.

1. فَعْلٌ, فِعْلٌ, فُعْلٌ (rare); as فَرْخٌ *the young of a bird,* أَفْرِخَةٌ; نَعْلٌ *a shoe,* أَنْعِلَةٌ; زِرٌّ *a button,* أَزِرَّةٌ (for أَزْرِرَةٌ); بُرْجٌ *a tower,* أَبْرِجَةٌ; جُحْرٌ *the hole of a reptile,* أَجْحِرَةٌ.

2. فَعَلٌ (rare); as زَادٌ (for زَوَدٌ) *provisions,* أَزْوِدَةٌ; خَالٌ (for خَوَلٌ) *an uncle (by the mother's side),* أَخْوِلَةٌ; قَفًا (for قَفَيٌ or قَفَوٌ) *the back of the neck,* أَقْفِيَةٌ.

3. Quadriliterals, of which the antepenult letter is quiescent (a long vowel), espe-

Plur. Fract. *Sing.*

XV. أَفْعِلَةٌ

cially nouns of the forms فَعَالٌ and فِعَالٌ; as جَنَاحٌ *a wing,* أَجْنِحَةٌ; طَعَامٌ *food,* أَطْعِمَةٌ; دَوَآءٌ *physic,* أَدْوِيَةٌ; لِسَانٌ *the tongue,* أَلْسِنَةٌ; إِلٰهٌ *a god,* آلِهَةٌ (for أَإِلٰهَةٌ); إِمَامٌ *an 'imām* or *priest,* أَئِمَّةٌ (for أَأْمِمَةٌ); فِنَآءٌ *a courtyard,* أَفْنِيَةٌ; فُؤَادٌ *the heart,* أَفْئِدَةٌ; عَمُودٌ *a pillar,* أَعْمِدَةٌ; رَغِيفٌ *a cake of bread,* أَرْغِفَةٌ.

4. فَعِيلٌ, verbal adjectives, derived from verba mediae rad. geminatae or ultimae rad. و et ى; as عَزِيزٌ *mighty, glorious,* أَعِزَّةٌ; عَفِيفٌ *temperate, chaste,* أَعِفَّةٌ; حَبِيبٌ *dear,* أَحِبَّةٌ; صَبِيٌّ *a boy,* (for صَبِيُوٌ), أَصْبِيَةٌ.

1. فَاعَلٌ; as خَاتَمٌ *a signet-ring,* خَوَاتِمُ; طَابَعٌ *a seal,* طَوَابِعُ; طَابَقٌ *a pot, a crucible,* طَوَابِقُ.

2. فَاعِلٌ, substantives; as قَالِبٌ *a mould,* قَوَالِبُ; كَاهِلٌ *the space between the shoulders,* كَوَاهِلُ; غَارِبٌ *the top of a*

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XVI. فَوَاعِلُ

camel's hump, of a wave, etc., غَارِبٌ; *the seashore*, سَاحِلٌ سَوَاحِلُ.

3. فَاعِلٌ, masc. verbal adjectives (rare); as فَارِسٌ *a horseman*, فَوَارِسُ; تَابِعٌ *a follower*, تَوَابِعُ.

4. فَاعِلٌ, verbal adjectives, applicable by their signification only to females (§. 297 rem. *b*); as حَامِلٌ *pregnant*, حَوَامِلُ; حَآئِضٌ *menstruating*, حَوَآئِضُ.

5. فَاعِلَةٌ, substantives and fem. verbal adjectives; as صَاعِقَةٌ *a thunderbolt*, صَوَاعِقُ; نَادِرَةٌ *a rarity, a witticism*, نَوَادِرُ; صَاحِبَةٌ *a companion*, صَوَاحِبُ; جَارِيَةٌ *a girl*, جَوَارٍ (for جَوَارِى, see no. XXIII. rem.).

6. فَاعِلَآءُ; as قَاصِعَآءُ, نَافِقَآءُ, *the hole of a mouse*, قَوَاصِعُ, نَوَافِقُ.

XVII. فَعَآئِلُ ..... Fem. quadriliterals, of which the third letter is servile or quiescent (a long vowel), whether they have the fem. termination ـَة, or not; as سَحَابَةٌ *a cloud*, سَحَآئِبُ; رِسَالَةٌ *an embassy, letter, short treatise*, رَسَآئِلُ; جَزِيرَةٌ *an island*, جَزَآئِرُ;

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شَمَآئِلُ; شَمَالٌ *the north wind,* عَجُوزٌ; عَجَآئِزُ *an old woman,* حَلُوبَةٌ; حَلَآئِبُ *a milch-camel.*

XVIII. فِعْلَانٌ

1. فُعْلٌ, from radicals mediae و; as حُوتٌ; حِيتَانٌ *a fish,* سُورٌ; سِيرَانٌ *a wall,* عُودٌ; عِيدَانٌ *a piece of wood, a branch.*
2. فَعَلٌ; as خَرَبٌ; خِرْبَانٌ *a male bustard,* وَصَعٌ; وِصْعَانٌ *a kind of small bird,* وَزَلٌ; وِزْلَانٌ *a lizard,* تَاجٌ (for تَوَجٌ); تِيجَانٌ *a crown,* بَابٌ; بِيبَانٌ *a door,* نَارٌ; نِيرَانٌ *fire,* فَتًى (for فَتَىٌ); فِتْيَانٌ *a youth.*
3. فُعَلٌ; as صُرَدٌ; صِرْدَانٌ *a kind of bird,* جُرَذٌ; جِرْذَانٌ *a fieldmouse,* نُغَرٌ; نِغْرَانٌ *a nightingale.*
4. فُعَالٌ, and more rarely فَعَالٌ; as غُلَامٌ; غِلْمَانٌ *a boy, a slave,* غُرَابٌ; غِرْبَانٌ *a raven,* عُقَابٌ; عِقْبَانٌ *an eagle,* غَزَالٌ; غِزْلَانٌ *a gazelle.*
5. فَاعِلٌ (rare); as حَآئِطٌ; حِيطَانٌ *a wall.*

Rem. أَخٌ (for أَخَوٌ), *a brother,* has إِخْوَانٌ; أَمَةٌ (for أَمَوَةٌ), *a maidservant,* صَبِيٌّ; صِبْيَانٌ, *a boy,* إِمْوَانٌ.

Plur. Fract. *Sing.*

XIX. فُعْلَانٌ

1. فَعْلٌ; as سَقْفٌ *a roof,* سُقْفَانٌ; ظَهْرٌ *the back, the short side of a wing-feather,* ظُهْرَانٌ; بَطْنٌ *the belly, the long side of a wing-feather,* بُطْنَانٌ.

2. فَعَلٌ; as بَلَدٌ *a town,* بُلْدَانٌ; بَرَقٌ, *a lamb,* بُرْقَانٌ, حَمَلٌ, *a male,* ذَكَرٌ; ذُكْرَانٌ.

3. فَعِيلٌ; as رَغِيفٌ *a cake of bread,* رُغْفَانٌ; قَضِيبٌ *a twig* or *rod,* قُضْبَانٌ; ظَلِيمٌ *a male ostrich,* ظُلْمَانٌ; خَلِيلٌ *a friend,* خُلَّانٌ.

4. فَاعِلٌ, verbal adjectives, used as substantives and not derived from verba mediae rad. و et ى; as فَارِسٌ *a horseman,* فُرْسَانٌ; شَابٌّ *a youth,* شُبَّانٌ.

5. أَفْعَلُ, fem. فَعْلَآءُ; as أَحْمَرُ *red,* حُمْرَانٌ; أَصْلَعُ *bald,* صُلْعَانٌ; أَصَمُّ *deaf,* صُمَّانٌ; أَعْمَى *blind,* عُمْيَانٌ.

1. فَعِيلٌ, verbal adjectives, applicable to rational beings, which have not the passive signification, nor are derived from verba mediae rad. geminatae or tertiae rad. و et ى; as فَقِيرٌ *poor,*

Plur. Fract. *Sing.*

XX. فُعَلَآءُ

أَمِيرٌ *an ĕmīr,* أُمَرَآءُ; فَقِيرٌ فُقَرَآءُ; رَئِيسٌ *a chief,* رُؤَسَآءُ; بَخِيلٌ *stingy,* بُخَلَآءُ.

Rem. خَلِيفَةٌ, *a deputy, a caliph,* makes خُلَفَآءُ.

2. فَاعِلٌ, some masc. adjectives, with the same restrictions as above; as شَاعِرٌ *a poet,* شُعَرَآءُ; عَاقِلٌ *wise,* عُقَلَآءُ; صَالِحٌ *upright,* صُلَحَآءُ.

XXI. أَفْعِلَآءُ ..... فَعِيلٌ, masc. adjectives of the same kind as XX. 1, but mostly derived from verba mediae rad. geminatae or tertiae rad. و et ى; as صَدِيقٌ *a friend,* أَصْدِقَآءُ; هَيِّنٌ (for هَوِينٌ) *light, easy,* أَهْوِنَآءُ; خَلِيلٌ, حَبِيبٌ, *a friend,* أَحِبَّآءُ, أَخِلَّآءُ (for أَخْلِلَآءُ, أَحْبِبَآءُ); شَدِيدٌ *strong,* أَشِدَّآءُ; غَنِيٌّ *rich,* أَغْنِيَآءُ; وَلِيٌّ *a friend, a wèli* or *saint,* أَوْلِيَآءُ.

XXII. فَعْلَى

1. فَعِلٌ, فَعِيلٌ, فَاعِلٌ, أَفْعَلُ, verbal adjectives, denoting injuries, defects, etc., of body or mind; as قَتِيلٌ *slain,* قَتْلَى; جَرِيحٌ *wounded,* جَرْحَى; مَيِّتٌ (for مَوِيتٌ) *dead,* مَوْتَى; أَسِيرٌ *a prisoner,* أَسْرَى;

هَالِكٌ *perishing,* هَلْكَى; عَآئِلٌ *poor,* عَيْلَى; زَمِنٌ *paralytic,* زَمْنَى; حَمِقٌ, or أَحْمَقُ, *silly,* حَمْقَى.

2. فَعْلَانُ, verbal adjectives; as كَسْلَانُ *lazy,* كَسْلَى; غَضْبَانُ *angry,* غَضْبَى; غَرْثَانُ *hungry,* غَرْثَى.

XXIII. فَعَالٍ

1. فَعْلَآءُ; as عَذْرَآءُ *a virgin,* عَذَارٍ; صَحْرَآءُ *a field* or *plain,* صَحَارٍ.

2. فَعْلَى, فِعْلَى; as فَتْوَى *a judicial reply,* فَتَاوٍ; دِفْرَى *the elevated part of the skull behind the ear,* ذَفَارٍ.

3. فُعْلَى, fem. adjectives; as حُبْلَى *pregnant,* حَبَالٍ.

Rem. فَعَالٍ stands in the nom. and genit. for فَعَالِيْ and فَعَالِيَ (both with the art. اَلْفَعَالِي). The accus., however, is always فَعَالِيَ, with the art. اَلْفَعَالِيَ. In the same way لَيْلٌ, *night,* makes لَيَالٍ (acc. لَيَالِيَ); أُنَاسٌ, *people,* أُنَاسٍ (acc. أُنَاسِيَ); and أَرْضٌ, *the earth,* أَرَاضٍ (acc. أَرَاضِيَ).

1. The same substantives and adjectives as no. XXIII. 1, 2, 3; e. g. عَذَارَى, عَذَارَى; حَبَالَى, حَبَالَى; ذَفَارَى, فَتَاوَى; صَحَارَى, صَحَارَى.

Plur. Fract. — *Sing.*

XXIV. فَعَالَى

2. فَعْلَانُ, فَعِيلٌ, verbal adjectives; as سَكْرَانُ *drunken,* سَكَارَى; غَضْبَانُ *angry,* غَضَابَى; غَرْثَانُ *hungry,* غَرَاثَى; أَسِيرٌ *a prisoner,* أُسَارَى; يَتِيمٌ *an orphan,* يَتَامَى; نَدِيمٌ *a boon-companion,* نَدَامَى

Rem. Instead of فَعَالَى we also find فِعَالَى and فُعَالَى; as كُسَالَى, سُكَارَى or أُسَارَى, كِسَالَى.

3. فَعِيلَةٌ, fem. substantives from verba tertiae rad. و et ى; as هَدِيَّةٌ *a present,* هَدَايَا; مَنِيَّةٌ *fate,* مَنَايَا; رَعِيَّةٌ *subjects,* رَعَايَا; خَطِيَّةٌ (for خَطِيئَةٌ) *a sin,* خَطَايَا.

Rem. We write هَدَايَا instead of هَدَايِيَ, etc., to prevent the repetition of the letter ى (see §. 179 rem. *a*).

XXV. فَعِيلٌ (rare)

1. فَعْلٌ; as عَبْدٌ *a slave,* عَبِيدٌ; كَلْبٌ *a dog,* كَلِيبٌ.

2. فِعَالٌ; as حِمَارٌ *an ass,* حَمِيرٌ.

3. فَاعِلٌ; as حَاجٌّ *a pilgrim,* حَجِيجٌ; غَازٍ (for غَازِوٌ) *a soldier,* غَزِيٌّ (for غَزِيوٌ); مَاعِزٌ *a goat,* مَعِيزٌ; ضَائِنٌ *a sheep,* ضَئِينٌ.

Plur. Fract. *Sing.*

XXVI. فُعُولَةٌ (rare) ..... فَعْلٌ; as بَعْلٌ *a husband,* بُعُولَةٌ; عَمٌّ *an uncle (by the father's side),* عُمُومَةٌ; خَالٌ *an uncle (by the mother's side),* خُؤُولَةٌ; عَيْرٌ *a wild ass,* عُيُورَةٌ.

XXVII. فِعَالَةٌ (rare)
1. فَعَلٌ; as حَجَرٌ *a stone,* حِجَارَةٌ.
2. فَاعِلٌ; as نَاهِبٌ *a plunderer,* نِهَابَةٌ; صَاحِبٌ *a companion,* صِحَابَةٌ (also صَحَابَةٌ).

XXVIII. فَعَلٌ (rare)
1. فَعْلَةٌ, فَعَلَةٌ; as حَلْقَةٌ *a circle* or *ring,* حَلَقٌ; بَكَرَةٌ *a windlass,* بَكَرٌ.
2. فَاعِلٌ, as نَاهِلٌ *drinking, thirsty,* نَهَلٌ; طَالِبٌ *seeking,* طَلَبٌ; خَادِمٌ *a servant,* خَدَمٌ; تَابِعٌ *a follower, an attendant,* تَبَعٌ.

XXIX. فَعْلٌ (rare) ..... فَاعِلٌ; as شَارِبٌ *drinking,* شَرْبٌ; نَاصِرٌ *a helper,* نَصْرٌ; تَاجِرٌ *a merchant,* تَجْرٌ; صَاحِبٌ *a companion,* صَحْبٌ; رَاكِبٌ *a rider,* رَكْبٌ.

Rem. *a.* The above rules regarding the correspondence of certain forms of the plur. fractus and of the sing., are subject to many exceptions. The dictionaries also give many forms which we have not thought it necessary to notice; e. g. شَيْخٌ *an old man, a chief,* مَشْيَخَةٌ and مَشْيُوخَاءُ; عَبْدٌ *a slave;* عِبِدَّى, عِبِدَّانٌ, مَعْبَدَةٌ, مَعْبُودَاءُ; and the like.

Rem. *b.* Many forms of the plur. fractus seem to be derived, not from the sing. forms in actual use, but from others, which are obsolete

or of rare occurrence. E. g. فَاعِلٌ, pl. فُعَّلٌ, (as شَاعِرٌ *a poet,* شُعَرَاءُ,) from an obsolete فَعِيلٌ (شَعِيرٌ); and فَاعِلٌ, pl. فَعْلَى, (as هَالِكٌ *perishing,* هَلْكَى,) also from an obsolete فَعِيلٌ (هَلِيكٌ).

Rem. *c.* From the preceding table it is obvious that one sing. may have several forms of the plur. fractus; e. g. بَحْرٌ *the sea,* بِحَارٌ, بُحُورٌ, أَبْحُرٌ; عَبْدٌ *a slave,* عِبَادٌ, عَبِيدٌ, أَعْبُدٌ, عُبْدَانٌ (see also rem. *a*); صَاحِبٌ *a companion,* صَحْبٌ, صِحَابٌ, أَصْحَابٌ, صَحَابَةٌ, صُحْبَانٌ. Or one sing. may have several plurales fracti and a plur. sanus besides; e. g. شَاهِدٌ *one who is present, a witness,* شَوَاهِدُ; عَابِدٌ *serving, worshipping,* عُبَّادٌ, عَبَدَةٌ, عَابِدُونَ. In such cases, if the sing. has several meanings, it often happens that each of them has one or more forms of the plur. which are peculiar to it, or used in preference to the rest. For example: بَيْتٌ means: 1) *a house,* 2) *a verse of poetry;* in the former sense the plur. fract. is more usually بُيُوتٌ than أَبْيَاتٌ, in the latter always أَبْيَاتٌ. Again, عَيْنٌ signifies: 1) *an eye,* 2) *a fountain,* 3) *peculiar nature* or *essence,* 4) *a distinguished man;* its plur. fract. in the first sense is عُيُونٌ or أَعْيُنٌ, rarely أَعْيَانٌ; in the second, عُيُونٌ or أَعْيُنٌ; in the third and fourth, أَعْيَانٌ. Or, to take another example, بَطْنٌ means: 1) *the belly,* 2) *a valley,* 3) *a tribe,* 4) *the interior,* 5) *the long side of a wing-feather;* the plur. fract. in the first and second significations, according to the lexicon el-Kāmūs, is بُطُونٌ or أَبْطُنٌ, rarely بُطْنَانٌ; in the third, بُطُونٌ or أَبْطُنٌ; in the fourth and fifth, بُطْنَانٌ.

305. The forms of the plur. fract. of substantives and adjectives, which consist of *four* or more consonants, are

exhibited, along with the corresponding singulars, in the following table.

Plur. Fract.	*Sing.*
I. فَعَالِلُ (أَفَاعِلُ) (تَفَاعِلُ) (مَفَاعِلُ)	1 Quadriliteral substantives and adjectives (ة not being counted as a letter), the consonants of which are all radical; as ضِفْدِعٌ *a frog*, ضَفَادِعُ; قَنْطَرَةٌ *a bridge*, قَنَاطِرُ; جَوْهَرٌ *a gem*, جَوَاهِرُ.
	2. Quadriliterals (ة not included), formed from triliteral roots by prefixing أ, ت, or م; as إِصْبَعٌ *a finger*, أَصَابِعُ; أُفْعًى *a viper*, أَفَاعٍ (for أَفَاعِيُ; compare §. 304, no. XXIII. rem.); تَجْرِبَةٌ *experience*, تَجَارِبُ; مَعِيشَةٌ *means of subsistence*, مَعَايِشُ; مَعْنًى *meaning*, مَعَانٍ (for مَعَانِيُ; compare §. 304, no. XXIII. rem.).

Rem. *a*. In the plur. fract. of the form مَفَاعِلُ from verba mediae rad. ى, the ى is not converted after the ألف productionis into hèmza (ء), — as happens, for instance, in form XVII. of the triliterals (فَعَائِلُ), or in the nomen agentis (فَاعِلٌ, §. 240), — but it remains unchanged; e. g. مَسَاحٌ, مَسَاحَةٌ, *an open space for walking* (from سَاحَ for سَيَحَ), مَسَايِحُ; whereas مَسَائِحُ is the plural of مَسِيحَةٌ *a curl* (from مَسَحَ). In

Plur. Fract. *Sing.*

the same form from verba mediae rad. و, the و is usually retained, as مِقْوَسٌ *a bowcase,* مَقَاوِسُ; مَفَازَةٌ (from فَازَ for فَوَزَ) *a desert,* مَفَاوِزُ; but in a few cases it is changed into ى, as مَغَاصٌ (from غَاصَ for غَوَصَ) *a place for diving,* مَغَايِصُ; مَغَارَةٌ (from غَارَ for غَوَرَ) *a cave,* مَغَايِرُ; and in one instance into hèmza (ء), viz. مُصِيبَةٌ (from صَابَ for صَوَبَ) *a misfortune,* مَصَايِبُ, مَصَاوِبُ, and مَصَآئِبُ.

Rem. *b.* Adjectives of the form أَفْعَلُ, which have the superlative meaning, form, when used as substantives, a plur. أَفَاعِلُ; e. g. أَكْبَرُ *greatest,* أَكَابِرُ.

II. فَعَالِيلُ (أَفَاعِيلُ) (تَفَاعِيلُ) (مَفَاعِيلُ) (يَفَاعِيلُ) (فَوَاعِيلُ)

Quinqueliteral substantives and adjectives (ة not included), of which the penultimate letter is a litera productionis (ا, و, ى); as سُلْطَانٌ *a sultan,* سَلَاطِينُ; سِكِّينٌ *a knife,* سَكَاكِينُ; كُرْسِيٌّ *a seat,* كَرَاسِيُّ (for كَرَاسِيِيُّ); بَرِّيَّةٌ *a desert,* بَرَارِيُّ (for بَرَارِيِيُّ); مَحْظِيَّةٌ *a favourite* (wife or concubine), مَحَاظِيُّ (for مَحَاظِيِيُّ); تَصْوِيرٌ *a picture,* تَصَاوِيرُ; تَأْرِيخٌ *a chronicle,* تَوَارِيخُ (compare §. 136); مِفْتَاحٌ *a key,*

Plur. Fract. *Sing.*

إِكْلِيلٌ; مَسَاكِينُ مِسْكِينٌ *poor,* مَفَاتِيحُ; *a garland* or *crown,* أَكَالِيلُ; يَنْبُوعٌ *a spring,* يَنَابِيعُ; جَامُوسٌ *a buffalo,* جَوَامِيسُ; جَاسُوسٌ *a spy,* جَوَاسِيسُ.

Rem. *a.* The plur. فَعَالِيلُ is sometimes found in cases where a quinqueliteral sing. form is either rare or does not exist; as خَوَاتِيمُ *signet-rings,* from خَاتَامٌ = خَاتَمٌ (pl. خَوَاتِمُ); دَرَاهِيمُ *dirhems,* from دِرْهَامٌ = دِرْهَمٌ (pl. دَرَاهِمُ).

Rem. *b.* دِينَارٌ *a dīnār,* قِيرَاطٌ *a carat,* and دِيوَانٌ *the council of state, a public office, a collection of poems,* make دَنَانِيرُ, قَرَارِيطُ, and دَوَاوِينُ (as if from sing. forms دِنَّارٌ, قِرَّاطٌ, and دِوَّانٌ). دِيبَاجٌ, *brocade,* has دَبَابِيجُ or دَيَابِيجُ; دَيْمَاسٌ or دِيمَاسٌ, *a bath,* دَمَامِيسُ or دَيَامِيسُ; and أَتُونٌ, *a furnace,* أَتَانِينُ or أَتَاتِينُ.

1. Occasionally substantives and adjectives of five or more letters (principally foreign words), of which the penultimate letter is a litera productionis; as أُسْتَاذٌ *a master, a teacher,* أَسَاتِيذُ and أَسَاتِذَةٌ; تِلْمِيذٌ *a disciple, a pupil,*

Plur. Fract. *Sing.*

تَلَامِيذُ and تَلَامِذَةٌ; فَيْلَسُوفٌ (φιλόσοφος) *a philosopher,* فَلَاسِفَةٌ.

III. فَعَالِلَةٌ

2. Substantives and adjectives of four or more letters, which have not a litera productionis before the last radical, — especially when they are words of foreign origin, — and a great many relative adjectives, consisting of more than four letters. E. g. مَلَاكٌ *an angel,* مَلَائِكَةٌ; صَيْقَلٌ *one who polishes swords,* صَيَاقِلُ and صَيَاقِلَةٌ; أُسْقُفٌ (ἐπίσκοπος) *a bishop,* أَسَاقِفُ and أَسَاقِفَةٌ; قَيْصَرٌ *(Caesar) the Byzantine emperor,* قَيَاصِرَةٌ; فِرْعَوْنُ (פַּרְעֹה) *Pharaoh,* فَرَاعِنَةٌ; مَغْرِبِيٌّ *a Moor,* مَغَارِبَةٌ; بَغْدَادِيٌّ *a native of Bagdād,* بَغَادِدَةٌ; مَصْمُودِيٌّ *a man of the Bèrbèr tribe of Maṣmūda,* مَصَامِدَةٌ; مُهَلَّبِيٌّ *a descendant of 'l-Muhallèb,* مَهَالِبَةٌ.

Rem. *a.* This form is also found, though rarely, in quadriliterals which have a litera productionis before the last radical; as جَبَّارٌ, *a tyrant, a giant,* جَبَابِرَةٌ.

Rem. *b.* In forming the plur. fract. of nouns which contain five or more letters (exclusive of ة and the letters of prolongation), one of the radicals is rejected, generally the last. E. g. عَنْكَبُوتٌ *a spider,*

عَنَاكِبُ; عَنْدَلِيبٌ *a nightingale*, عَنَادِلُ; قَلَنْسُوَةٌ *a sort of cap*, قَلَانِسُ, قَلَاسٍ (for قَلَاسِيُ), or قَلَاسِيٌّ; أُسْطُوَانَةٌ *a pillar*, أَسَاطِينُ.

Rem. *c.* The forms of the plur. fract. of quadriliterals and quinqueliterals are also used in forming plurals from other plurals (جَمْعُ الْجَمْعِ *the plur. of the plur.*, or secondary plural). E. g. ظُفْرٌ *a nail* or *claw*, pl. أَظْفَارٌ, pl. pl. أَظَافِيرُ; يَدٌ *a hand, a benefit*, pl. أَيْدٍ (for أَيْدُيٌ), pl. pl. أَيَادٍ (for أَيَادِيُ). From the plur. fract. may also be formed a plur. sanus by adding ـَاتٌ; as بَيْتٌ *a house*, pl. بُيُوتٌ, pl. pl. بُيُوتَاتٌ *houses, families*; طَرِيقٌ *a road*, pl. طُرُقٌ, pl. pl. طُرُقَاتٌ. Such secondary plurals can be properly used only when the objects denoted are at least nine in number, or when their number is indefinite.

Rem. *d.* Plurals are formed from a great many relative adjectives, — especially those that indicate the relations of sect, family, or clientship, — by adding the termination ـِيَّةٌ; as شَافِعِيٌّ *a follower of ĕ's-Śafiʿ* (اَلشَّافِعِيُّ), اَلشَّافِعِيَّةُ *the whole sect*; صُوفِيٌّ *a Śufi*, اَلصُّوفِيَّةُ; عُثْمَانِيٌّ *a member* or *client of the family of ʿOthmān*, اَلْعُثْمَانِيَّةُ. See §. 268.

Rem. *e.* The plural of some nouns is anomalous, or derived from other forms or roots than the sing. in use; as أُمٌّ *a mother*, أُمَّهَاتٌ (Syr. ܐܡܗܬܐ, ܐܡܗܳܬ̈ܳܐ); فَمٌ *the mouth*, أَفْوَاهٌ (from a sing. أَفْوٌ); مَآءٌ *water, a spring*, مِيَاهٌ, أَمْوَاهٌ (from a sing. مَاهٌ); اِمْرَأَةٌ *a woman*, نِسَآءٌ, نِسْوَةٌ, نِسْوَانٌ (from the rad. أنس, whence Heb. אִישׁ, אִשָּׁה, for אֱנְשׁ, אֱנְשָׁה). إِنْسَانٌ, *a human being* (Heb. אִישׁוֹן, for אֱנְשׁוֹן, אֱנְשִׁין), has usually نَاسٌ, instead of the older and poetic أُنَاسٌ (Heb. אֱנוֹשׁ, Aram. אֱנָשָׁא, ܐܢܫܐ).

306. As regards their meaning, the plurales fracti are totally different from the sound plurals; for the latter denote several *distinct* individuals of a genus, the former a number of individuals viewed *collectively*, the idea of individuality being wholly suppressed. For example, عَبْدُونَ are *slaves*, i. e. several individuals who are slaves, عَبِيدٌ *slaves* collectively; شُبَّانٌ *young men, youth* (juventus), = شَبَابٌ; مَشْيَخَةٌ *old men* in general; اَلْعُثْمَانِيَّةُ *the whole race of 'Othmān*. The plurales fracti are consequently, strictly speaking, *singulars* with a *collective* signification, and often approach in their nature to *abstract nouns*. Hence, too, they are all of the *fem.* gender, and can be used as masc. only by a constructio ad sensum.

Rem. We must distinguish from the plurales fracti those nouns which are called أَشْبَاهُ ٱلْجَمْعِ *(like the plural)*, as نَحْلٌ *bees*, on which see §. 246 and §. 292, 1. The former may be styled *abstract*, the latter *concrete collectives*. A third class of collectives is formed by those nouns, to the meaning of which the idea of collectiveness attaches; as قَوْمٌ *people*, عَسْكَرٌ *an army*. These differ from the أَشْبَاهُ ٱلْجَمْعِ in not admitting of the formation of nomina unitatis (§. 246).

307. The plur. sanus and the plurales fracti of the forms XII., XIII., XIV., and XV., are used only of persons and things that do not exceed *ten* in number (3 to 10), and are therefore called جُمُوعُ ٱلْقِلَّةِ, *plurals of paucity*, whilst the rest are named جُمُوعُ ٱلْكَثْرَةِ, *plurals of abundance*. This observation applies, of course, only to such nouns as have also other plurals, for if one of the forms alone be used, it is necessarily employed without any limitation as to number.

4. The Declension of Nouns.

a) The Declension of Undefined Nouns.

308. 1) Undefined substantives and adjectives are, in the *singular* number, either *triptotes* or *diptotes*. Triptotes are those which have *three* terminations to indicate the different cases; viz. ـٌ (Nom.), ـٍ (Gen., Dat., Abl.), and ـً or ـً (Acc., see §. 8 rem.). Diptotes are those which have only *two* terminations; viz. ـُ (Nom.) and ـَ (Gen. Dat., Abl., Acc.). The former are called by the Arab grammarians مُنْصَرِفٌ, *declinable*, and the latter غَيْرُ مُنْصَرِفٍ, *indeclinable*. — 2) The *dual* number has only *two* case-endings, which are common to both genders; viz. ـَانِ (Nom.) and ـَيْنِ (Gen., Dat., Abl., Acc.). — 3) The *pluralis sanus* has likewise only *two* case-endings for each gender; viz. for the *masc.*, ـُونَ (Nom.) and ـِينَ (Gen. Dat., Abl., Acc.); for the *fem.*, ـَاتٌ (Nom.) and ـَاتٍ (Gen., Dat., Abl., Acc.). — 4) The *plurales fracti* are either diptotes or triptotes, exactly like the singular (see §. 309, 1). — The following is the paradigm of the declension of undefined substantives and adjectives.

Triptotes.

Substantives.

	Masc.				Fem.			
	Proper.		Common.		Proper.		Common.	
	Sing.				Sing.			
N.	زَيْدٌ	*Zeid.*	رَجُلٌ	*a man.*	هِنْدٌ	*Hind.*	جَنَّةٌ	*a garden.*
G.	زَيْدٍ		رَجُلٍ		هِنْدٍ		جَنَّةٍ	
Ac.	زَيْدًا		رَجُلًا		هِنْدًا		جَنَّةً	

Triptotes.

Substantives.

	Masc.		Fem.	
	Proper.	Common.	Proper.	Common.
	Dual.		Dual.	
N.	زَيْدَانِ	رَجُلَانِ	هِنْدَانِ	جَنَّتَانِ
G. Ac.	زَيْدَيْنِ	رَجُلَيْنِ	هِنْدَيْنِ	جَنَّتَيْنِ
	Plur. sanus.		Plur. sanus.	
N.	زَيْدُونَ	....	هِنْدَاتٌ	جَنَّاتٌ
G. Ac.	زَيْدِينَ	....	هِنْدَاتٍ	جَنَّاتٍ
	Plur fract.		Plur. fract.	
N.	....	رِجَالٌ	أَهْنُدٌ	جِنَانٌ
G.	....	رِجَالٍ	أَهْنُدٍ	جِنَانٍ
Ac.	....	رِجَالًا	أَهْنُدًا	جِنَانًا

Adjectives.

	Masc.	Fem.
	Sing.	
N.	جَالِسٌ *sitting.*	نَآئِحَةٌ *mourning.*
G.	جَالِسٍ	نَآئِحَةٍ
Ac.	جَالِسًا	نَآئِحَةً
	Dual.	
N.	جَالِسَانِ	نَآئِحَتَانِ
G. Ac.	جَالِسَيْنِ	نَآئِحَتَيْنِ

Triptotes.

Adjectives.

	Masc.	Fem.
	Plur. sanus.	
N.	جَالِسُونَ	نَآئِحَاتٌ
G. Ac.	جَالِسِينَ	نَآئِحَاتٍ
	Plur. fract.	
N.	جُلَّاسٌ	نُوَّحٌ
G.	جُلَّاسٍ	نُوَّحٍ
Ac.	جُلَّاسًا	نُوَّحًا

Diptotes.

Substantives.

	Masc.		Fem.	
	Sing.			
N.	عُثْمَانُ	*Othmān.*	زَيْنَبُ	*Zèinab.*
G. Ac.	عُثْمَانَ		زَيْنَبَ	
	Dual.			
N.	عُثْمَانَانِ		زَيْنَبَانِ	
G. Ac.	عُثْمَانَيْنِ		زَيْنَبَيْنِ	
	Plur. sanus.			
N.	عُثْمَانُونَ		زَيْنَبَاتٌ	
G. Ac.	عُثْمَانِينَ		زَيْنَبَاتٍ	
	Plur. fract. (of دِرْهَمٌ *a dirhèm*)			
N.	دَرَاهِمُ			
G. Ac.	دَرَاهِمَ			

Diptotes.

Adjectives.

	Masc.		Fem.
		Sing.	
N.	أَسْوَدُ *black.*	أَفْضَلُ *distinguished.*	سَوْدَآءُ *black.*
G. Ac.	أَسْوَدَ	أَفْضَلَ	سَوْدَآءَ
		Dual.	
N.	أَسْوَدَانِ	أَفْضَلَانِ	سَوْدَاوَانِ
G. Ac.	أَسْوَدَيْنِ	أَفْضَلَيْنِ	سَوْدَاوَيْنِ
		Plur. sanus.	
N.	....	أَفْضَلُونَ	....
G. Ac.	....	أَفْضَلِينَ	....
		Plur. fract.	
			(of نَآئِحَةٌ *mourning*)
N.	....	أَفَاضِلُ	نَوَآئِحُ
G. Ac.	....	أَفَاضِلَ	نَوَآئِحَ

Rem. There are two words in Arabic, in which the final flexional vowel of the sing. affects the last vowel of the radical part of the substantive; viz. اِمْرُؤٌ, *a man,* and اِبْنٌ, *a son,* for اِمْرَأٌ and اِبْنَمٌ, which are also used.

Sing. Nom.	اِمْرُؤٌ	اِبْنٌ
Gen.	اِمْرِئٍ	اِبْنِمٍ
Acc.	اِمْرَءًا	اِبْنَمًا

General Remarks on the Arabic Declension as compared with that of the other Shemitic Languages. — In the other Shemitic languages, as also in modern Arabic, the case-endings of the *singular* have almost wholly disappeared.* In Aethiopic, the old *accusative* in *ă* is retained, both as an accus., and to mark the construct state of nouns; as *'emna marêta meder*, "from the dust of the ground"; *takala gannata*, "he planted a garden". In Hebrew, traces of all three cases are discernible, viz. ◌ָ = ◌ַ, ◌ִי = ◌ֵי, and ◌ָה = ◌ַ or ◌ָ (compare §. 97 rem. *b*), though the first two have lost their peculiar force, and are chiefly used by the poets as archaistic forms (see Gesenius' Heb. Gr. §. 88).† The Aramaic has lost them completely, for the status emphaticus in ◌ָא (as גַּבְרָא *the man*) seems rather to be a post-positive article‡ than the remnant of a case (the accus.). — The *dual* does not exist in Aethiopic. In Aramaic, the nom. early fell into disuse, and its place was supplied by the *oblique* form ◌ִין §; as רַגְלִין *the two feet*. In Syriac, however, the dual has maintained itself in but three words, in the form *ēn* (contracted for *áyin*); viz. ܬܪܝܢ, fem. ܬܪܬܝܢ, *two*; ܡܐܬܝܢ *two hundred*; and ܡܨܪܝܢ *Egypt*. In Hebrew, the corresponding termination is ◌ַיִם (with ם for ן, as in אִם *if* =

* They are still used in some parts of Arabia and Mesopotamia, though, as in Hebrew, with but little regard to grammatical correctness. See Wallin in the Zeitschrift d. D. M. G. vol. V. p. 6, vol. VI. p. 196, and von Kremer: Mittel-Syrien und Damascus (Wien, 1853), p. 203.

† The adverbial termination ◌ָם has been explained in two different ways, some regarding it as an accus. = ◌ָן, with ם for ן (as in the dual and plur.); others as an obsolete plur. = ◌ַיִם, on which see a subsequent note. I prefer the former view. Examples are: אָמְנָם, or אֱמֶנָם, *truly* (אֱמֶת), חִנָּם *gratis* (חֵן), יוֹמָם *by day* (יוֹם), רֵיקָם *in vain* (רִיק), and, with *ō* for *a*, פִּתְאֹם, *instantly* (for פִּתְעֹם, from פֶּתַע). See Gesenius' Heb. Gr. §. 98, 3.

‡ Compare, for instance, in Swedish, *mann-en*, "the man", as distinguished from *en man*, "a man".

§ Very rarely ◌ָן, as in מָאתָן, for the common מָאתַיִן, *two hundred*; and ◌ִין, as in תְּרִין, fem. תַּרְתֵּין, *two* (for תְּרַיִן, תַּרְתַּיִן).

בֹּהֶן, אֻנְ *thumb* = אֻבְהָם, בָּטְנִים *pistachio-nuts* = בֻּטְם, דָּשֵׁן *to be fat* = דָּשַׁם). In these cases, the — is merely an auxiliary vowel, to lighten the pronunciation; as בַּיִת = بَيْت, so ـِين or ـِيم = ـَيْن; compare שְׁנַיִם with اِثْنَيْن, יָדַיִם with يَدَيْن, שְׁנָתַיִם (שָׁנָה) with سَنَتَيْن (سَنَة).* It is farther to be noticed, that in Hebrew and Aramaic the use of the dual is confined to the noun substantive, and generally restricted to objects that are united (by nature or art) in pairs. See Gesenius' Heb. Gr. §. 86 b. In modern Arabic, the dual is but little employed except in the substantive, and then in the oblique form ـَيْن. — In regard to the *plur. sanus* of the Arabic, we must first observe that as ـُونَ, ـَاتٌ, are dynamical developments of ـٌ, ـٌ, and ـِينَ, ـَاتٍ, of ـٍ, ـٍ; we should naturally expect a form ـَانَ, ـَاتًا, to correspond to ـًا, ـًا. This *ān* (acc. *āna*) has been actually preserved in Aethiopic as the plural of various classes of adjectives; e. g. ረኅቅ *rehhuk*, "distant", ረኅቅን *rehhukān*. † In Aramaic (as in modern Arabic), the oblique termination ן — is alone in use, as גְּבָרִין *men*, ܬܘܪܹ݂ܐ *oxen*; and in Hebrew, ם is substituted for ן (as in the dual), whence אֲנָשִׁים *men*, פָּרִים *steers*. For the *fem.* the other dialects have, in exact accordance with the Arabic: Aeth. *at* (acc. *āta*); Aram. ת—, ـ̤ـ (in the construct; the absolute form ן—, ـ̤ـ, is difficult to account for); Heb. וֹת— (*ō* for *ā*). See Gesenius' Heb. Gr. §. 86. — Of the Arabic *plurales fracti* there are no certain vestiges in Heb. or Aram. The Aethiopic, on the contrary, has plurals of this sort exactly corresponding to some of the

* Very rare forms are: 1) ים— (like Aram. *ēn*), in the combination שְׁנֵים עָשָׂר, fem. שְׁתֵּים עֶשְׂרֵה, *twelve*; 2) ם—, in the proper name עֵינָם = עֵינַיִם; and 3) ן— (for ין—, see last note), in the proper name דֹּתָן = דֹּתָיִן. It may be, however, that ם— and ן— are not contractions of ים— and ין—, but the actual nom. = ـَانِ.

† Hence, perhaps, may be explained the very rare Hebrew form ם—, in גְּנָם, *gnats*, = כִּנִּים, with ם for ן.

Arabic forms. See Dillmann's Grammatik d. Aethiopischen Sprache, §. 136 and foll.

309. The following nouns are diptotes.

1. Several forms of the pluralis fractus; viz.

a) Quadrisyllabic plurales fracti, the first and second syllables of which have fètha and the third kèsra, that is to say, the forms فَوَاعِلُ (XVI.), فَعَآئِلُ (XVII.), فَعَالِلُ etc., and فَعَالِيلُ etc. (I. and II. of nouns that have more than three radicals letters); as تَوَابِعُ *followers*, عَجَآئِبُ *wonders*, قَنَاطِرُ *bridges*, سَلَاطِينُ *sultans*.

b) Plurales fracti that end in hèmza preceded by ĕlif mèmdūda (ـَآء), viz. فُعَلَآءُ (XX.) and أَفْعِلَآءُ (XXI.); as حُكَمَآءُ *wise men*, أَوْلِيَآءُ *friends* (compare 2. a and 3. b).

c) Plurales fracti that end in ـٍ and ـَى, viz. فَعَالٍ (XXIII.), فَعْلَى (XXII.), and فَعَالَى (XXIV.); as عَذَارٍ *virgins*, جَرْحَى *wounded men*, نَصَارَى *Christians* (compare 2.b and 3.b).

2. Various common nouns and adjectives; viz.

a) Common nouns and adjectives which end in hèmza preceded by ĕlif mèmdūda (ـَآء); as عَذْرَآءُ *a virgin*, بَيْضَآءُ *white* (§. 296). Compare 1. b and 3. b.

Rem. This rule does not apply to cases in which the hèmza is *radical*, as قُرَّآءٌ from قَرَأَ (compare §. 299 rem. *c*, and §. 301 rem. *e*).

b) Common nouns and adjectives ending in ĕlif maksūra (ـَى); as ذِكْرَى *memory*, دُنْيَا *the world* (§. 295, 2), سَكْرَى *drunken* (§. 295, 1), صُغْرَى *smallest* (§. 295, 2), أُولَى *first* (§. 295, 2 rem. *b*). Compare 1. c and 3. b.

Rem. Excepting those in which the ĕlif maksūra is radical; as هُدًى *guidance* (for هُدَيٌ, §. 213).

c) Adjectives of the form أَفْعَل (§. 234—5), of which the fem. is فُعْلَى and فَعْلَآءُ (§. 295, 2, and §. 296); as أَعْجَبُ *most wonderful,* f. عُجْبَى; أَحْمَرُ *red,* f. حَمْرَآءُ. — But adjectives of the form أَفْعَل, f. أَفْعَلَةٌ, are triptotes; as أَرْمَلُ *poor,* f. أَرْمَلَةٌ. Common nouns of this form are usually regarded as triptotes; e. g. أَجْدَلٌ *a hawk,* أَخْيَلٌ *a woodpecker,* أَزْمَلٌ *a humming;* but the diptote form is admissible, as أَجْدَلُ, أَخْيَلُ.

Rem. Adjectives of the form أَفْعَلُ, when used as nouns, always retain the diptote inflexion; e. g. أَدْهَمُ *a fetter* (properly *dun*), أَسْوَدُ *a serpent* (prop. *black*).

d) Adjectives of the form فَعْلَان, of which the fem. is فَعْلَى (§. 295, 1); as سَكْرَانُ, f. سَكْرَى, *drunken.* — But those of which the fem. is فَعْلَانَةٌ (§. 295 rem. *a*) are triptotes; as نَدْمَانُ, f. نَدْمَانَةٌ, *repentant.* — Adjectives of the form فُعْلَان are all triptote, their fem. being formed by adding ـَة (§. 295 rem. *a*); as عُرْيَانٌ, f. عُرْيَانَةٌ, *naked.*

e) Distributive numerals of the forms فُعَال and مَفْعَل (§. 333); as ثُنَآءُ and مَثْنَى, *two by two,* ثُلَاثُ and مَثْلَثُ, *three by three.* And likewise أُخَرُ, the plur. fract. of آخَرُ, and of its fem. أُخْرَى, *another.*

3. Many proper names; viz.

a) Foreign names of men, as آدَمُ *Adam,* إِبْرَاهِيمُ *Abraham,* إِسْحَقُ *Isaac,* دَآءُودُ *David;* excepting such as consist of three letters, the second of which has gèzma or is a litera productionis, as نُوحٌ *Noah,* لُوطٌ *Lot.*

b) Proper names that end in ĕlif maḳṣūra (compare 1. c and 2. b) and ĕlif mèmdūda (compare 1. b and 2. a), whether Arabic or foreign; as يَحْيَىٰ *John*, زَكَرِيَّآءُ *Zachariah*, يَعْلَى *Ya'lā*, لَيْلَى *Lèilā*.

c) Proper names in ـَان, whether Arabic or foreign; as غَطَفَانُ *Gaṭafān* (a tribe), عُثْمَٰنُ *'Othmān*, سُفْيَانُ *Sufyān*, سُلَيْمَٰنُ *Solomon*.

d) Proper names that resemble in form the verbal forms فَعَّلَ and فُعِلَ, or any of the persons of the Imperfect; as شَمَّرُ *Śammar*, شَلَّمُ *Jerusalem*, ضُرِبُ *Ḍorib*, أَحْمَدُ *Aḥmèd*, يَزِيدُ *Yèzīd*, تَدْمُرُ *Tadmur* (Palmyra), تُمَاضِرُ *Tumāḍir*.

e) Common nouns of the fem. gender, consisting of more than three letters, when used as proper names; e. g. عَقْرَبٌ *a scorpion*, عَقْرَبُ *'Aḳrab* (a man's name).

f) Proper names that end in ـَة, whether masc. or fem.; as مَكَّةُ *Mèkka*, فَاطِمَةُ *Fāṭima* (a woman), دُغَةُ *Doġa* (a woman), طَلْحَةُ *Ṭalḥa*, قَتَادَةُ *Katāda* (men).

g) Fem. proper names, which do not end in ـَة, but are either of foreign origin, or consist of more than three letters, or, though consisting of only three letters, are trisyllabic, owing to their middle radical having a vowel. E. g. مِصْرُ *Egypt*, جُورُ *Ġūr*, زَيْنَبُ *Zèinab*, سُعَادُ *Su'ād*, سَقَرُ *Hellfire* (as the name of a particular part of hell). — But fem. proper names that consist of only three letters, the second of which has ġèzma, may be either diptote or triptote (though the former is preferred); as هِنْدُ or هِنْدٌ *Hind*, دَعْدُ or دَعْدٌ *Da'd*.

h) Proper names of men and women, which are actually or seemingly derived from common nouns or adjectives; especially names of men of the form فُعَل (from فَاعِل); as عُمَرُ *'Omar*, زُفَرُ *Zufar*, جُشَمُ *Guśèm*; and names of women of the form فَعَال (from فَاعِلَةٌ), as قَطَامُ *Ḳaṭâm*, رَقَاشُ *Raḳâś*, حَذَامُ *Ḥaḏâm*. These latter, however, have more usually and correctly the form فَعَالِ, and are wholly indeclinable; as قَطَامِ, رَقَاشِ, حَذَامِ.

Rem. *a*. Besides being used as proper names, the forms فُعَلُ and فَعَالِ are often employed as vocatives, in terms of abuse; e. g. يَا خُبَثُ *O improbe!* f. يَا خَبَاثِ; يَا لُكَعُ *O vilis!* f. يَا لَكَاعِ.

Rem. *b*. In compound proper names of the class called مُرَكَّبٌ مَزْجِيٌّ (§. 264), the first word is usually not declined at all, and the second follows the diptote declension; nom. بَعْلَبَكُّ, حَضْرَمَوْتُ, gen. and acc. بَعْلَبَكَّ, حَضْرَمَوْتَ. Both words may, however, follow the triptote declension, the second being in the genitive, and the first losing the tênwîn because it is defined by the second (see §. 313 and foll.); nom. حَضْرَمَوْتٍ, gen. حَضْرَمَوْتٍ, acc. حَضْرَمَوْتٍ. The proper name مَعْدِى كَرِب admits of a third form, for we may say مَعْدِى كَرِبٍ (like حَضْرَمَوْتٍ); or مَعْدِى كَرِبُ, gen. and acc. مَعْدِى كَرِبَ (like حَضْرَمَوْتَ, حَضْرَمَوْتُ); or مَعْدِى كَرِبَ in all three cases. — Proper names of men ending in وَيْهِ are wholly indeclinable; as سِيبَوَيْهِ, نِفْطَوَيْهِ, بُوَيْهِ.

319. Nouns ending in ـَى for ـَيٌ or ـَوٌ (§. 213 and §. 245), which follow the first declension, and those in ـِى and ـَا, for ـِيٌ, which follow the second (§. 309, 1. c, 2. b,

3. b), retain in the oblique cases the termination of the nom., so that their declension is only *virtual* (تَقْدِيرِيٌّ), not expressed (لَفْظِيٌّ) or external (ظَاهِرٌ). E. g. عَصًا for عَصَوٌ, عَصَوٍ, and عَصَوًا; رَحًى for رَحَىٌ, رَحَيٍ, and رَحَيًا; بُشْرَى for بُشْرَيٌ and بُشْرَيَ.

311. Nouns ending in ـٍ, for ـِيٌ and ـُوٌ (§. 167. II. 2, and the Paradigms of the Verb, Tab. XVIII.), or ـِيٌ and ـُوٌ, (see the same Tab.), have the same termination in the nom. and gen. (dat. abl.), but in the acc. ـِيًا (according to §. 166, 1). E. g. غَازٍ for غَازِوٌ, acc. غَازِيًا; رَامٍ for رَامِيٌ, acc. رَامِيًا; مُغَزٍّ for مُغَزِّوٌ, acc. مُغَزِّيًا; مُرْمٍ for مُرْمِيٌ, acc. مُرْمِيًا; تَغَزٍّ for تَغَزُّوٌ, acc. تَغَزِّيًا; تَمَنٍّ for تَمَنِّيٌ, acc. تَمَنِّيًا; شَجٍ (verbal adj.) for شَجِوٌ, acc. شَجِيًا; عَمٍ (verbal adj.) for عَمِيٌ, acc. عَمِيًا.

312. All plurals of the second declension, which ought regularly to end in ـِيَ, for ـِيُ, follow in the nom. the first declension instead of the second, and substitute ـٍ (for ـِيٌ). They moreover retain, according to §. 311, the same termination in the genit., and consequently follow the first declension in that case too; but in the acc. they remain true to the second declension, and have ـِيَ. E. g. جَارِيَةٌ, pl. nom. and gen. جَوَارٍ, for جَوَارِيٌ (instead of جَوَارِيُ), acc. جَوَارِيَ; مَعْنًى, pl. nom. and gen. مَعَانٍ, for مَعَانِيٌ (instead of مَعَانِيُ), acc. مَعَانِيَ; صَحْرَآءُ, pl. nom. and gen. صَحَارٍ, for صَحَارِيٌ (instead of صَحَارِيُ), acc. صَحَارِيَ.

b) The Declension of Defined Nouns.

313. Undefined nouns become defined: 1. by prefixing the article اَلْ; 2. *a*) by adding a noun in the genitive; *b*) by adding a pronominal suffix.

314. If an undefined noun be defined by the article, the following cases arise.

1) If it belongs to the first declension, it loses the tènwīn.

Nom.	اَلرَّجُلُ	اَلْحَسَنُ	اَلْمَدِينَةُ	اَلْمُحَصَّنَةُ	اَلرِّجَالُ
	the man.	*Ḥasan.*	*the city.*	*the chaste (woman).*	*the men.*
Gen.	اَلرَّجُلِ	اَلْحَسَنِ	اَلْمَدِينَةِ	اَلْمُحَصَّنَةِ	اَلرِّجَالِ
Acc.	اَلرَّجُلَ	اَلْحَسَنَ	اَلْمَدِينَةَ	اَلْمُحَصَّنَةَ	اَلرِّجَالَ

Rem. The final ا of the acc. disappears along with the tènwīn.

2) If it belongs to the second declension, it assumes the terminations of the first, and becomes triptote.

Nom.	اَلْأَسْوَدُ	اَلسَّوْدَآءُ	اَلْأَكَابِرُ
	the black (m.).	*the black* (f.).	*the chief men.*
Gen.	اَلْأَسْوَدِ	اَلسَّوْدَآءِ	اَلْأَكَابِرِ
Acc.	اَلْأَسْوَدَ	اَلسَّوْدَآءَ	اَلْأَكَابِرَ

3) If it be a plur. sanus fem., it loses the tènwīn.

Nom.	اَلظُّلُمَاتُ *the darkness.*	اَلْمَخْلُوقَاتُ	*the creatures.*
Gen. Acc.	اَلظُّلُمَاتِ	اَلْمَخْلُوقَاتِ	

Rem. *a.* The plur. sanus masc. and the dual undergo no change when the article is prefixed; as اَلضَّارِبُونَ *those who beat,* اَلرَّجُلَانِ *the two men.*

Rem. *b*. Nouns ending in ـٍ drop the tenwīn and resume their original ى; as اَلرَّامِى from رَامٍ, اَلْمَعَانِى from مَعَانٍ, اَلتَّمِنّى from تَمِنٍّ, اَلْجَوَارِى from جَوَارٍ (see §§. 311—2).

315. If a noun in the genitive is appended to an undefined noun, the following changes are produced.

1) The singulars and broken plurals of both declensions are declined in the same way as if they were defined by the article (§. 314).

Nom.	كِتَابُ ٱللّٰهِ	أَسْفَلُ ٱلْأَرْضِ	رِجَالُ ٱلْمَدِينَةِ
	the book of God.	*the lowest part of the earth.*	*the men of the city.*
Gen.	كِتَابِ ٱللّٰهِ	أَسْفَلِ ٱلْأَرْضِ	رِجَالِ ٱلْمَدِينَةِ
Acc.	كِتَابَ ٱللّٰهِ	أَسْفَلَ ٱلْأَرْضِ	رِجَالَ ٱلْمَدِينَةِ.

Nom.	عَجَائِبُ ٱلْمَخْلُوقَاتِ	كُلُّ يَوْمٍ
	the wonders of creation.	*every day.*
Gen.	عَجَائِبِ ٱلْمَخْلُوقَاتِ	كُلِّ يَوْمٍ
Acc.	عَجَائِبَ ٱلْمَخْلُوقَاتِ	كُلَّ يَوْمٍ

Rem. *a*. The words أَبٌ *a father*, أَخٌ *a brother*, حَمٌ *a father-in-law*, and هَنٌ *a trifling thing*, after rejecting the tenwīn, lengthen the preceding vowel.

Nom.	أَبُو,	أَخُو,	حَمُو,	هَنُو;	for أَبٌ, etc.
Gen.	أَبِى,	أَخِى,	حَمِى,	هَنِى;	for أَبٍ, etc.
Acc.	أَبَا,	أَخَا,	حَمَا,	هَنَا;	for أَبَ, etc. *

* The same thing is the case in the other Shemitic languages; e. g. Heb. אָבִי, אָחִי, with suffixes אָבִיךָ, אָחִיךָ; Aram. אֲבוּךְ, אֲחוּךְ, חֲמוּךְ; Aeth. አቡኩ: *ābūka*, acc. አባኮ: *ābāka*.

The word ذُو, *the owner* or *possessor* of a thing, which is always connected with a following genitive, has in the gen. ذِي, in the acc. ذَا; whilst فَمٌ, *the mouth* (Aram. פּוּם), which is used instead of فُوهٌ, makes either: Nom. فَمُ, Gen. فَمِ, Acc. فَمَ;

or: فُو, فِي, فَا. *

Rem. *b.* Proper names of the first declension lose their tenwīn, when followed by the word اِبْنٌ in a genealogical series; as مُحَمَّدُ بْنُ جَعْفَرِ بْنِ خَالِدِ بْنِ مُحَمَّدٍ, *Mohammèd, the son of Ǵa'far, the son of Hālid, the son of Mohammèd.* On the elision of the ا in the اِبْنٌ, see §. 21, 2.

Rem. *c.* Instead of بِنْتٌ, *a daughter,* we may use, when a genitive follows, the form اِبْنَةٌ.

2) The dual loses the termination نِ.

Nom. جَآءَ عَبْدَا ٱلسُّلْطَانِ *the two slaves of the sultan came.*

Acc. رَأَيْتُ جَارِيَتَيْ أَبِي *I saw the two female slaves of my father.*

Rem. If an elif conjunctionis follows the oblique cases of the dual, the final ى takes a kèsra instead of a ǵèzma; as مَرَرْتُ بِجَارِيَتَيِ ٱلْمَلِكِ, *I passed by the two female slaves of the king* (see §. 19 and §. 20, 3).

3) The pluralis sanus loses the termination نَ.

Nom. جَآءَ بَنُو ٱلْمَلِكِ *the sons of the king came.*

Acc. رَأَيْتُ بَنِي ٱلْمَلِكِ *I saw the king's sons.*

Rem. If the plur. ends in ـُونَ, acc. ـِينَ (for ـِيُونَ, ـِيينَ), these terminations become, before a following gen., ـُو, ـِي; and if

* With these latter forms compare in Heb. פֶּה, constr. פִּי, with suffix פִּיךָ.

the genit. begins with an ĕlif conjunct., the final و takes ḍamma, and the final ى kèsra, instead of the ġèzma; as مُصْطَفُو ٱللّٰهِ, مُصْطَفِي ٱللّٰهِ (§ 20, 3). — Regarding the ا otiosum which is often, though incorrectly, added to the nominal term. ـُو and ـَوْ, see §. 7, rem. *a*.

316. If a pronominal suffix is added to an undefined noun, the following changes take place.

1) Triptotes and the plur. sanus fem. lose the tènwīn, the dual and plur. sanus masc. the terminations نِ and نَ; as كِتَابٌ *a book*, كِتَابُهُ *his book*; ظُلُمَاتٌ *darkness*, ظُلُمَاتُهَا *its darkness*; كِتَابَانِ *two books*, كِتَابَاكَ *thy two books*; بَنُونَ *sons*, بَنُوكَ *thy sons*.

2) Before the pronominal suffix of the 1. p. sing. ـِي (see §. 185 rem. *a*, and §. 317), the final vowels of the sing., plur. fractus, and plur. sanus fem. are elided; as كِتَابِي *my book*, from كِتَابٌ; كِلَابِي *my dogs*, from كِلَابٌ, plur. fract. of كَلْبٌ; جَنَّاتِي *my gardens*, from جَنَّاتٌ, plur. sanus of جَنَّةٌ; تَوَابِعِي *my followers*, from تَوَابِعُ, plur. fract. of تَابِعٌ.

3) If the noun ends in ة, this letter is changed into (or rather, resumes its original form of) ت; as نِعْمَةٌ *a favour* or *benefit*, نِعْمَتِي.

4) If the noun ends in ĕlif mobile or hèmza, this letter passes before the suffixes into وُ, when it has ḍamma (Nom.), and into يِ, when it has kèsra (Gen.); as نِسَآءٌ *women*, nom. with suffix نِسَآؤُهُ, *his women*, gen. نِسَآئِهِ. But when it has fètḥa (Acc.), it remains unchanged, as acc. نِسَآءَهُ.

Appendix.

The Pronominal Suffixes that denote the Genitive.

317. The pronominal suffixes attached to nouns to denote the genitive, are exactly the same as those attached to verbs to denote the accusative (§. 185), with the single exception of the suffix of the 1. p. sing., which is ـِي, and not ـِنِي.

Rem. *a.* The suffix of the 1. p. sing. ـِي, when attached to a word ending in ĕlif maksūra (ـَى), in the long vowels ـَا, ـِي, ـُو, or in the diphthongs ـَيْ and ـَوْ, becomes يَ, the kesra of the original form يَ (see §. 20, 2) being simply elided. Further, when the word ends in ـِي or ـَيْ, the final ي unites with the ي of the suffix into يّ; and when it ends in ـُو or ـَوْ, the و is changed into ي, and likewise forms يّ. E. g. هَوَايَ *my love,* for هَوَاءِيَ, from هَوًى; خَطَايَايَ *my sins,* for خَطَايَاءِيَ, from خَطَايَا, plur. of خَطِيَّةٌ; غُلَامَايَ *my two slaves,* for غُلَامَاءِيَ, from غُلَامَانِ, nom. dual of غُلَامٌ; قَاضِيَّ *my judge,* for قَاضِيِيَ (قَاضِيِيْيَ), from قَاضٍ; مُسْلِمِيَّ *my Muslims,* for مُسْلِمُوِيَ (مُسْلِمُوءِيَ) or مُسْلِمِيِيَ (مُسْلِمِيِيْيَ), from مُسْلِمِينَ, مُسْلِمُونَ, plur. of مُسْلِمٌ; غُلَامَيَّ *my two slaves,* for غُلَامَيِيَ (غُلَامَيْيِيَ), from غُلَامَيْنِ, genit. dual of غُلَامٌ; مُصْطَفَيَّ *my elect,* for مُصْطَفَوِيَ (مُصْطَفَوْيِيَ) or مُصْطَفَيِيَ (مُصْطَفَيْيِيَ), from مُصْطَفَوْنَ, مُصْطَفَيْنَ, plur. of مُصْطَفًى.

Rem. b. Just as the verbal suffix ـنِي is sometimes shortened into ـنِ (§. 185 rem. *c*), so the nominal suffix ـِي occasionally becomes ـِ, particularly when the noun to which it is attached is in the vocative; as رَبِّ *my Lord!* يَا قَوْمِ *O my people!*

Rem. *c*. What has been said in §. 185, rem. *b*, of the change of the damma in ـُهُ, ـُهُمَا, ـُهُمْ, ـُهُنَّ, into kesra after ـِ, ـِي, or ـَيْ, applies to the nominal as well as the verbal suffixes. E. g. كِتَابِهِ *of his book,* جَارِيَتَيْهِ *his two female slaves,* قَاتِلِيهِ *his murderers,* كِتَابِهِمَا, كِتَابِهِمْ, etc.

B. The Numerals.

1. The Cardinal Numbers.

318. The cardinal numbers from *one* to *ten* are:

	Masc.	Fem.		Masc.	Fem.
1.	أَحَدٌ / وَاحِدٌ	إِحْدَى / وَاحِدَةٌ	5.	خَمْسَةٌ	خَمْسٌ
			6.	سِتَّةٌ	سِتٌّ
2.	اِثْنَانِ	اِثْنَتَانِ / ثِنْتَانِ	7.	سَبْعَةٌ	سَبْعٌ
			8.	ثَمَانِيَةٌ	ثَمَانٍ
3.	ثَلَاثَةٌ	ثَلَاثٌ	9.	تِسْعَةٌ	تِسْعٌ
4.	أَرْبَعَةٌ	أَرْبَعٌ	10.	عَشَرَةٌ	عَشْرٌ

Rem. *a*. On إِحْدَى see §. 295 rem. *b*. — For ثَلَاثَةٌ, ثَلَاثٌ, we may also write ثَلْثَةٌ, ثَلْثٌ (§. 6 rem. *a*). — سِتٌّ stands, according to the Arab lexicographers, for سِدْتٌ (compare §. 14, 3). and that for سِدْسٌ. The correctness of this view is proved by the

diminutive سُدَيْسَةٌ, the fraction سُدُسٌ, *a sixth*, and the ordinal adj. سَادِسٌ, *sixth*.

Rem. *b*. If we compare the above numerals with those of the Hebrew (Gesenius' Gr. §. 95), Aramaic (Cowper's Syr. Gr. §. 165), and Aethiopic (Dillmann's Gr. § 158), it is easy to perceive their perfect identity; and, therefore, only one or two forms deserve notice here. — The Aram. תְּרֵין, f. תַּרְתֵּין, is a contraction for תְּרַיִן, the exact equivalent of the Heb. שְׁנַיִם (ת becoming שׁ, as in תַּלְגָּא, *snow*, = שֶׁלֶג; and ן exchanging with ר, as in דְּנַח, *to rise*, = זָרַח). The daghesh in the Heb. fem. שְׁתַּיִם indicates the loss of the *n* in שְׁנָתַיִן. — The Heb. שִׁשָּׁה, שֵׁשׁ, stand for שִׁרְשָׁה, שְׁרֵשׁ (see rem. *a*, and compare the Aeth. *sedestū* and *sessu*, for *sedsū*). The Chaldee form שִׁתָּה, שִׁית (שֵׁת) is identical with the Arabic; whilst in the Syriac masc. ܫܬ̈ or ܫܬܐ, the original doubling has left its trace in the hard sound of the *t* (compare שְׁתַּיִם).

319. The cardinal numbers from 3 to 10 take the *fem.* form, when the objects numbered are of the *masc.* gender; and conversely, the *masc.* form, when the objects numbered are *fem.* E. g. عَشَرَةُ رِجَالٍ, or رِجَالٌ عَشَرَةٌ, *ten men* (lit. *men, a decade*, and *a decade of men*); عَشْرُ نِسَآءٍ, or نِسَآءٌ عَشْرٌ, *ten women*.

Rem. The cause of this phenomenon, which also occurs in the other Shemitic languages (see Gesenius' Heb. Gr. §. 95, 1), seems to lie in the effort to give prominence to the independent substantive nature (§. 321) of the cardinal numbers, in virtue of which they differ from the dependent adjectives, which follow the gender of their substantives.

320. The cardinal numbers from 1 to 10 are triptotes, with the exception of the duals اِثْنَانِ and اِثْنَتَانِ or ثِنْتَانِ. —

ثَمَانٍ stands for ثَمَانِىٌ, and has in the genit. ثَمَانٍ, acc. ثَمَانِيًا (according to §. 311).

321. The cardinal numbers from 3 to 10 are always *substantives*. They either follow the objects numbered, in which case they are put in apposition with them, as رِجَالٍ ثَلَاثَةٌ, *of three men* (lit. *of men, a triad*); or they precede them, in which case the numeral governs the other substantive in the genit. of the broken plural, as ثَلَاثَةُ رِجَالٍ, *three men* (lit. *a triad of men*).

Rem. *a.* ثَمَانٍ has, in the construct state, nom. and gen. ثَمَانِى, acc. ثَمَانِىَ (see §. 320).

Rem. *b.* If the numerals from 3 to 10 take the article, they of course lose the tenwīn (§. 314).

Rem. *c.* اِثْنَانِ and اِثْنَتَانِ are sometimes construed with the genit. sing. of the objects numbered, and then of course drop their final نِ (§. 315, 2); as اِثْنَا رَجُلٍ, *two men*, instead of رَجُلَانِ اِثْنَانِ, or simply رَجُلَانِ.

322. The cardinal numbers from 11 to 19 are:

	Masc.	Fem.		Masc.	Fem.
11.	أَحَدَ عَشَرَ	إِحْدَى عَشْرَةَ	16.	سِتَّةَ عَشَرَ	سِتَّ عَشْرَةَ
12.	اِثْنَا عَشَرَ	اِثْنَتَا عَشْرَةَ	17.	سَبْعَةَ عَشَرَ	سَبْعَ عَشْرَةَ
13.	ثَلَاثَةَ عَشَرَ	ثَلَاثَ عَشْرَةَ	18.	ثَمَانِيَةَ عَشَرَ	ثَمَانِىَ عَشْرَةَ
14.	أَرْبَعَةَ عَشَرَ	أَرْبَعَ عَشْرَةَ	19.	تِسْعَةَ عَشَرَ	تِسْعَ عَشْرَةَ
15.	خَمْسَةَ عَشَرَ	خَمْسَ عَشْرَةَ			

Rem. *a.* For ثَمَانِيَ عَشْرَةَ we also find ثَمَانَ عَشْرَةَ, ثَمَانِ عَشْرَةَ, and ثَمَانِي عَشْرَةَ.

Rem. *b.* The cardinal numbers that indicate the *units* in these compounds, from 3 to 9, vary in gender according to the rule laid down in §. 319; but the *ten* does not follow that rule, for it has here the form عَشَرَ with masc., and عَشْرَةَ with fem. nouns.

Rem. *c.* These numerals are indeclinable, even when they take the article, with the exception of اِثْنَا عَشَرَ and اِثْنَتَا عَشْرَةَ, which have in the oblique cases اِثْنَيْ عَشَرَ and اِثْنَتَيْ عَشْرَةَ.

323. The cardinal numbers from 20 to 90 are:

20.	عِشْرُونَ	50.	خَمْسُونَ	80.	ثَمَانُونَ
30.	ثَلَاثُونَ	60.	سِتُّونَ	90.	تِسْعُونَ
40.	أَرْبَعُونَ	70.	سَبْعُونَ		

Rem. *a.* ثَلَاثُونَ may also be written ثَلْثُونَ.

Rem. *b.* The cardinal numbers from 20 to 90 are both masc. and fem., and have, like the ordinary plur. sanus masc., ـُونَ in the nom., and ـِينَ in the oblique cases. They are *substantives,* and take the objects numbered after them in the *acc. sing.,* so that they do not lose the final نَ. Sometimes, however, they are construed with the genit. of the possessor, when, of course, the ن disappears, leaving in the nom. ـُو, in the genit. and acc. ـِي.

324. The numerals that indicate numbers compounded of the units and the tens, are formed by prefixing the unit to the ten, and uniting them by the conjunction وَ, *and;* as أَحَدٌ وَعِشْرُونَ *one and twenty, twenty-one.* Both are declined; as gen. أَحَدٍ وَعِشْرِينَ, acc. أَحَدًا وَعِشْرِينَ.

325. The numerals from 100 to 900 are:

100.	مِائَةٌ	600.	سِتُّ مِائَةٍ
200.	مِائَتَانِ	700.	سَبْعُ مِائَةٍ
300.	ثَلَاثُ مِائَةٍ	800.	ثَمَانِي مِائَةٍ / ثَمَانِ مِائَةٍ
400.	أَرْبَعُ مِائَةٍ		
500.	خَمْسُ مِائَةٍ	900.	تِسْعُ مِائَةٍ

Rem. *a.* For مِائَةٌ (Aeth. ምእት: *me'et,* Heb. מֵאָה, Aram. מְאָה, סְאוֹן) we also find مِئَةٌ. The plur. is مِئُونَ, مِئَاتٌ, or مِئًى.

Rem. *b.* The numerals from 3 to 9 are often united with مِائَةٌ into one word; as أَرْبَعُمِائَةٍ.

326. The numerals from 1000 upwards are:

1000.	أَلْفٌ	100,000.	مِائَةُ أَلْفٍ
2000.	أَلْفَانِ	200,000.	مِائَتَا أَلْفٍ
3000.	ثَلَاثَةُ آلَافٍ	300,000.	ثَلْثُمِائَةِ أَلْفٍ
4000.	أَرْبَعَةُ آلَافٍ	400,000.	أَرْبَعُمِائَةِ أَلْفٍ
	etc.		etc.
11,000.	أَحَدَ عَشَرَ أَلْفًا	1,000,000.	أَلْفُ أَلْفٍ
12,000.	اِثْنَا عَشَرَ أَلْفًا	3,000,000.	ثَلَاثَةُ آلَافِ أَلْفٍ
	etc.		etc.

327. The numerals that indicate numbers made up of thousands, hundreds, tens, and units, may be compounded in two ways. Either *a*) the thousands are put first, and

followed successively by the hundreds, units, and tens, as ثَلَاثَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَأَحَدٌ وَعِشْرُونَ, 3721; or *b*) the order is reversed, and becomes units, tens, hundreds, thousands, as أَحَدٌ وَعِشْرُونَ وَسَبْعُمِائَةٍ وَثَلْثَةُ آلَافٍ.

2. The Ordinal Numbers.

328. The ordinal adjectives from *first* to *tenth* are:

Masc.	Fem.		Masc.	Fem.	
أَوَّلُ	أُولَى	*first.*	سَادِسٌ	سَادِسَةٌ	*sixth.*
ثَانٍ	ثَانِيَةٌ	*second.*	سَابِعٌ	سَابِعَةٌ	*seventh.*
ثَالِثٌ	ثَالِثَةٌ	*third.*	ثَامِنٌ	ثَامِنَةٌ	*eighth.*
رَابِعٌ	رَابِعَةٌ	*fourth.*	تَاسِعٌ	تَاسِعَةٌ	*ninth.*
خَامِسٌ	خَامِسَةٌ	*fifth.*	عَاشِرٌ	عَاشِرَةٌ	*tenth.*

Rem. *a.* أَوَّلُ stands for أَاوَّلُ or أَوْأَلُ, أُولَى for أُوْلَى or وُولَى, according to the form أَفْعَلُ, f. فُعْلَى, from the rad. أول or وأل. Its plurals are: أَوَّلُونَ, أَوَائِلُ, and أُوَلُ, for the masc.; أُوَلُ for the fem.

Rem. *b.* ثَانٍ makes, of course, in the construct state and with the art. ثَانِي, اَلثَّانِي; in the acc. ثَانِيًا, construct state and with the art. ثَانِيَ, اَلثَّانِيَ.

329. The ordinals from *eleventh* to *nineteenth* are:

Masc.	Fem.	
حَادِيَ عَشَرَ	حَادِيَةَ عَشْرَةَ	*eleventh.*
ثَانِيَ عَشَرَ	ثَانِيَةَ عَشْرَةَ	*twelfth.*

Masc.	Fem.	
ثَالِثَ عَشَرَ	ثَالِثَةَ عَشْرَةَ	*thirteenth.*
رَابِعَ عَشَرَ	رَابِعَةَ عَشْرَةَ	*fourteenth.*
etc.	etc.	

Rem. These numerals are not declined, when they are undefined; but if defined by the article, the unit becomes declinable, whilst the ten remains unchanged; e. g. اَلثَّالِثُ عَشَرَ, gen. اَلثَّالِثِ عَشَرَ, acc. اَلثَّالِثَ عَشَرَ. If the art. is prefixed to حَادِيَ and ثَانِيَ, they become in the nom. and gen. اَلْحَادِي and اَلثَّانِي, in the acc. اَلْحَادِيَ and اَلثَّانِيَ.

330. The ordinals from *twentieth* to *ninetieth* are identical in form with the cardinals; as عِشْرُونَ *twentieth,* اَلْعِشْرُونَ *the twentieth.* If joined to the ordinals of the units, these latter precede, and the two are united by وَ; as حَادٍ وَعِشْرُونَ *one and twentieth, twentyfirst* (gen. حَادٍ وَعِشْرِينَ, acc. حَادِيًا وَعِشْرِينَ), fem. حَادِيَةٌ وَعِشْرُونَ. If a compound of this sort be defined, both its parts take the article; as اَلرَّابِعُ وَٱلْعِشْرُونَ *the twenty-fourth.*

3. The remaining Classes of Numerals.

331. The numeral adverbs, *once, twice, thrice,* etc., are capable of being expressed in two ways. 1) By the accusative of the nomen vicis (§. 219), or, if this should be wanting, of the nomen verbi; as قَامَ قَوْمَةً أَوْ قَوْمَتَيْنِ, *he rose up once or twice;* قَاتَلَ قِتَالًا وَاحِدًا أَوْ قِتَالَيْنِ, *he fought once or twice.* It is also permitted to use the simple cardinal numbers, the nomen verbi being understood;

as أَمَتَّنَا ٱثْنَتَيْنِ وَأَحْيَيْتَنَا ٱثْنَتَيْنِ, *thou hast given us death twice, and thou hast given us life twice,* i. e. إِمَاتَتَيْنِ and إِحْيَاءَتَيْنِ. 2) By the noun مَرَّةٌ, and similar words in the accus.; as مَرَّةً *once,* مَرَّتَيْنِ *twice,* ثَلٰثَ مَرَّاتٍ, or ثَلٰثَ مِرَارٍ, or ثَلٰثَ دَفَعَاتٍ, *thrice;* عِشْرِينَ كَرَّةً *twenty times;* تَارَةً وَأُخْرَى *once and again;* etc.

332. The numeral adverbs *a first, second, third time,* etc., are expressed either by adding the accus. of the ordinal adjective to a finite form of a verb (in which case the corresponding nomen verbi is understood); or by means of one of the words مَرَّةٌ, دَفْعَةٌ, etc., in the accus., accompanied by an ordinal adjective agreeing with it. E. g. جَآءَ ثَالِثًا (i. e. جَآءَ مَجِيئًا ثَالِثًا), or جَآءَ مَرَّةً ثَالِثَةً, *he came a third time;* جَآءَ ٱلثَّالِثَ (i. e. جَآءَ ٱلْمَجِيءَ ٱلثَّالِثَ), or جَآءَ ٱلْمَرَّةَ ٱلثَّالِثَةَ, *he came the third time.*

333. The *distributive* adjectives are expressed by repeating the cardinal numbers once; or by words of the forms فُعَالُ and مَفْعَلُ, either singly or repeated. E. g. جَآءَ ٱلْقَوْمُ ٱثْنَيْنِ ٱثْنَيْنِ, or جَآءَ ٱلْقَوْمُ مَثْنَى, *the people came two by two;* جَآءُوا ثُلَاثَ, or جَآءُوا مَثْلَثَ, *they came three by three.* The most common words of the forms فُعَالُ and مَفْعَلُ are: أُحَادُ, وُحَادُ, مَوْحَدُ; ثُنَآءُ, مَثْنَى (for مَثْنَىً); مَثْلَثُ, ثُلَاثُ; and رُبَاعُ, مَرْبَعُ.

334. The *multiplicative* adjectives are expressed by nomina patientis of the second form, derived from the cardinal numbers. E. g. مُثَنًّى *double;* مُثَلَّثٌ *threefold, triple;*

مُرَبَّع *fourfold, square.* *Single* or *simple* is مُفْرَد (nom. patient. IV.).

335. Numeral adjectives, expressing the number of parts of which a whole is made up, take the form فُعَالَى; as ثُنَائِيّ *biliteral;* ثُلَاثِيّ *triliteral;* رُبَاعِيّ *quadriliteral, a tetrastich;* etc.

336. The *fractions,* from *a third* up to *a tenth,* are expressed by words of the forms فُعْل, فُعُل, and فَعِيل; as ثُلْث, ثُلُث, or ثَلِيث, *a third;* سُدْس, or سُدُس, *a sixth;* ثُمْن, or ثَمِين, *an eighth.* The fractions above *a tenth* are expressed by a circumlocution; e. g. ثَلٰثَةُ أَجْزَاء مِنْ عِشْرِينَ جُزْءًا, *three parts out of twenty,* $\frac{3}{20}$. — *A half* is نِصْف.

Rem. The form فُعْل occurs in the same sense in Heb. and Aram. (see Gesenius' Heb. Gr. §. 96); e. g. חֹמֶשׁ *a fifth,* רֹבַע *a fourth,* שְׁלִשׁ *a third.*

337. The period, at the end of which an event usually recurs, is expressed by a noun of the form فِعْل, in the accus., either with or without the article; as ثِلْثًا, or اَلثِّلْثَ, *every third* (day, month, year, etc.).

C. The Nomina Demonstrativa and Conjunctiva.

338. We treat of the nomina demonstrativa (including the article), and the nomina conjunctiva (including the nomina interrogativa), in one chapter, because they are both, according to our terminology, pronouns, the former being the demonstrative pronouns, the latter the relative.

1. The Demonstrative Pronouns and the Article.

339. The demonstrative pronouns, أَسْمَآءُ ٱلْإِشَارَةِ, are either simple or compound.

340. The simple demonstrative pronoun is ذَا, *this, that.*

	Masc.	Fem.
Sing.	ذَا (ذَآ, ذَآئِهِ).	ذِى (ذِهْ, ذِهِ, ذِهِى); تِى (تِهْ, تِهِ, تِهِى); تَا (ذَاتْ).
Dual. Nom.	ذَانِ	تَانِ
Gen. Acc.	ذَيْنِ	تَيْنِ
Plur. comm. gen.	أُولَى, أُولَآءِ.	

This simple form of the demonstrative pronoun is used to indicate a person or thing that is *near* to the speaker.

Rem. *a.* The *u* in أُولَى and أُولَآءِ is *short,* و being merely scriptio plena. In this way أُولَى can be distinguished in poetry from أُولَى, the fem. of أَوَّلُ, *first,* in which the *u* is long.

Rem. *b.* Closely connected in its origin with ذَا is another monosyllable, viz. ذُو (= Heb. זֶה), which is commonly used in the sense of *possessor, owner.* It is thus declined.

	Masc.	Fem.
Sing. Nom.	ذُو (זֶה)	ذَاتُ (זֹאת)
Gen.	ذِى	ذَاتِ
Acc.	ذَا	ذَاتَ
Du. Nom.	ذَوَا	ذَوَاتَا

	Masc.	Fem.
Gen. Acc.	ذَوَيْ	ذَوَاتَيْ
Plur. Nom.	أُولُو, ذَوُو (אֵלֶּה)	أُولَاتُ, ذَوَاتُ
Gen. Acc.	أُولِي, ذَوِي	أُولَاتِ, ذَوَاتِ

The *u* in أُولُو and أُولَاتُ is *short,* as in أُولَى and أُولَاءِ.

341. From the simple demonstrative pronoun are formed compounds:

1) By adding the pronominal suffix of the second person (كَ, كِ; كُمَا; كُمْ, كُنَّ), either *a*) alone, or *b*) with the interposition of the demonstrative syllable لِ.

2) By prefixing the particle هَا.

342. The gender and number of the pronominal suffix, appended to the simple demonstrative pronoun, depend upon the sex and number of the persons addressed. In speaking to a *single man,* ذَاكَ is used; to a *single woman,* ذَاكِ; to *several men,* ذَاكُمْ; etc. But the form ذَاكَ may also be — and in fact usually is — employed, whatever be the sex and number of the persons spoken to. In regard to their signification, these compound forms differ from the simple pronoun in indicating a *distant* object.

	Masc.	Fem.
Sing.	ذَاكَ *that.*	تِيكَ, تَاكَ
Du. Nom.	ذَانِكَ	تَانِكَ
Gen. Acc.	ذَيْنِكَ	تَيْنِكَ

Plur. comm. gen. أُولَاكَ, أُولَائِكَ.

Rem. The *u* is *short* in أُولَاكَ and أُولَآئِكَ, just as in أُولَى, أُولَآءِ, and أُولُو (§. 340 rem. *a, b*). All these forms may also be written defectively, أُلَى, أُلَآءِ, أُلُو, أُلَاكَ, أُلَآئِكَ (or أُولٰئِكَ).

343. By inserting the demonstrative syllable لِ before the pronominal suffix, we get a longer form ذَالِكَ or ذٰلِكَ (often written ذَلِكَ, §. 6 rem.).

	Masc.	Fem.
Sing.	ذٰلِكَ *that.*	تِلْكَ
Du. Nom.	ذَانِّكَ	تَانِّكَ
Gen. Acc.	ذَيْنِّكَ	تَيْنِّكَ
Plur. comm. gen.	أُولَالِكَ or أُلَالِكَ.	

Rem. *a.* تِلْكَ is a contraction for تَالِكَ. In the dual, ذَانِّكَ, تَانِّكَ, stand for ذَانِلِكَ, تَانِلِكَ; and ذَيْنِّكَ, تَيْنِّكَ, for ذَيْنِلِكَ, تَيْنِلِكَ. The plur. is very rare, أُولَآئِكَ (§. 342) being generally used instead.

Rem. *b.* Some grammarians assert that there is a slight difference of meaning between ذَاكَ and ذٰلِكَ, the former referring in their opinion to the nearer of two distant objects, the latter to the more remote.

Rem. *c.* The syllable لِ must not be mistaken for the preposition لِ (which, when united with the pronominal suffixes of the second and third persons, becomes لَ), but is to be viewed as a demonstrative syllable, which occurs also in the article and in the relative pronoun. See §. 345 and §. 347.

Rem. *d.* From ذَا, ذَاكَ, and ذٰلِكَ, are formed the diminutives ذَيَّا, f. تَيَّا, ذَيَّاكَ, ذَيَّالِكَ, etc.

344. The particle هَا (which has the same demonstrative force as the Latin *ce* in *hicce*) is called by the Arabs حَرْفُ ٱلتَّنْبِيهِ, *the particle that excites attention.* It is prefixed both to the simple demonstrative ذَا, and to the compound ذَاكَ (but never to ذٰلِكَ). Before ذَا it is usually written defectively, هٰذَا or هَذَا; before ذَاكَ in full, هَاذَاكَ.

	Masc.	Fem.
Sing.	هٰذَا *this.*	هٰذِى, هٰذِهِ
		(هَاتَا, هَاتِى, هَاتِهِ)
Du. Nom.	هٰذَانِ	هٰتَانِ, هَاتَانِ
Gen. Acc.	هٰذَيْنِ	هٰتَيْنِ, هَاتَيْنِ
Plur. comm. gen.	هٰؤُلَآءِ, هَاؤُلَآءِ.	

In like manner, هَاذَاكَ, fem. هَاتَاكَ, هَاتِيكَ, etc.

Rem. هَا is identical with the Aram. הָא, הָא, *this,* as an interjection, *lo!*

345. The article اَلْ — called by the Arabs أَدَاةُ ٱلتَّعْرِيفِ *the instrument of definition,* اَلْأَلِفُ وَٱللَّامُ *the ʾelif and lām,* لَامُ ٱلتَّعْرِيفِ *the lām of definition,* or simply اَللَّامُ *the lām,* — is composed of the demonstrative letter ل (see §. 343 rem. *c*, and §. 347) and the prosthetic اَ, which is prefixed only to lighten the pronunciation. Though it has become determinative, it was originally demonstrative, as still appears in such words as اَلْيَوْمَ *today,* اَلْآنَ, *now,* etc.

Rem. *a.* It is sometimes, though very rarely, used as a relative pronoun (= اَلَّذِى, §. 347). Compare, for example, in German, *der* = *welcher,* "who".

Rem. *b.* اَلْ, or, as it is pronounced in some parts of Arabia, *hal*, is identical with the Hebrew art. הַ, for הַל. See Gesenius'. Heb. Gr. §. 35, rem. 1.

2. The Conjunctive (Relative) and Interrogative Pronouns.

a. The Conjunctive Pronouns.

346. The conjunctive pronouns are:

1) اَلَّذِى *who, which, that;* fem. اَلَّتِى.

2) مَنْ *he who, she who, whoever;*
مَا *that which, whatever.*

3) أَىٌّ *he who, whoever;* fem. أَيَّةٌ *she who, whoever.*

4) أَيُّمَنْ *every one who, whosoever;*
أَيُّمَا *everything that, whatsoever.*

Rem. مَنْ, مَا, أَىٌّ, أَيَّةٌ, and their compounds, أَيُّمَنْ, أَيُّمَا, are also interrogatives, which indeed is their original signification (see §. 351 and foll.). They ought therefore to be treated of first as interrogatives and then as conjunctives; but it is convenient to reverse this order, in order to connect the relatives with the demonstratives.

347. The conjunctive اَلَّذِى is compounded of the art. اَلْ, the demonstrative letter ل (see §. 343 and §. 345), and the demonstrative pron. ذَا, or rather ذُو (§. 340 rem. *b*). When used substantively, it has the same meaning as مَنْ, مَا, viz. *he who, that which, whoever, whatever;* when used adjectively, it signifies *who, which, that*, and refers necessarily to a definite substantive, with which it agrees in gender, number, and case. It is declined as follows.

	Masc.	Fem.
Sing.	اَلَّذِى (اَلَّذْ)	اَلَّتِى (اَلَّتْ)
Du. Nom.	اَللَّذَانِ	اَللَّتَانِ
Gen. Acc.	اَللَّذَيْنِ	اَللَّتَيْنِ
Plur.	اَلَّذِينَ, اَلْأُلَى	اَللَّوَاتِى, اَللَّاتِى, اَللَّاتِ, اَلْأُلَى, اَللَّآئِى, اَللَّآءِ.

Rem. *a.* اَلَّذِى, اَلَّتِى, and اَلَّذِينَ, are written defectively, because of their frequent occurrence, instead of اَللَّذِى, اَللَّتِى, and اَللَّذِينَ. The other forms, which are not in such constant use, retain the double ل of the article and the demonstrative.

Rem. *b.* The tribe of Hudail (هُذَيْلٌ), according to the Arab grammarians, used اَلَّذُونَ in the nom. plur. masc., اَلَّذِينَ in the gen. and acc. This اَلَّذُونَ must, of course, at one time have been universally employed as the nom., اَلَّذِينَ being the form that belongs to the oblique cases; but gradually the latter supplanted the former, just as in modern Arabic the oblique form of the plur. sanus, ـِين, has everywhere usurped the place of the direct form ـُون. Even the sing. اَلَّذِى is an oblique form, the nom. of which ought properly to be اَلَّذُو.

Rem. *c.* اَلَّذِى was originally, as its derivation shows, a demonstrative pron., and finds its precise Hebrew equivalent in הַלָּזֶה, fem. הַלָּזוֹ, comm. הַלָּז (=اَلَّذْ). See Gesenius' Heb. Gr. §. 34, rem. 1.

Rem. *d.* From اَلَّذِى are formed the diminutives اَللَّذَيَّا, اَللَّتَيَّا, etc.

Rem. *e.* Instead of اَلَّذِى, some of the Arabs, especially the tribe of *Ṭayyi'* (طَيِّئ), employ ذُو (Heb. זוּ, Aram. דִּי, דְּ,

Aeth. H: *za*). It is then either wholly *indeclinable*, or else declined as follows.

	Masc.	Fem.
Sing. Nom.	ذُو	ذَاتُ
Gen.	ذِى	ذَاتُ (ذَاتِ)
Acc.	ذَا	ذَاتُ (ذَاتِ)
Du. Nom.	ذَوَا	ذَوَاتَا
Gen. Acc.	ذَوَىْ	ذَوَاتَىْ
Plur. Nom.	ذَوُو	ذَوَاتُ
Gen. Acc.	ذَوِى	ذَوَاتُ (ذَوَاتِ)

348. The conjunctive pronouns مَنْ and مَا are indeclinable, and differ from اَلَّذِى in never being used adjectively, but always substantively, so that they correspond to the Latin *is qui, ea quae, id quod,* Gr. ὅστις, ἥτις, ὅ,τι. The former (مَنْ) is used of beings endowed with reason, the latter (مَا) of all other objects.

Rem. The corresponding forms in the other Shemitic languages are: of persons, Aeth. ምን: *manū* (acc. ምነ: *mana*), Aram. מַן, ܡܢ, Heb. מִי; of things, Aeth. ማ: *mā*, or ምንት: *ment* (acc. ምንተ: *menta*), Aram. מָא, ܡܐ, Heb. מָה.

349. The conjunctive pronoun أَىٌّ, fem. أَيَّةٌ, *he who, she who, whoever*, is regularly declined in the sing. according to the triptote declension, but has commonly neither dual nor plural.

Rem. The Aeth. has the same word, አይ: *(ay) who? of what sort?* The corresponding Heb. vocable is אַי, used as an adverb, *where?* in interrogative phrases אַי (Gesenius' Heb. Gr. §. 150, 1),

which appears in Aeth. in ʾAyte *(ʾaytē) where?* ʾEfo *(ʾefō) how?* Syr. أَيْنَ *where?* أَيُّ *who?* إِيْمَتَى *how long?* etc.

350. Of أَيٌّ and مَنْ, مَا, are compounded أَيُّمَنْ *he who, she who, whosoever,* أَيُّمَا *that which, whatsoever.* Only the first part of the compound admits of being declined; gen. أَيِّمَنْ, أَيِّمَا; acc. أَيَّمَنْ, أَيَّمَا.

b. The Interrogative Pronouns.

351. It has been already stated, in §. 346 rem., that the conjunctive pronouns (with the exception of اَلَّذِى) are also interrogative, which is indeed their original signification. To them may be added كَمْ, *how much,* which is 1) interrogative, 2) according to our ideas, exclamatory, according to the Arab grammarians, enuntiative (لِلْإِخْبَارِ); but never conjunctive.

Rem. The interrogative مَا may be shortened after prepositions into مَ, and is then united in writing both with those prepositions with which such a union is usual, and with those with which it is not (though, in the latter case, it is better to keep them apart); e. g. لِمَ, بِمَ, حَتَّى مَ, عَلَى مَ, إِلَى مَ (better حَتَّامَ, عَلَامَ, إِلَامَ), عَمَّ (for عَنْ مَّ). In such cases, the accent is transferred from مَ to the preceding syllable (as *bima, ʾilā ma,* etc.); whence it happens that بِمَ and لِمَ are sometimes shortened in poetry into بِمْ, and لِمْ. This is also the origin of كَمْ, for كَمَ or كَمَا (lit. *the like of what? the worth of what?*), Heb. כַּמָּה, כַּמָּה, Aram. כְּמָא, כְּמָה.

352. The interrogative pronoun مَنْ, *who?* has the distinctions of gender, number, and case, only when it stands alone; as if one should say: *Some one is come,* or: *I have*

seen some one, and another should ask: *Who? Whom?* In this case its declension is as follows.

		Masc.	Fem.
Sing.	Nom.	مَنُو	
	Gen.	مَنِى	(مَنَتْ) مَنَهْ
	Acc.	مَنَا	
Du.	Nom.	مَنَانْ	(مَنَتَانْ) مَنْتَانْ
Gen.	Acc.	مَنَيْنْ	(مَنَتَيْنْ) مَنْتَيْنْ
Plur.	Nom.	مَنُونْ	مَنَاتْ
Gen.	Acc.	مَنِينْ	

The interrogative pronoun مَا, *what?* is never declined under any circumstances.

353. The interrogative pronoun أَيٌّ, fem. أَيَّةٌ, *who?* is either construed with a following noun in the genitive, or with a suffix, or stands alone. In the first two cases, it loses the tènwīn (§. 331, 1), and has no dual or plur.; as أَيُّ كِتَابٍ *which book* (lit. *quid libri*)? gen. أَيِّ كِتَابٍ, acc. أَيَّ كِتَابٍ; أَيَّةُ عَيْنٍ *which eye* or *fountain?* أَيُّهُمْ, أَيَّتُهُنَّ, *which of them?* When standing alone, or used like مَنْ in §. 352, it forms all the numbers and cases.

Rem. *a.* أَيٌّ is often used even before fem. nouns; as أَيُّ عَيْنٍ *which eye* or *fountain* (lit. *quid oculi, fontis*)?

Rem. *b.* Instead of أَيٌّ with a suffix, the more general and indefinite أَيُّمَا is sometimes used; as أَيُّمَا أَحَبُّ إِلَيْكَ هُوَ أَمْ أَنَا, *which is dearer to you, he or I?* in which example أَيُّمَا stands for أَيُّنَا, *which of us?*

III. The Particles.

354. There are *four* sorts of particles, اَلْحُرُوفُ; viz. Prepositions, Adverbs, Conjunctions, and Interjections.

A. The Prepositions.

355. The prepositions are called by the Arabs حُرُوفُ ٱلْجَرِّ, *the particles of attraction,* or اَلْجَوَارُّ (from the sing. اَلْجَارَّةُ), *the attractives,* i. e. the particles that govern the genitive. They are also named حُرُوفُ ٱلْخَفْضِ, *the particles of depression,* and حُرُوفُ ٱلْإِضَافَةِ, *the particles of connection,* because the distinctive vowel of the genitive (*i*), and consequently the genitive itself, is called اَلْخَفْضُ, *the depression,* and because this case has its peculiar place in that connection which many prepositions with their genitives really represent (see §. 358). They are divided into *separable* prepositions, i. e. those which are written as separate words, and *inseparable,* i. e. those which are always united in writing with the following noun.

356. The *inseparable* prepositions consist of *one* consonant with its vowel. They are:

1) بِ *in, at, near, by, with, through* (Heb. Aram. בְּ, Aeth. ፡ *ba*).

2) تَ *by,* in swearing, as تَٱللّٰهِ *by God.*

3) لِ *to* (sign of the Dative), *for, on account of* (Heb. Aram. לְ, Aeth. ለ: *la*).

4) وَ *by*, in swearing, as وَٱللّٰهِ *by God!*

Rem. *a.* The damma of the suffixed pronouns of the 3. pers. هُ, هُمَا, هُمْ, هُنَّ, is changed after بِ into kèsra; as بِهِ, بِهِمْ. See §. 185 rem. *b*, and §. 317 rem. *c*. The ancient and poetic form هُمُ changes either both vowels, or the first only; بِهِمِ or بِهِمُ.

Rem. *b*. The kèsra of the prep. لِ passes before the pronominal suffixes into fètha; as لَهُ *to him*, لَكُمْ *to you*, لَنَا *to us*. Except the suffix of the 1. pers. sing., which absorbs the vowel of the preposition; لِي *to me*.

Rem. *c*. كَ, *as, like* (Heb. Aram. כְּ), which is commonly reckoned a preposition, is really not so, but is merely a formally undeveloped noun, which occurs only as the governing word in the genitive connection, but runs in this position through all the relations of case *(similitudo, instar)*.

357. The *separable* prepositions are of *two* sorts. Those of the first class, which are all biliteral or triliteral, have different terminations; those of the second class are in reality nouns of different forms in the accus. sing., determined by the following genitive, and they consequently end in fètha without tènwīn (ـَ).

358. The separable prepositions of the first class are:

1) إِلَى *to* (Heb. אֵלַי, -אֵל)*

2) حَتَّى *till, up to, as far as.*

3) عَنْ *from, away from, after, for.*

4) فِي *in, into, between, among, about.*

5) لَدُنْ, or لَدَى (لَدَا), *with* (penes, apud).

6) مِنْ *of, from, on account of* (Heb. Aram. מִן, מִ, Aeth. እምነ: *'emna,* or እም: *'em*).

7) مُنْذُ, or مُذْ, *from* a certain time, *since* (compounded of مِنْ and ذُو, *ex quo*).

Rem. *a.* إِلَى, لَدَى, and also عَلَى (§. 359), preserve before the suffixes their original pronunciation إِلَيْ, لَدَيْ, and عَلَيْ (compare אֵלַי and עָלַי); as إِلَيْهِ, عَلَيْهِ, إِلَيْكُمْ, لَدَيْهَا. The damma of the suffixes of the 3. pers. passes after the diphthong into kesra, according to §. 185 rem. *b*, and §. 317 rem. *c*. The suffix of the 1. pers. sing., ـِي (orig. ـِيَ), combines with إِلَى, لَدَى, and عَلَى, into إِلَيَّ, لَدَيَّ, عَلَيَّ; with فِي into فِيَّ. See §. 317, rem. *a*.

Rem. *b*. The ن of عَنْ, مِنْ, and لَدُنْ, is doubled in connection with the suffixes of the 1. pers.; عَنِّي, عَنَّا, مِنِّي, مِنَّا, لَدُنِّي, لَدُنَّا. If عَنْ and مِنْ are prefixed to مَنْ and مَا, the ن is assimilated to the م in pronunciation, and the two are usually written as one word; عَمَّنْ, عَمَّا, مِمَّنْ, مِمَّا, for عَنْ مَنْ or عَنَمَّنْ, etc.

Rem. *c*. When followed by the article, the prepositions مِنْ and عَلَى are occasionally abbreviated in poetry, مِنَ ٱلْ being contracted into مِلْ, and عَلَى ٱلْ into عَلْ; as مِلْمَالِ, or مِلْ مَالِ, for مِنَ ٱلْمَالِ; عَلْمَاءِ for عَلَى ٱلْمَاءِ.

359. Examples of prepositions of the second class are: أَمَامَ *before* (of place); بَيْنَ *between, among* (בֵּין); بَعْدَ *after* (בְּעַד); تَحْتَ *under, beneath* (תַּחַת); حَوْلَ *round, about;* دُونَ *under, beneath, on this side of;* عَلَى *over, above, upon,*

against, to, on account of, notwithstanding (עַל־, עֲלֵי); عِنْدَ *with, in possession of* (*apud, penes,* Fr. *chez;* עִמָּד); عِوَضَ *instead of, for;* فَوْقَ *above;* قَبْلَ *before* (of time, قُبُل); قُدَّامَ *before* (of place, קֶדֶם); مَعَ, also مَعْ, *with* (עִם); وَرَآءَ *behind, after, beyond;* وَسْطَ *in the middle, among.* These are all, as before said, the construct accusatives of nouns; such as بَيْنَ *interval,* حَوْلَ *circumference,* etc.

B. The Adverbs.

360. There are *three* sorts of adverbs. The first class consists of *particles* of various origin, partly inseparable, partly separable; the second class of *indeclinable nouns* ending in *u;* the third class of *nouns* in the *accusative.*

361. The inseparable adverbial particles are:

1) أَ, interrogative, حَرْفُ ٱلِٱسْتِفْهَامِ, *the particle of questioning (num? utrum? an?* Heb. הַ).

2) سَ, prefixed to the Imperfect of the verb to express real futurity, as سَيَكْفِيكَهُمُ ٱللّٰهُ, *God will suffice thee against them.* It is an abbreviation of سَوْفَ, *in the end* (Heb. Aram. סוֹף, סֹפָא, *end*).

3) لَ, affirmative, *certainly, surely.*

362. The most common separable adverbial particles are the following.

1) أَجَلْ *yes, certainly.*

2) إِذَنْ, or إِذًا, *well then, in that case.*

3) أَلَا *nonne?* Compounded of أَ (§. 361, 1) and لَا *not* (Heb. הֲלֹא).

4) أَمْ, interrogative, *an?* أَمْ .... أَ (Heb. אִם .... הַ), *utrum .... an?*

5) أَمَا *nonne?* Compounded of أَ and مَا *not.*

6) إِنَّ *certainly, surely, truly;* literally *lo! see! en, ecce* (Heb. הֵן, הִנֵּה, Syr. ܐܝܟ). It is joined to the *accus.* of a following noun or pronominal suffix. — إِنَّ introduces the subject, and is often followed by لَ with the predicate; as إِنَّ ٱللَّهَ لَكَبِيرٌ, *verily God is great.*

7) إِنَّمَا, restrictive, *only (dumtaxat).* Compounded of إِنَّ and مَا.

8) أَنَّى *how?*

9) أَيْ, explicative, frequently used by commentators, *that is.*

10) إِي *yes, surely;* as in إِي وَٱللَّهِ, *yes, by God!*

11) أَيْنَ *where?* مِنْ أَيْنَ *whence?* إِلَى أَيْنَ *whither?* أَيْنَمَا *wherever* (Heb. אַיִן in מֵאַיִן, אָן, אָנָה).

12) بَلْ, بَلَى, *nay, on the contrary, rather* (Heb. בַּל, אֲבָל).

13) بَيْنَا *whilst* (connected with the prep. بَيْنَ *between, among*).

14) ثَمَّ, ثَمَّتَ, *there* (Heb. שָׁם, שָׁמָּה, Syr. ܬܡܢ).

15) فَقَطْ *only, solely, merely* (lit. *and enough*).

16) قَدْ, with the *Perfect, now, already, really (jam).* It expresses that something uncertain has really taken place, that something expected has been realised,

that something has happened in agreement with, or in opposition to, certain symptoms or circumstances; as كُنْتُ أَرْجُو مَجِيئَهُ فَقَدْ جَآءَ, *I was hoping that he would come, and he is really come;* كَانَ سَالِمًا فَقَدْ مَاتَ, *he was hale and well, and now he is dead.* It also serves to mark the position of a past act or event as prior to the present time or to another past act or event, and consequently expresses merely our *Perf.* or *Pluperf.* With the *Imperfect* it means *sometimes, perhaps.*

17) قَطُّ *ever;* always with the *Perfect* and a *negative,* as مَا رَأَيْتُهُ قَطُّ, *I have never seen him.*

18) كَلَّا *not at all, by no means.*

19) لَا, used *a*) as negative of the future and indefinite present, and as representative of the other negatives after وَ (*and*), *not; b*) as a prohibitive particle (*ne*), joined to the *Jussive.* It thus combines (like the Aram. לָא, לֵא) the signification of the Heb. לֹא and אַל.

20) لَمْ, negative of the *Perfect,* but always joined to the *Jussive* in the sense of the perfect, *not.*

21) لَمَّا *not yet,* joined to the *Jussive.*

22) لَنْ, a contraction for لَا أَنْ, *not, it will not be that* —, joined to the *Subjunctive.*

23) مَا, negative of the definite or absolute present and of the perfect, *not.*

24) مَتَى *when?* Heb. מָתַי.

25) نَعَمْ (نَعِمْ) *yes;* abbreviated for نَعِمَ, *it is agreeable.*

26) هَلْ, interrogative, *num? utrum?*

27) هَلَّا (أَلَّا) *nonne?* Compounded of هَلْ and لَا.

28) هُنَا (هَنَّا), demonstrative, *here* (compare Heb. הֵנָּה); whence are derived هُنَاكَ, هُنَالِكَ and هَاهُنَا or هٰهُنَا *here* (see §§. 342—4).

363. The same substantives of which the accusatives serve as prepositions (§. 359), can in general be used as adverbs, in which case they take the termination *u*, and are indeclinable. E. g. بَعْدُ, مِنْ بَعْدُ, *afterwards;* تَحْتُ, مِنْ تَحْتُ, *beneath;* فَوْقُ, مِنْ فَوْقُ, *above;* قَبْلُ, مِنْ قَبْلُ, *before;* حَيْثُ *where,* مِنْ حَيْثُ *whence,* إِلَى حَيْثُ *whither,* حَيْثُمَا *wherever;* عَوْضُ *ever,* joined to the *Imperf. Indic.*, but always preceded by a *negative*, as لَا أُفَارِقُكَ عَوْضُ, *I will never leave you;* غَيْرُ, in لَا غَيْرُ *nothing else, only this.*

364. The *accusative* is the adverbial case κατ' ἐξοχήν in Arabic. Amongst the most common examples of it are the following: أَبَدًا *for ever,* with a negative, *never;* جِدًّا *very,* placed after an adjective; جَمِيعًا *together,* of two or more; خَارِجًا *outside, without;* دَاخِلًا *inside, within;* شِمَالًا *to the left,* يَمِينًا *to the right;* كَثِيرًا *much,* قَلِيلًا *little;* لَيْلًا *by night,* نَهَارًا *by day;* يَوْمًا *one day, once;* اَلْيَوْمَ *today* (Aeth. ፕሮ: *yōm*), غَدًا *tomorrow;* مَجَّانًا *gratis* (Aram. מַגָּן); مَعًا *together;* etc. To the same class belong the following adverbs.

1) حِينَ *when.*

2) رُبَّمَا *sometimes;* lit. *O the quantity of that which —* (رُبَّ = Heb. רַב).

3) رَيْثَ, رَيْثَمَا, *whilst.*

4) سَوْفَ, prefixed to the *Imperf.* to indicate real futurity (see §. 361, 2); lit. *in the end.*

5) لَا سِيَّمَا, and, with the omission of the negative, سِيَّمَا, *especially, particularly;* lit. *there is nothing equal* or *like.*

6) كَيْفَ *how?*

7) وَحْدَ, used only in connection with pronominal suffixes, as وَحْدَهُ *he alone,* وَحْدَهُمْ *they alone.* It is etymologically = יחד, but in sense = בַּד in לְבַדּוֹ, לְבַדָּם.

Rem. *a.* In أَمْسِ, *yesterday,* Heb. אֶמֶשׁ, the kesra is not the mark of the genitive, but merely a light vowel, added to render the pronunciation more easy.

Rem. *b.* لَيْتَ, *utinam, would that — !* and لَعَلَّ, *perhaps,* which both take pronominal suffixes (as لَيْتَنِي *would that I — !* لَيْتَهُ; لَعَلَّنِي, or لَعَلِّي, *perhaps I —*, لَعَلَّهُ), seem to be not nouns in the accus., but *verbs.*

C. The Conjunctions.

365. The conjunctions (which the Arab grammarians call, according to their different significations, حُرُوفُ ٱلْعَطْفِ *connective particles,* or حُرُوفُ ٱلشَّرْطِ *conditional particles*) are, like the prepositions and adverbs, either separable or inseparable.

366. The inseparable conjunctions are:

1) وَ (حَرْفُ عَطْفٍ), which connects words and clauses as a simple coordinative, *and* (Æth. ⊕: *wa,* Heb. Aram. וְ).

2) فَ (حَرْفُ عَطْفٍ, or more exactly حَرْفُ تَرْتِيبٍ, *particle of gradation*), which sometimes unites single words, indicating that the objects enumerated succeed or are behind one another; but more usually connects two clauses, showing either that the latter is subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect. It may be rendered: *and so, and thereupon, and consequently, for*, although in this last sense فَإِنَّ is more usually employed. In conditional sentences, فَ is used to separate the apodosis from the protasis, like the German *so;* and it also invariably introduces the apodosis after the disjunctive particle أَمَّا.

367. The most common separable conjunctions are:

1) إِنْ *when, since.*

2) إِذَا *when.* Both of these conjunctions, as well as إِذًا (§. 362, 2), are connected with the obsolete noun إِذٌ, *time,* the genitive of which occurs, for example, in حِينَئِذٍ *then.* Compare Heb. אָז and אָזַי, Chald. אֱדַיִן, Aeth. ዘንተ: *now,* ዐዘ: *when?*

3) أَمَّا, followed by فَ; فَ .... أَمَّا, *as regards* —. Used twice or oftener, it corresponds to the Greek μεν—δε.

4) أَنْ *that, in order that (ut), that (quod).* Compounds: كَأَنْ *as it were, as if;* لِأَنْ *because;* see no. 6. Further: أَلَّا *that not (ut non, ne, quod non),* comp. of أَنْ and لَا; لِئَلَّا *in order that not (ideo ne).*

5) إِنْ (حَرْفُ شَرْطٍ) *if;* وَإِنْ *although (etsi);* compounded with لَ (§. 361, 3), لَئِنْ *truly if.* Aram. אִן, לְ; Aeth. ኧመ: *ema;* Heb. אִם. — إِلَّا, compounded of إِنْ and لَا, 1) *if not,* in which case it stands for a whole clause; 2) حَرْفُ ٱسْتِثْنَآءٍ (exceptive particle), *unless, except,* with a preceding negative, *only.* Heb. אִם־לֹא, Aram. אֶלָּא, אֶלָּן; Aeth. ኣለ: (*'allā*) *but.* — إِمَّا, compounded of إِنْ and مَا; أَوْ .... إِمَّا, or أَوْ ..... وَإِمَّا, *either .... or.*

6) أَنَّ *that (quod).* It is followed by a noun or suffixed pronoun in the *accus.* The pronominal suffix هُ, when attached to أَنَّ, often represents and anticipates a whole subsequent clause (ضَمِيرُ ٱلْقِصَّةِ, or ضَمِيرُ ٱلشَّأْنِ, *the pronoun of the story* or *fact*). — Compounds: كَأَنَّ *as it were, as if;* لِأَنَّ *because.* See no. 4.

7) أَوْ *or (vel, sive).* Heb. אוֹ, Syr. ܐܘ.

8) ثُمَّ, ثُمَّتَ, *then, thereupon.* This word is rightly reckoned by the Arab grammarians among the conjunctions, because it always stands before verbs and clauses, and does not admit of another conjunction being placed before it. Connected with it is the adverb ثَمَّ (§. 362, 14).

9) كَيْ (حَرْفُ تَعْلِيلٍ, *a particle assigning the motive* or *reason*) *in order that,* with the *Subjunctive.* — Compounds: لِكَيْ *in order that,* كَيْلَا *in order that not.*

10) لٰكِنَّ, لٰكِنْ, often with وَ prefixed, *but, yet.* لٰكِنَّ is placed only before nouns and pronominal suffixes in the *accusative.*

11) لَمَّا *after, when (postquam)*, with the *Perfect.*

12) لَوْ, hypothetical particle, *if* (Heb. לוּ). — Compounds لَوْلَا, لَوْلَمْ, لَوْمَا, *if not.*

13) مَّا (مَا ٱلدَّيْمُومَةِ, *mā denoting duration*), *as long as*, with the *Perfect.*

D. The Interjections.

368. The interjections are called by the Arabs أَصْوَاتٌ, *sounds* or *tones.* Some of those most commonly in use are: أَ or آ, *ah, oh!* آهْ, آهْ, أَوَّهْ, أَوَّاهِ, آهًا, وَاهًا, *ah! alas!* وَا *O! alas!* وَيْ *woe!* أَيَا, أَيْ, *ho!* أَلَا, هَلَا, حَيَّ هَلَا, حَيَّ, *up! come!* مَهْ *stop!* صَهْ *hush! silence!* هَا *lo!* بَخْ *bravo!* أُفْ, أُفِّ, أُفٍّ, أُفًّا, *fie!* هَيْتَ, or هِيتَ, *come here!* هَيْهَاتَ, or أَيْهَاتَ, *far away!* هَلُمَّ (هَلُمَّ) *come here! bring here!* — The vocative particle is يَا before nouns without the article, أَيُّهَا, or يَا أَيُّهَا before nouns with the article.

Rem. *a.* The noun that follows وَا not unfrequently assumes, instead of the usual terminations, the ending ـَا or ـَاهْ; as وَا زَيْدَا, or وَا زَيْدَاهْ, *O Zeid!* وَا أَمِيرَ ٱلْمُؤْمِنِينَاهْ *alas for the Commander of the Faithful!* If the noun ends in elif maḳṣūra (ـَى), the ى is changed into ا, and a simple ه added, as وَا مُوسَاهْ, *O Moses!* though وَا مُوسَيَا may also be used.

Rem. *b.* From وَيْ (to which suffixes may be appended, as وَيْكَ *woe to thee!*) are formed the interjectional nouns وَيْحَ and وَيْلٌ,

whence we can say, for example, وَيْحَ لِزَيْدٍ, وَيْحٌ لِزَيْدٍ, وَيْحًا لِزَيْدٍ, وَيْحَهُ, وَيْحٌ لَهُ, اَلْوَيْلُ لَهُ, etc.

Rem. *c.* هَلُمَّ admits of being declined like an Imperative; e. g. sing. fem. هَلُمِّي, dual هَلُمَّا, plur. masc. هَلُمُّوا. — هَا may be joined with the pronominal suffixes of the second person, in which case it is equivalent to the Imperative of أَخَذَ; as هَاكَهَا *take her!* Or a hemza may be substituted for the ك, and the word declined as follows: sing. m. هَآءِ, f. هَآءِ; dual هَآؤُمَا, plur. m. هَآؤُمْ, f. هَآؤُنَّ; as هَآؤُمُ اقْرَءُوا كِتَابِيَهْ, *take, read my book.*

Rem. *d.* يَا is occasionally written defectively; as يَأَخِي *O my brother!* يَابْنَ عَمِّي *O son of my uncle!* يَرَسُولَ اللّٰهِ *O apostle of God!* — أَيُّهَا has a fem. أَيَّتُهَا, but the masc. form is generally used even with fem. nouns.

Rem. *e.* إِنْ and إِذَا are often employed in the sense of *lo! see!* إِذَا is then called by the grammarians إِذَا الْمُفَاجَأَةِ, or إِذَا الْفُجَائِيَّةُ, that is to say *'idā indicating something unexpected.*

PARADIGMS

OF THE

V E R B S.

First or Simple Form

Tab. I. Active.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	قَتَلَ	يَقْتُلُ	يَقْتُلَ	يَقْتُلْ	يَقْتُلَنَّ	يَقْتُلَنْ
f.	قَتَلَتْ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ
2. m.	قَتَلْتَ	تَقْتُلُ	تَقْتُلَ	تَقْتُلْ	تَقْتُلَنَّ	تَقْتُلَنْ
f.	قَتَلْتِ	تَقْتُلِينَ	تَقْتُلِي	تَقْتُلِي	تَقْتُلِنَّ	تَقْتُلِنْ
1. c.	قَتَلْتُ	أَقْتُلُ	أَقْتُلَ	أَقْتُلْ	أَقْتُلَنَّ	أَقْتُلَنْ
Dual. 3. m.	قَتَلَا	يَقْتُلَانِ	يَقْتُلَا	يَقْتُلَا	يَقْتُلَانِّ	....
f.	قَتَلَتَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	....
2. c.	قَتَلْتُمَا	تَقْتُلَانِ	تَقْتُلَا	تَقْتُلَا	تَقْتُلَانِّ	....
Plur. 3. m.	قَتَلُوا	يَقْتُلُونَ	يَقْتُلُوا	يَقْتُلُوا	يَقْتُلُنَّ	يَقْتُلُنْ
f.	قَتَلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَ	يَقْتُلْنَانِّ	....
2. m.	قَتَلْتُمْ	تَقْتُلُونَ	تَقْتُلُوا	تَقْتُلُوا	تَقْتُلُنَّ	تَقْتُلُنْ
f.	قَتَلْتُنَّ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَ	تَقْتُلْنَانِّ	....
1. c.	قَتَلْنَا	نَقْتُلُ	نَقْتُلَ	نَقْتُلْ	نَقْتُلَنَّ	نَقْتُلَنْ

	N. Ag.	N. Verbi.		Imperative.		
				Simple.	Energ. I.	Energ. II.
Sing. m.	قَاتِلٌ	قَتْلٌ	Sing. 2. m.	اُقْتُلْ	اُقْتُلَنَّ	اُقْتُلَنْ
	قَاتِلَةٌ			اُقْتُلِي	اُقْتُلِنَّ	اُقْتُلِنْ
			Dual. 2. c.	اُقْتُلَا	اُقْتُلَانِّ	....
			Plur. 2. m.	اُقْتُلُوا	اُقْتُلُنَّ	اُقْتُلُنْ
			f.	اُقْتُلْنَ	اُقْتُلْنَانِّ	

of the Strong Verb.

Tab. II. Passive.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	قُتِلَ	يُقْتَلُ	يُقْتَلَ	يُقْتَلْ	يُقْتَلَنَّ	يُقْتَلَنْ
f.	قُتِلَتْ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنْ
2. m.	قُتِلْتَ	تُقْتَلُ	تُقْتَلَ	تُقْتَلْ	تُقْتَلَنَّ	تُقْتَلَنْ
f.	قُتِلْتِ	تُقْتَلِينَ	تُقْتَلِي	تُقْتَلِي	تُقْتَلِنَّ	تُقْتَلِنْ
1. c.	قُتِلْتُ	أُقْتَلُ	أُقْتَلَ	أُقْتَلْ	أُقْتَلَنَّ	أُقْتَلَنْ
Dual. 3. m.	قُتِلَا	يُقْتَلَانِ	يُقْتَلَا	يُقْتَلَا	يُقْتَلَانِّ	....
f.	قُتِلَتَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِّ	....
2. c.	قُتِلْتُمَا	تُقْتَلَانِ	تُقْتَلَا	تُقْتَلَا	تُقْتَلَانِّ	....
Plur. 3. m.	قُتِلُوا	يُقْتَلُونَ	يُقْتَلُوا	يُقْتَلُوا	يُقْتَلُنَّ	يُقْتَلُنْ
f.	قُتِلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَ	يُقْتَلْنَانِّ	....
2. m.	قُتِلْتُمْ	تُقْتَلُونَ	تُقْتَلُوا	تُقْتَلُوا	تُقْتَلُنَّ	تُقْتَلُنْ
f.	قُتِلْتُنَّ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَ	تُقْتَلْنَانِّ	....
1. c.	قُتِلْنَا	نُقْتَلُ	نُقْتَلَ	نُقْتَلْ	نُقْتَلَنَّ	نُقْتَلَنْ

Nom. Pat. Sing. m. مَقْتُولٌ f. مَقْتُولَةٌ

Other Forms of the Perf., Impf., and Imperat. Act. and the N. Verbi.

	Perf.	Imperf.	Imperat.	N. Verbi.
Sing. 3. m.	جَلَسَ	يَجْلِسُ	اِجْلِسْ	جُلُوسٌ
	رَفَعَ	يَرْفَعُ	اِرْفَعْ	رَفْعٌ
	فَرِقَ (2. m. فَرِقْتَ)	يَفْرَقُ	اِفْرَقْ	فَرَقٌ
	خَشُنَ (2. m. خَشُنْتَ)	يَخْشُنُ	اُخْشُنْ	خَشَانَةٌ
				خُشُونَةٌ

Tab. III. Derived Forms

	II.	III.	IV.	V.	VI.
Active. Perf.	قَتَّلَ	قَاتَلَ	أَقْتَلَ	تَقَتَّلَ	تَقَاتَلَ
Imperf.	يُقَتِّلُ	يُقَاتِلُ	يُقْتِلُ	يَتَقَتَّلُ	يَتَقَاتَلُ
Imperat.	قَتِّلْ	قَاتِلْ	أَقْتِلْ	تَقَتَّلْ	تَقَاتَلْ
N. Ag.	مُقَتِّلٌ	مُقَاتِلٌ	مُقْتِلٌ	مُتَقَتِّلٌ	مُتَقَاتِلٌ
N. Verbi.	تَقْتِيلٌ تَقْتِلَةٌ	قِتَالٌ مُقَاتَلَةٌ	إِقْتَالٌ	تَقَتُّلٌ	تَقَاتُلٌ
Passive. Perf.	قُتِّلَ	قُوتِلَ	أُقْتِلَ	تُقُتِّلَ	تُقُوتِلَ
Imperf.	يُقَتَّلُ	يُقَاتَلُ	يُقْتَلُ	يُتَقَتَّلُ	يُتَقَاتَلُ
Nom. Pat.	مُقَتَّلٌ	مُقَاتَلٌ	مُقْتَلٌ	مُتَقَتَّلٌ	مُتَقَاتَلٌ

Tab. IV. The Quadri-

Active.

	I.	II.	III.	IV.
Perf.	قَمْطَرَ	تَقَمْطَرَ	اِقْمَنْطَرَ	اِقْمَطَرَّ
Imperf.	يُقَمْطِرُ	يَتَقَمْطَرُ	يَقْمَنْطِرُ	يَقْمَطِرُّ
Imper.	قَمْطِرْ	تَقَمْطَرْ	اِقْمَنْطِرْ	اِقْمَطْرِرْ
N. Ag.	مُقَمْطِرٌ	مُتَقَمْطِرٌ	مُقْمَنْطِرٌ	مُقْمَطِرٌّ
N. Verbi.	قِمْطَارٌ	تَقَمْطُرٌ	اِقْمِنْطَارٌ	اِقْمِطْرَارٌ

of the Strong Verb.

VII.	VIII.	IX.	X.	XI.
اِنْقَتَلَ	اِقْتَتَلَ	اِقْتَلَّ	اِسْتَقْتَلَ	اِقْتَالَّ
يَنْقَتِلُ	يَقْتَتِلُ	يَقْتَلُّ	يَسْتَقْتِلُ	يَقْتَالُّ
اِنْقَتِلْ	اِقْتَتِلْ	اِقْتَلِلْ	اِسْتَقْتِلْ	اِقْتَالِلْ
مُنْقَتِلٌ	مُقْتَتِلٌ	مُقْتَلٌّ	مُسْتَقْتِلٌ	مُقْتَالٌّ
اِنْقِتَالٌ	اِقْتِتَالٌ	اِقْتِلَالٌ	اِسْتِقْتَالٌ	اِقْتِيلَالٌ
اُنْقُتِلَ	اُقْتُتِلَ		اُسْتُقْتِلَ	
يُنْقَتَلُ	يُقْتَتَلُ		يُسْتَقْتَلُ	
مُنْقَتَلٌ	مُقْتَتَلٌ		مُسْتَقْتَلٌ	

literal Verb.

Passive.

	I.	II.	III.	IV.
Perf.	قُمْطِرَ	تُقُمْطِرَ	اُقْمُنْطِرَ	اُقْمُطِرَّ
Imperf.	يُقَمْطَرُ	يُتَقَمْطَرُ	يُقْمَنْطَرُ	يُقْمَطَرُّ
N. Pat.	مُقَمْطَرٌ	مُتَقَمْطَرٌ	مُقْمَنْطَرٌ	مُقْمَطَرٌّ

Tab. V. *a.* First Form of the Active.

	Perfect.	Imperfect. Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	مَدَّ	يَمُدُّ	يَمُدَّ	يَمْدُدْ	يَمُدَّنَّ	يَمُدَّنْ
f.	مَدَّتْ	تَمُدُّ	تَمُدَّ	تَمْدُدْ	تَمُدَّنَّ	تَمُدَّنْ
2. m.	مَدَدْتَ	تَمُدُّ	تَمُدَّ	تَمْدُدْ	تَمُدَّنَّ	تَمُدَّنْ
f.	مَدَدْتِ	تَمُدِّينَ	تَمُدِّي	تَمُدِّي	تَمُدِّنَّ	تَمُدِّنْ
1. c.	مَدَدْتُ	أَمُدُّ	أَمُدَّ	أَمْدُدْ	أَمُدَّنَّ	أَمُدَّنْ
Dual. 3. m.	مَدَّا	يَمُدَّانِ	يَمُدَّا	يَمُدَّا	يَمُدَّانِّ	....
f.	مَدَّتَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	يَمُدَّانِّ	....
2. c.	مَدَدْتُمَا	تَمُدَّانِ	تَمُدَّا	تَمُدَّا	تَمُدَّانِّ	....
Plur. 3. m.	مَدُّوا	يَمُدُّونَ	يَمُدُّوا	يَمُدُّوا	يَمُدُّنَّ	يَمُدُّنْ
f.	مَدَدْنَ	يَمْدُدْنَ	يَمْدُدْنَ	يَمْدُدْنَ	يَمْدُدْنَانِّ	....
2. m.	مَدَدْتُمْ	تَمُدُّونَ	تَمُدُّوا	تَمُدُّوا	تَمُدُّنَّ	تَمُدُّنْ
f.	مَدَدْتُنَّ	تَمْدُدْنَ	تَمْدُدْنَ	تَمْدُدْنَ	تَمْدُدْنَانِّ	....
1. c.	مَدَدْنَا	نَمُدُّ	نَمُدَّ	نَمْدُدْ	نَمُدَّنَّ	نَمُدَّنْ

	N. Ag.	N. Verbi.	Imperative. Simple.	Energ. I.	Energ. II.
Sing. m.	مَادٌّ	مَدٌّ	Sing. 2. m. اُمْدُدْ	اُمْدُدَنَّ	اُمْدُدَنْ
f.	مَادَّةٌ		f. اُمْدُدِي	اُمْدُدِنَّ	اُمْدُدِنْ
			Dual. 2. c. اُمْدُدَا	اُمْدُدَانِّ	....
			Plur. 2. m. اُمْدُدُوا	اُمْدُدُنَّ	اُمْدُدُنْ
			f. اُمْدُدْنَ	اُمْدُدْنَانِ	....

Verbum Mediae Rad. Geminatae.

	Perfect.	Passive. Imperfect. Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	مُدَّ	يُمَدُّ	يُمَدَّ	يُمْدَدْ	يُمَدَّنَّ	يُمَدَّنْ
f.	مُدَّتْ	تُمَدُّ	تُمَدَّ	تُمْدَدْ	تُمَدَّنَّ	تُمَدَّنْ
2. m.	مُدِدْتَ	تُمَدُّ	تُمَدَّ	تُمْدَدْ	تُمَدَّنَّ	تُمَدَّنْ
f.	مُدِدْتِ	تُمَدِّينَ	تُمَدِّي	تُمَدِّي	تُمَدِّنَّ	تُمَدِّنْ
1. c.	مُدِدْتُ	أُمَدُّ	أُمَدَّ	أُمْدَدْ	أُمَدَّنَّ	أُمَدَّنْ
Dual. 3. m.	مُدَّا	يُمَدَّانِ	يُمَدَّا	يُمَدَّا	يُمَدَّانِّ	....
f.	مُدَّتَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِّ	....
2. c.	مُدِدْتُمَا	تُمَدَّانِ	تُمَدَّا	تُمَدَّا	تُمَدَّانِّ	....
Plur. 3. m.	مُدُّوا	يُمَدُّونَ	يُمَدُّوا	يُمَدُّوا	يُمَدُّنَّ	يُمَدُّنْ
f.	مُدِدْنَ	يُمْدَدْنَ	يُمْدَدْنَ	يُمْدَدْنَ	يُمْدَدْنَانِّ	....
2. m.	مُدِدْتُمْ	تُمَدُّونَ	تُمَدُّوا	تُمَدُّوا	تُمَدُّنَّ	تُمَدُّنْ
f.	مُدِدْتُنَّ	تُمْدَدْنَ	تُمْدَدْنَ	تُمْدَدْنَ	تُمْدَدْنَانِّ	....
1. c.	مُدِدْنَا	نُمَدُّ	نُمَدَّ	نُمْدَدْ	نُمَدَّنَّ	نُمَدَّنْ

Nom. Pat. Sing. m. مَمْدُودٌ, f. مَمْدُودَةٌ.

Other Forms of the Perf., Imperf., Jussive, and Imperat. Act.

	Perf.	Imperf.	Jussive.	Imperat.
Sing. 3. m.	....	....	يَمُدَّ or يَمُدَّ	مُدَّ or مُدَّ
	فَرَّ	يَفِرُّ	يَفِرَّ, يَفْرِرْ, or يَفِرِّ	فِرَّ, اِفْرِرْ, فِرَّ, or فِرِّ
	مَلَّ (مَلِلْتُ 2. m.)	يَمَلُّ	يَمَلَّ, يَمْلَلْ, or يَمَلِّ	مَلَّ, اِمْلَلْ, مَلَّ, or مَلِّ

Tab. V. *b.* Derived forms of the Verbum Mediae Rad. Geminatae.

	III.	IV.	VI.	VII.	VIII.	X.
Active. Perf.	مَادَّ	أَمَدَّ	تَمَادَّ	اِنْفَلَّ	اِمْتَدَّ	اِسْتَمَدَّ
Imperf.	يُمَادُّ	يُمِدُّ	يَتَمَادُّ	يَنْفَلُّ	يَمْتَدُّ	يَسْتَمِدُّ
Imperat.	مَادِدْ	أَمْدِدْ or أَمِدَّ	تَمَادَدْ	اِنْفَلِلْ	اِمْتَدِدْ	اِسْتَمِدَّ or اِسْتَمْدِدْ
N. Ag.	مُمَادٌّ	مُمِدٌّ	مُتَمَادٌّ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمِدٌّ
N. Verbi.	مِدَادٌ مُمَادَّةٌ	إِمْدَادٌ	تَمَادٌّ	اِنْفِلَالٌ	اِمْتِدَادٌ	اِسْتِمْدَادٌ
Passive. Perf.	مُودِدَ	أُمِدَّ	تُمُودِدَ	اُنْفُلَّ	اُمْتُدَّ	اُسْتُمِدَّ
Imperf.	يُمَادُّ	يُمَدُّ	يُتَمَادُّ	يُنْفَلُّ	يُمْتَدُّ	يُسْتَمَدُّ
N. Pat.	مُمَادٌّ	مُمَدٌّ	مُتَمَادٌّ	مُنْفَلٌّ	مُمْتَدٌّ	مُسْتَمَدٌّ

The remaining Forms present no irregularity; e. g.

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
II. Act.	مَدَّدَ	يُمَدِّدُ	مَدِّدْ	مُمَدِّدٌ	تَمْدِيدٌ
Pass.	مُدِّدَ	يُمَدَّدُ		مُمَدَّدٌ	
V. Act.	تَمَدَّدَ	يَتَمَدَّدُ	تَمَدَّدْ	مُتَمَدِّدٌ	تَمَدُّدٌ
Pass.	تُمُدِّدَ	يُتَمَدَّدُ		مُتَمَدَّدٌ	

Tab. VI. Verbum Primae Rad. Hèmzatae.

	I.		II.	III.	IV.	V.	VI.
Active. Perf.	أَخَذَ	أَمَلَ	أَخَّذَ	آخَذَ	آخَذَ	تَأَخَّذَ	تَوَاخَذَ or تَآخَذَ
Imperf.	يَأْخُذُ	يَأْمُلُ	يُؤَخِّذُ	يُوَاخِذُ	يُؤْخِذُ	يَتَأَخَّذُ	يَتَوَاخَذُ or يَتَآخَذُ
Imperat.	إِيخَذْ	أُومُلْ	أَخِّذْ	آخِذْ	آخِذْ	تَأَخَّذْ	تَوَاخَذْ or تَآخَذْ
N. Ag.	آخِذٌ		مُؤَخِّذٌ	مُوَاخِذٌ	مُؤْخِذٌ	مُتَأَخِّذٌ	مُتَوَاخِذٌ or مُتَآخِذٌ
N. Verbi.	أَخْذٌ		تَأْخِيذٌ	إِخَاذٌ	إِيخَاذٌ	تَأَخُّذٌ	تَوَاخُذٌ or تَآخُذٌ
Passive. Perf.	أُخِذَ		أُخِّذَ	أُوخِذَ	أُوخِذَ	تُؤُخِّذَ	تُوُوخِذَ or تُؤُوخِذَ
Imperf.	يُؤْخَذُ		يُؤَخَّذُ	يُوَاخَذُ	يُؤْخَذُ	يُتَأَخَّذُ	يُتَوَاخَذُ or يُتَآخَذُ
N. Pat.	مَأْخُوذٌ		مُؤَخَّذٌ	مُوَاخَذٌ	مُؤْخَذٌ	مُتَأَخَّذٌ	مُتَوَاخَذٌ or مُتَآخَذٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VIII. Act.	اِيتَخَذَ	يَأْتَخِذُ	اِيتَخِذْ	مُؤْتَخِذٌ	اِيتِخَاذٌ
Pass.	أُوتُخِذَ	يُؤْتَخَذُ		مُؤْتَخَذٌ	
X. Act.	اِسْتَأْخَذَ	يَسْتَأْخِذُ	اِسْتَأْخِذْ	مُسْتَأْخِذٌ	اِسْتِئْخَاذٌ
Pass.	اُسْتُؤْخِذَ	يُسْتَأْخَذُ		مُسْتَأْخَذٌ	

The VII. form is wanting in all verbs of this class, according to §. 113.

Tab. VII. Verbum Mediae Rad. Hèmzatae.

	I.			II.	III.	IV.
Active. Perf.	سَأَلَ	سَئِرَ	بَؤُسَ	لَأَمَ	لَاءَمَ	أَلْأَمَ
Imperf.	يَسْأَلُ	يَسْأَرُ	يَبْؤُسُ	يُلَئِّمُ	يُلَاءِمُ	يُلْئِمُ
	يَسْئَلُ	يَسْئَرُ				
Imperat.	اِسْأَلْ	اِسْأَرْ	اُبْؤُسْ	لَئِّمْ	لَاءِمْ	أَلْئِمْ
	اِسْئَلْ	اِسْئَرْ				
N. Ag.	سَائِلٌ	سَائِرٌ	بَائِسٌ	مُلَئِّمٌ	مُلَاءِمٌ	مُلْئِمٌ
N. Verbi.	سُؤَالٌ	سَأْرٌ	بَأْسٌ	تَلْئِيمٌ	مُلَاءَمَةٌ	إِلْآمٌ
Passive. Perf.	سُئِلَ			لُئِّمَ	لُوئِمَ	أُلْئِمَ
Imperf.	يُسْأَلُ			يُلَأَّمُ	يُلَاءَمُ	يُلْأَمُ
	يُسْئَلُ					
N. Pat.	مَسْؤُولٌ			مُلَأَّمٌ	مُلَاءَمٌ	مُلْأَمٌ

	V.	VI.	VII.	VIII.	X.
Active. Perf.	تَلَأَّمَ	تَلَاءَمَ	اِنْجَأَثَ	اِلْتَأَمَ	اِسْتَلْأَمَ
Imperf.	يَتَلَأَّمُ	يَتَلَاءَمُ	يَنْجَئِثُ	يَلْتَئِمُ	يَسْتَلْئِمُ
Imperat.	تَلَأَّمْ	تَلَاءَمْ	اِنْجَئِثْ	اِلْتَئِمْ	اِسْتَلْئِمْ
N. Ag.	مُتَلَئِّمٌ	مُتَلَاءِمٌ	مُنْجَئِثٌ	مُلْتَئِمٌ	مُسْتَلْئِمٌ
N. Verbi.	تَلَؤُّمٌ	تَلَاؤُمٌ	اِنْجِئَاثٌ	اِلْتِئَامٌ	اِسْتِلْآمٌ
Passive. Perf.	تُلُئِّمَ	تُلُوئِمَ	اُنْجُئِثَ	اُلْتُئِمَ	اُسْتُلْئِمَ
Imperf.	يُتَلَأَّمُ	يُتَلَاءَمُ	يُنْجَأَثُ	يُلْتَأَمُ	يُسْتَلْأَمُ
N. Pat.	مُتَلَأَّمٌ	مُتَلَاءَمٌ	مُنْجَأَثٌ	مُلْتَأَمٌ	مُسْتَلْأَمٌ

Tab. VIII. Verbum Tertiae Rad. Hèmzatae.

	I.				II.	III.
Active. Perf. 3. s. m.	بَرَأَ	هَنَأَ	خَطِئَ	دَنُؤَ	بَرَّأَ	بَارَأَ
f.	بَرَأَتْ	هَنَأَتْ	خَطِئَتْ	دَنُؤَتْ	بَرَّأَتْ	بَارَأَتْ
2. s. m.	بَرَأْتَ	هَنَأْتَ	خَطِئْتَ	دَنُؤْتَ	بَرَّأْتَ	بَارَأْتَ
Imperf.	يَبْرَأُ	يَهْنِئُ	يَخْطَأُ	يَدْنُؤُ	يُبَرِّئُ	يُبَارِئُ
Imperat.	اِبْرَأْ	اِهْنِئْ	اِخْطَأْ	اُدْنُؤْ	بَرِّئْ	بَارِئْ
N. Ag.	بَارِئٌ	هَانِئٌ	خَاطِئٌ	دَانِئٌ	مُبَرِّئٌ	مُبَارِئٌ
N. Verbi.	بَرْءٌ	هَنْءٌ	خِطْأٌ	دُنُوءَةٌ	تَبْرِئَةٌ	مُبَارَءَةٌ
Passive. Perf.	بُرِئَ	هُنِئَ	خُطِئَ		بُرِّئَ	بُورِئَ
Imperf.	يُبْرَأُ	يُهْنَأُ	يُخْطَأُ		يُبَرَّأُ	يُبَارَأُ
N. Pat.	مَبْرُوءٌ	مَهْنُوءٌ	مَخْطُوءٌ		مُبَرَّأٌ	مُبَارَأٌ

	IV.	V.	VI.	VII.	VIII.	X.
Active. Perf.	أَبْرَأَ	تَبَرَّأَ	تَبَارَأَ	اِنْسَبَأَ	اِهْتَنَأَ	اِسْتَبْرَأَ
Imperf.	يُبْرِئُ	يَتَبَرَّأُ	يَتَبَارَأُ	يَنْسَبِئُ	يَهْتَنِئُ	يَسْتَبْرِئُ
Imperat.	أَبْرِئْ	تَبَرَّأْ	تَبَارَأْ	اِنْسَبِئْ	اِهْتَنِئْ	اِسْتَبْرِئْ
N. Ag.	مُبْرِئٌ	مُتَبَرِّئٌ	مُتَبَارِئٌ	مُنْسَبِئٌ	مُهْتَنِئٌ	مُسْتَبْرِئٌ
N. Verbi.	إِبْرَآءٌ	تَبَرُّؤٌ	تَبَارُؤٌ	اِنْسِبَآءٌ	اِهْتِنَآءٌ	اِسْتِبْرَآءٌ
Passive. Perf.	أُبْرِئَ	تُبُرِّئَ	تُبُورِئَ	اُنْسُبِئَ	اُهْتُنِئَ	اُسْتُبْرِئَ
Imperf.	يُبْرَأُ	يُتَبَرَّأُ	يُتَبَارَأُ	يُنْسَبَأُ	يُهْتَنَأُ	يُسْتَبْرَأُ
N. Pat.	مُبْرَأٌ	مُتَبَرَّأٌ	مُتَبارَأٌ	مُنْسَبَأٌ	مُهْتَنَأٌ	مُسْتَبْرَأٌ

Tab. IX. Verba Primae Rad. و et ى.

	I.					
Active. Perf.	وَعَدَ	وَرِثَ	وَضَعَ	وَجِلَ	وَدَّ	يَسَرَ
Imperf.	يَعِدُ	يَرِثُ	يَضَعُ	يَوْجَلُ	يَوَدُّ	يَيْسِرُ
Imperat.	عِدْ	رِثْ	ضَعْ	اِيجَلْ	اِيدَدْ	اِيسِرْ
N. Verbi.	وَعْدٌ	وِرْثٌ	وَضْعٌ	وَجَلٌ	وُدٌّ	يَسْرٌ
	عِدَةٌ	رِثَةٌ	ضَعَةٌ			
Passive. Perf.	وُعِدَ	وُرِثَ	وُضِعَ		وُدَّ	يُسِرَ
Imperf.	يُوعَدُ	يُورَثُ	يُوضَعُ		يُوَدُّ	يُوسَرُ
N. Pat.	مَوْعُودٌ	مَوْرُوثٌ	مَوْضُوعٌ		مَوْدُودٌ	مَيْسُورٌ

	IV.		VIII.		X.	
Active. Perf.	أَوْجَبَ	أَيْسَرَ	اِتَّعَدَ	اِتَّسَرَ	اِسْتَوْعَدَ	اِسْتَيْسَرَ
Imperf.	يُوجِبُ	يُوسِرُ	يَتَّعِدُ	يَتَّسِرُ	يَسْتَوْعِدُ	يَسْتَيْسِرُ
Imperat.	أَوْجِبْ	أَيْسِرْ	اِتَّعِدْ	اِتَّسِرْ	اِسْتَوْعِدْ	اِسْتَيْسِرْ
N. Ag.	مُوجِبٌ	مُوسِرٌ	مُتَّعِدٌ	مُتَّسِرٌ	مُسْتَوْعِدٌ	مُسْتَيْسِرٌ
N. Verbi.	إِيجَابٌ	إِيسَارٌ	اِتِّعَادٌ	اِتِّسَارٌ	لِسْتِيعَادٌ	اِسْتِيسَارٌ
Passive. Perf.	أُوجِبَ	أُوسِرَ	اُتُّعِدَ	اُتُّسِرَ	اُسْتُوعِدَ	اُسْتُوسِرَ
Imperf.	يُوجَبُ	يُوسَرُ	يُتَّعَدُ	يُتَّسَرُ	يُسْتَوْعَدُ	يُسْتَيْسَرُ
N. Pat.	مُوجَبٌ	مُوسَرٌ	مُتَّعَدٌ	مُتَّسَرٌ	مُسْتَوْعَدٌ	مُسْتَيْسَرٌ

Tab. X. Verbum Mediae Rad. و.

Active Voice of the First Form.

	Perfect.	Imperfect. Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	قَالَ	يَقُولُ	يَقُولَ	يَقُلْ	يَقُولَنَّ	يَقُولَنْ
f.	قَالَتْ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ
2. m.	قُلْتَ	تَقُولُ	تَقُولَ	تَقُلْ	تَقُولَنَّ	تَقُولَنْ
f.	قُلْتِ	تَقُولِينَ	تَقُولِي	تَقُولِي	تَقُولِنَّ	تَقُولِنْ
1. c.	قُلْتُ	أَقُولُ	أَقُولَ	أَقُلْ	أَقُولَنَّ	أَقُولَنْ
Dual. 3. m.	قَالَا	يَقُولَانِ	يَقُولَا	يَقُولَا	يَقُولَانِّ	....
f.	قَالَتَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِّ	....
2. c.	قُلْتُمَا	تَقُولَانِ	تَقُولَا	تَقُولَا	تَقُولَانِّ	....
Plur. 3. m.	قَالُوا	يَقُولُونَ	يَقُولُوا	يَقُولُوا	يَقُولُنَّ	يَقُولُنْ
f.	قُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَ	يَقُلْنَانِّ	....
2. m.	قُلْتُمْ	تَقُولُونَ	تَقُولُوا	تَقُولُوا	تَقُولُنَّ	تَقُولُنْ
f.	قُلْتُنَّ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَ	تَقُلْنَانِّ	....
1. c.	قُلْنَا	نَقُولُ	نَقُولَ	نَقُلْ	نَقُولَنَّ	نَقُولَنْ

	N. Ag.	N. Verbi.
Sing. m.	قَآئِلٌ	قَوْلٌ
f.	قَآئِلَةٌ	

	Imperative. Simple.	Energ. I.	Energ. II.
Sing. 2. m.	قُلْ	قُولَنَّ	قُولَنْ
f.	قُولِي	قُولِنَّ	قُولِنْ
Dual. 2. c.	قُولَا	قُولَانِّ	....
Plur. 2. m.	قُولُوا	قُولُنَّ	قُولُنْ
f.	قُلْنَ	قُلْنَانِّ	....

Tab. XI. Verbum Mediae Rad. ى.

Active Voice of the First Form.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	سَارَ	يَسِيرُ	يَسِيرَ	يَسِرْ	يَسِيرَنَّ	يَسِيرَنْ
f.	سَارَتْ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
2. m.	سِرْتَ	تَسِيرُ	تَسِيرَ	تَسِرْ	تَسِيرَنَّ	تَسِيرَنْ
f.	سِرْتِ	تَسِيرِينَ	تَسِيرِي	تَسِيرِي	تَسِيرِنَّ	تَسِيرِنْ
1. c.	سِرْتُ	أَسِيرُ	أَسِيرَ	أَسِرْ	أَسِيرَنَّ	أَسِيرَنْ
Dual. 3. m.	سَارَا	يَسِيرَانِ	يَسِيرَا	يَسِيرَا	يَسِيرَانِّ	....
f.	سَارَتَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِّ	....
2. c.	سِرْتُمَا	تَسِيرَانِ	تَسِيرَا	تَسِيرَا	تَسِيرَانِّ	....
Plur. 3. m.	سَارُوا	يَسِيرُونَ	يَسِيرُوا	يَسِيرُوا	يَسِيرُنَّ	يَسِيرُنْ
f.	سِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَ	يَسِرْنَانِّ	....
2. m.	سِرْتُمْ	تَسِيرُونَ	تَسِيرُوا	تَسِيرُوا	تَسِيرُنَّ	تَسِيرُنْ
f.	سِرْتُنَّ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَ	تَسِرْنَانِّ	....
1. c.	سِرْنَا	نَسِيرُ	نَسِيرَ	نَسِرْ	نَسِيرَنَّ	نَسِيرَنْ

	N. Ag.	N. Verbi.
Sing. m.	سَآئِرٌ	سَيْرٌ
f.	سَآئِرَةٌ	

	Imperative.		
	Simple.	Energ. I.	Energ. II.
Sing. 2. m.	سِرْ	سِيرَنَّ	سِيرَنْ
f.	سِيرِي	سِيرِنَّ	سِيرِنْ
Dual. 2. c.	سِيرَا	سِيرَانِّ	....
Plur. 2. m.	سِيرُوا	سِيرُنَّ	سِيرُنْ
f.	سِرْنَ	سِرْنَانِّ	....

Tab. XII. Verba Mediae Rad. و et ى.

Passive Voice of the First Form.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	قِيلَ	يُقَالُ	يُقَالَ	يُقَلْ	يُقَالَنَّ	يُقَالَنْ
f.	قِيلَتْ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ
2. m.	قِلْتَ	تُقَالُ	تُقَالَ	تُقَلْ	تُقَالَنَّ	تُقَالَنْ
f.	قِلْتِ	تُقَالِينَ	تُقَالِي	تُقَالِي	تُقَالِنَّ	تُقَالِنْ
1. c.	قِلْتُ	أُقَالُ	أُقَالَ	أُقَلْ	أُقَالَنَّ	أُقَالَنْ
Dual. 3. m.	قِيلَا	يُقَالَانِ	يُقَالَا	يُقَالَا	يُقَالَانِّ	....
f.	قِيلَتَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِّ	....
2. c.	قِلْتُمَا	تُقَالَانِ	تُقَالَا	تُقَالَا	تُقَالَانِّ	....
Plur. 3. m.	قِيلُوا	يُقَالُونَ	يُقَالُوا	يُقَالُوا	يُقَالُنَّ	يُقَالُنْ
f.	قِلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَ	يُقَلْنَانِّ	....
2. m.	قِلْتُمْ	تُقَالُونَ	تُقَالُوا	تُقَالُوا	تُقَالُنَّ	تُقَالُنْ
f.	قِلْتُنَّ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَ	تُقَلْنَانِّ	....
1. c.	قِلْنَا	نُقَالُ	نُقَالَ	نُقَلْ	نُقَالَنَّ	نُقَالَنْ

Nom. Pat. Sing. m. مَقُولٌ, f. مَقُولَةٌ

مَبِيعٌ, مَبِيعَةٌ

Tab. XIII. Verba Mediae Rad. و et ى.

The Derived Forms.

		IV.	VII.	VIII.	X.
Active. Perfect.	3. s. m.	أَقَالَ	اِنْشَالَ	اِقْتَالَ	اِسْتَقَامَ
	2. s. m.	أَقَلْتَ	اِنْشَلْتَ	اِقْتَلْتَ	اِسْتَقَمْتَ
Imperf.		يُقِيلُ	يَنْشَالُ	يَقْتَالُ	يَسْتَقِيمُ
Imperat.		أَقِلْ	اِنْشَلْ	اِقْتَلْ	اِسْتَقِمْ
N. Ag.		مُقِيلٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقِيمٌ
N. Verbi.		إِقَالَةٌ	اِنْشِيَالٌ	اِقْتِيَالٌ	اِسْتِقَامَةٌ
Passive. Perf.		أُقِيلَ	أُنْشِيلَ	أُقْتِيلَ	أُسْتُقِيمَ
Imperf.		يُقَالُ	يُنْشَالُ	يُقْتَالُ	يُسْتَقَامُ
N. Pat.		مُقَالٌ	مُنْشَالٌ	مُقْتَالٌ	مُسْتَقَامٌ

	II.	III.	V.	VI.
Active. Perf.	سَيَّرَ قَوَّلَ	سَايَرَ قَاوَلَ	تَسَيَّرَ تَقَوَّلَ	تَسَايَرَ تَقَاوَلَ
Imperf.	يُسَيِّرُ يُقَوِّلُ	يُسَايِرُ يُقَاوِلُ	يَتَسَيَّرُ يَتَقَوَّلُ	يَتَسَايَرُ يَتَقَاوَلُ
N. Verbi.	تَسْيِيرٌ تَقْوِيلٌ	مُسَايَرَةٌ مُقَاوَلَةٌ	تَسَيُّرٌ تَقَوُّلٌ	تَسَايُرٌ تَقَاوُلٌ
Passive. Perf.	سُيِّرَ قُوِّلَ	سُوِيرَ قُووِلَ	تُسُيِّرَ تُقُوِّلَ	تُسُوِيرَ تُقُووِلَ

IX. Perf. اِسْوَدَّ Imperf. يَسْوَدُّ N. Verbi. اِسْوِدَادٌ

XI. اِسْوَادَّ يَسْوَادُّ اِسْوِيدَادٌ

Tab. XIV. Verbum Tertiae Rad. و, Mediae Rad. Fèthatae.

Active Voice of the First Form.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	نَدَا	يَنْدُو	يَنْدُوَ	يَنْدُ	يَنْدُوَنَّ	يَنْدُوَنْ
f.	نَدَتْ	تَنْدُو	تَنْدُوَ	تَنْدُ	تَنْدُوَنَّ	تَنْدُوَنْ
2. m.	نَدَوْتَ	تَنْدُو	تَنْدُوَ	تَنْدُ	تَنْدُوَنَّ	تَنْدُوَنْ
f.	نَدَوْتِ	تَنْدِينَ	تَنْدِي	تَنْدِي	تَنْدِنَّ	تَنْدِنْ
1. c.	نَدَوْتُ	أَنْدُو	أَنْدُوَ	أَنْدُ	أَنْدُوَنَّ	أَنْدُوَنْ
Dual. 3. m.	نَدَوَا	يَنْدُوَانِ	يَنْدُوَا	يَنْدُوَا	يَنْدُوَانِّ	....
f.	نَدَتَا	تَنْدُوَانِ	تَنْدُوَا	تَنْدُوَا	تَنْدُوَانِّ	....
2. c.	نَدَوْتُمَا	تَنْدُوَانِ	تَنْدُوَا	تَنْدُوَا	تَنْدُوَانِّ	....
Plur. 3. m.	نَدَوْا	يَنْدُونَ	يَنْدُوا	يَنْدُوا	يَنْدُنَّ	يَنْدُنْ
f.	نَدَوْنَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَ	يَنْدُونَانِّ	....
2. m.	نَدَوْتُمْ	تَنْدُونَ	تَنْدُوا	تَنْدُوا	تَنْدُنَّ	تَنْدُنْ
f.	نَدَوْتُنَّ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَ	تَنْدُونَانِّ	....
1. c.	نَدَوْنَا	نَنْدُو	نَنْدُوَ	نَنْدُ	نَنْدُوَنَّ	نَنْدُوَنْ

	N. Ag.	N. Verbi.
Sing. m.	نَادٍ	نَدْوٌ
f.	نَادِيَةٌ	

	Imperative.		
	Simple.	Energ. I.	Energ. II.
Sing. 2. m.	اُنْدُ	اُنْدُوَنَّ	اُنْدُوَنْ
f.	اُنْدِي	اُنْدِنَّ	اُنْدِنْ
Dual. 2. c.	اُنْدُوَا	اُنْدُوَانِّ	....
Plur. 2. m.	اُنْدُوا	اُنْدُنَّ	اُنْدُنْ
f.	اُنْدُونَ	اُنْدُونَانِّ	....

Tab. XV. Verbum Tertiae Rad. ى, Mediae Rad. Fèthatae.

Active Voice of the First Form.

	Perfect.	Imperfect. Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	رَمَى	يَرْمِي	يَرْمِيَ	يَرْمِ	يَرْمِيَنَّ	يَرْمِيَنْ
f.	رَمَتْ	تَرْمِي	تَرْمِيَ	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنْ
2. m.	رَمَيْتَ	تَرْمِي	تَرْمِيَ	تَرْمِ	تَرْمِيَنَّ	تَرْمِيَنْ
f.	رَمَيْتِ	تَرْمِينَ	تَرْمِي	تَرْمِي	تَرْمِنَّ	تَرْمِنْ
1. c.	رَمَيْتُ	أَرْمِي	أَرْمِيَ	أَرْمِ	أَرْمِيَنَّ	أَرْمِيَنْ
Dual. 3. m.	رَمَيَا	يَرْمِيَانِ	يَرْمِيَا	يَرْمِيَا	يَرْمِيَانِّ	....
f.	رَمَتَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِّ	....
2. c.	رَمَيْتُمَا	تَرْمِيَانِ	تَرْمِيَا	تَرْمِيَا	تَرْمِيَانِّ	....
Plur. 3. m.	رَمَوْا	يَرْمُونَ	يَرْمُوا	يَرْمُوا	يَرْمُنَّ	يَرْمُنْ
f.	رَمَيْنَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَ	يَرْمِينَانِّ	....
2. m.	رَمَيْتُمْ	تَرْمُونَ	تَرْمُوا	تَرْمُوا	تَرْمُنَّ	تَرْمُنْ
f.	رَمَيْتُنَّ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَ	تَرْمِينَانِّ	....
1. c.	رَمَيْنَا	نَرْمِي	نَرْمِيَ	نَرْمِ	نَرْمِيَنَّ	نَرْمِيَنْ

	N. Ag.	N. Verbi.	Imperative. Simple.	Energ. I.	Energ. II.
Sing. m.	رَامٍ	رَمْيٌ	Sing. 2. m. اِرْمِ	اِرْمِيَنَّ	اِرْمِيَنْ
f.	رَامِيَةٌ		f. اِرْمِي	اِرْمِنَّ	اِرْمِنْ
			Dual. 2. c. اِرْمِيَا	اِرْمِيَانِّ	....
			Plur. 2. m. اِرْمُوا	اِرْمُنَّ	اِرْمُنْ
			f. اِرْمِينَ	اِرْمِينَانِّ	....

Tab. XVI. Verba Tertiae Rad. و et ى, Mediae Rad. Kèsratae.

Active Voice of the First Form.

	Perfect.	Imperfect. Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	رَضِيَ	يَرْضَى	يَرْضَى	يَرْضَ	يَرْضَيَنَّ	يَرْضَيَنْ
f.	رَضِيَتْ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَيَنَّ	تَرْضَيَنْ
2. m.	رَضِيتَ	تَرْضَى	تَرْضَى	تَرْضَ	تَرْضَيَنَّ	تَرْضَيَنْ
f.	رَضِيتِ	تَرْضَيْنَ	تَرْضَيْ	تَرْضَيْ	تَرْضَيِنَّ	تَرْضَيِنْ
1. c.	رَضِيتُ	أَرْضَى	أَرْضَى	أَرْضَ	أَرْضَيَنَّ	أَرْضَيَنْ
Dual. 3. m.	رَضِيَا	يَرْضَيَانِ	يَرْضَيَا	يَرْضَيَا	يَرْضَيَانِّ	....
f.	رَضِيَتَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِّ	....
2. c.	رَضِيتُمَا	تَرْضَيَانِ	تَرْضَيَا	تَرْضَيَا	تَرْضَيَانِّ	....
Plur. 3. m.	رَضُوا	يَرْضَوْنَ	يَرْضَوْا	يَرْضَوْا	يَرْضَوُنَّ	يَرْضَوُنْ
f.	رَضِينَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَ	يَرْضَيْنَانِّ	....
2. m.	رَضِيتُمْ	تَرْضَوْنَ	تَرْضَوْا	تَرْضَوْا	تَرْضَوُنَّ	تَرْضَوُنْ
f.	رَضِيتُنَّ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَ	تَرْضَيْنَانِّ	....
1. c.	رَضِينَا	نَرْضَى	نَرْضَى	نَرْضَ	نَرْضَيَنَّ	نَرْضَيَنْ

	N. Ag.	N. Verbi.
Sing. m.	رَاضٍ	رِضًا
f.	رَاضِيَةٌ	رِضْوَانٌ

Imperative.

	Simple.	Energ. I.	Energ. II.
Sing. 2. m.	اِرْضَ	اِرْضَيَنَّ	اِرْضَيَنْ
f.	اِرْضَيْ	اِرْضَيِنَّ	اِرْضَيِنْ
Dual. 2. c.	اِرْضَيَا	اِرْضَيَانِّ	....
Plur. 2. m.	اِرْضَوْا	اِرْضَوُنَّ	اِرْضَوُنْ
f.	اِرْضَيْنَ	اِرْضَيْنَانِّ	....

Tab. XVII. Verba Tertiae Rad. و et ى.

Passive Voice of the First Form.

	Perfect.	Imperfect.				
		Indic.	Subj.	Jussive.	Energ. I.	Energ. II.
Sing. 3. m.	نُدِيَ	يُنْدَى	يُنْدَى	يُنْدَ	يُنْدَيَنَّ	يُنْدَيَنْ
f.	نُدِيَتْ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيَنَّ	تُنْدَيَنْ
2. m.	نُدِيتَ	تُنْدَى	تُنْدَى	تُنْدَ	تُنْدَيَنَّ	تُنْدَيَنْ
f.	نُدِيتِ	تُنْدَيْنَ	تُنْدَيْ	تُنْدَيْ	تُنْدَيِنَّ	تُنْدَيِنْ
1. c.	نُدِيتُ	أُنْدَى	أُنْدَى	أُنْدَ	أُنْدَيَنَّ	أُنْدَيَنْ
Dual. 3. m.	نُدِيَا	يُنْدَيَانِ	يُنْدَيَا	يُنْدَيَا	يُنْدَيَانِّ	....
f.	نُدِيَتَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِّ	....
2. c.	نُدِيتُمَا	تُنْدَيَانِ	تُنْدَيَا	تُنْدَيَا	تُنْدَيَانِّ	....
Plur. 3. m.	نُدُوا	يُنْدَوْنَ	يُنْدَوْا	يُنْدَوْا	يُنْدَوُنَّ	يُنْدَوُنْ
f.	نُدِينَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَ	يُنْدَيْنَانِّ	....
2. m.	نُدِيتُمْ	تُنْدَوْنَ	تُنْدَوْا	تُنْدَوْا	تُنْدَوُنَّ	تُنْدَوُنْ
f.	نُدِيتُنَّ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَ	تُنْدَيْنَانِّ	....
1. c.	نُدِينَا	نُنْدَى	نُنْدَى	نُنْدَ	نُنْدَيَنَّ	نُنْدَيَنْ

Nom. Pat. Sing. m. مَنْدُوٌّ f. مَنْدُوَّةٌ

مَرْمِيٌّ مَرْمِيَّةٌ

Tab. XVIII. Verba Tertiae Rad. و et ى.

The Derived Forms.

	II.	III.	IV.	V.	VI.
Active. Perf.	قَضَّى	قَاضَى	أَقْضَى	تَقَضَّى	تَقَاضَى
Imperf.	يُقَضِّي	يُقَاضِي	يُقْضِي	يَتَقَضَّى	يَتَقَاضَى
Imperat.	قَضِّ	قَاضِ	أَقْضِ	تَقَضَّ	تَقَاضَ
N. Ag. m.	مُقَضٍّ	مُقَاضٍ	مُقْضٍ	مُتَقَضٍّ	مُتَقَاضٍ
f.	مُقَضِّيَةٌ	مُقَاضِيَةٌ	مُقْضِيَةٌ	مُتَقَضِّيَةٌ	مُتَقَاضِيَةٌ
N. Verbi.	تَقْضِيَةٌ	مُقَاضَاةٌ	إِقْضَآءٌ	تَقَضٍّ	تَقَاضٍ
Passive. Perf.	قُضِّيَ	قُوضِيَ	أُقْضِيَ	تُقُضِّيَ	تُقُوضِيَ
Imperf.	يُقَضَّى	يُقَاضَى	يُقْضَى	يُتَقَضَّى	يُتَقَاضَى
N. Pat. m.	مُقَضًّى	مُقَاضًى	مُقْضًى	مُتَقَضًّى	مُتَقَاضًى
f.	مُقَضَّاةٌ	مُقَاضَاةٌ	مُقْضَاةٌ	مُتَقَضَّاةٌ	مُتَقَاضَاةٌ

	Perf.	Imperf.	Imperat.	N. Ag. et Pat.	N. Verbi.
VII. Act.	اِنْقَضَى	يَنْقَضِي	اِنْقَضِ	مُنْقَضٍ	اِنْقِضَآءٌ
Pass.	اُنْقُضِيَ	يُنْقَضَى		مُنْقَضًى	
VIII. Act.	اِقْتَضَى	يَقْتَضِي	اِقْتَضِ	مُقْتَضٍ	اِقْتِضَآءٌ
Pass.	اُقْتُضِيَ	يُقْتَضَى		مُقْتَضًى	
X. Act.	اِسْتَقْضَى	يَسْتَقْضِي	اِسْتَقْضِ	مُسْتَقْضٍ	اِسْتِقْضَآءٌ
Pass.	اُسْتُقْضِيَ	يُسْتَقْضَى		مُسْتَقْضًى	

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A

GRAMMAR OF THE ARABIC LANGUAGE

BY

WILLIAM WRIGHT.

A GRAMMAR

OF THE

ARABIC LANGUAGE,

TRANSLATED

FROM THE GERMAN OF CASPARI,

AND EDITED,

WITH NUMEROUS ADDITIONS AND CORRECTIONS,

BY

WILLIAM WRIGHT,
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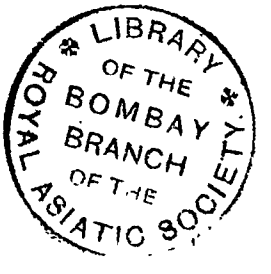
VOL. II.



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SYNTAX AND PROSODY.

PART THIRD.

Syntax.

I. The Several Component Parts of a Sentence.

A. The Verb.

1. The States or Tenses.

1. The *Perfect,* اَلْمَاضِي (Vol. I. §. 77 — 9), indicates:

a) An act completed at some past time (the historic tense, the Greek aorist, German imperfect, and English past); as: ثُمَّ جَآءَ زَيْدٌ, *then came Zeid;* جَلَسُوا عَلَى ٱلْبَابِ, *they sat down at the door.*

b) An act which, at the moment of speaking, has been already completed and remains in a state of completion (the Greek, German and English perfect); as: اُذْكُرُوا نِعْمَتِيَ ٱلَّتِي أَنْعَمْتُ عَلَيْكُمْ, *be mindful of my favours, which I have conferred upon you.*

c) A past act, of which it can be said that it often took place or still takes place — a use of the perfect which is common in proverbial expressions, and which the Greek aorist also has; as: رَوَتِ ٱلرُّوَاةُ, *historians say (have handed it down by oral tradition from one to another);* اِتَّفَقَ ٱلْمُفَسِّرُونَ, *commentators are agreed (have agreed and still agree).*

d) An act which is just completed at the moment, and by the very act, of speaking; as: أَنْشَدتُّكَ ٱللّٰهَ, *I conjure you by God;* بِعْتُكَ هٰذَا, *I sell you this.*

Rem. On the similar uses of the perfect in Hebrew, see Gesenius' Gr. §. 124, 1 and 3.

e) An act, the occurrence of which is so certain, that it may be described as having already taken place. This use prevails in promises, treaties, bargains, &c., and after the particle لَا, *not*, especially in oaths or asseverations; as: فَأَعْطِنَا ٱلْأَمَانَ عَلَى خَلَّتَيْنِ إِمَّا أَنَّكَ قَبِلْتَ مَا أَتَيْنَاكَ بِهِ وَإِمَّا سَتَرْتَ وَأَمْسَكْتَ عَنْ أَذَانَا حَتَّى نَخْرُجَ مِنْ بِلَادِكَ, *grant us, therefore, quarter on one of two conditions, either that you will accept* (lit. *have accepted*) *what we have proposed to you, or that you will keep it secret and refrain* (lit. *have kept it secret and refrained*) *from doing us any injury, till we get out of your country;* وَٱللّٰهِ لَا أَقَمْتُ بِمَكَّةَ, *by God, I shall certainly not remain in Mèkka;* آلَيْتُ لَا خَامَرَتْنِي ٱلْخَمْرُ مَا عَلِقَتْ رُوحِي بِجِسْمِي, *I swear that wine shall not make me intoxicated, as long as my soul remains in my body.*

Rem. *a.* Compare the Hebrew usage, Gesenius' Gr. §. 124, 4.

Rem. *b.* When a clause commencing with لَا is connected with a previous clause beginning with مَا followed by the perfect, or لَمْ followed by the jussive, in that case لَا does not give to the following verb in the perfect the sense of the future, because it merely supplies the place of these particles; as: بَلَوْتُ مِنَ ٱلْعَجَائِبِ مَا لَمْ يَرَهُ

رَأَيْتُ مَا لَمْ يَرَهُ رَاءٍ وَلَا سَمِعَتْ بِهِ أُذُنٌ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ, *I have experienced wonderful things, such as neither those who see have seen, nor those who narrate have narrated.*

f) Something which we hope may be done or may happen. Hence the perfect is constantly used in wishes, prayers, and curses; as: رَحِمَهُ ٱللّٰهُ تَعَالَى, *may God (be he exalted!) have mercy on him!* دَامَ مُلْكُهُ, *may his reign be long!* جُعِلْتُ فِدَاكَ, *may I be made thy ransom!* أَبَيْتَ ٱللَّعْنَ, *mayest thou avoid execration* (a formula used in addressing the ancient Arab kings)! لَعَنَكَ ٱللّٰهُ, *God curse thee!* The proper signification of the perfect in this case is: "if it be as I wish, God has already had mercy on him, &c." The perfect has this sense also after لَا; as: لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا, *may you never meet with injury, as long as you live!* لَا فُضَّ فُوكَ, *may thy teeth* (lit. *mouth*) *not be broken!* — When a conditional clause precedes the optative, the particle فَ must be prefixed to the latter, in order that the influence of the conditional particle in the former may not extend to it; as: إِنْ كُنْتَ ٱبْنَ هَمَّامٍ فَحُيِّيتَ بِٱلْكَرَامِ, *if thou art 'Ibn Hammām* (lit. *the son of Hammām*), *mayest thou be saluted with honour!*

Rem. On the optative use of the perfect in Hebrew, see Gesenius Gr. §. 124, 4, note *.

2. The perfect is often preceded by the particle قَدْ, *already* (Vol. I. §. 362, 16). When this is the case, if the perfect has either of the meanings mentioned in §. 1, *b* or *d*, it now implies that the act is really finished and completed

just at the moment of speaking. Its completeness may consist either *a)* in the removal of all doubt regarding it, — in its perfect certainty as opposed to uncertainty; or *b)* in its having taken place in agreement or disagreement with what preceded it, in accordance or non-accordance with what was, or might be, expected, — or just a little before the time of speaking. For example: قَدْ ذَكَرْنَا وِزَارَةَ جَدِّهِمْ خَالِدِ بْنِ بَرْمَكَ فِي أَيَّامِ ٱلْمَنْصُورِ وَنَذْكُرُ هَاهُنَا وِزَارَةَ ٱلْبَاقِينَ, *we have already spoken of the vizirate of their ancestor Hâlid 'ibn Bèrmèk in the reign of 'el-Mansûr, and we will now speak of the vizirates of the rest* (in this example the just completed act is contrasted with the future one); إِنَّ ٱبْنَتَكَ قَدْ مَاتَتْ, *thy daughter is, as was expected, dead.* or *thy daughter is just dead;* أَمَّا ٱلْوِلَايَةُ فَقَدْ وَلَّيْتُ ٱبْنَكَ مِصْرَ, *as regards the post of governor, I appoint thy son governor of Egypt (§. 1, d);* قَالَ لَهُ وَعَدتَّ هٰذَا فَقَالَ قَدْ وَفَيْتُ ٱلْمَوْعُودَ, *he said to him, You promised this, and he replied, I now really fulfil what I promised.*

3. The *Pluperfect* is expressed:

a) By the *simple perfect,* in relative or conjunctive clauses*), that depend upon clauses in which the verbs are in the perfect; as: عَرَضَ عَلَيْهِمْ مَا أَمَرَ بِهِ ٱلْمَأْمُونُ, *he laid before them what 'el-Mâmûn had ordered;* جَلَسَ حَيْثُ جَلَسَ أَبُوهُ, *he sat where his father had sat;* فَلَمَّا وَصَلَ ٱلثَّوْرُ إِلَى ٱلْمَوْضِعِ فَوَلَّى هَارِبًا, *and after the ox had come to the place, he turn-*

*) By a relative or conjunctive clause we mean a clause that is joined to a preceding one by means of a relative pronoun or a connective particle.

ed his back in flight; اِنْهَزَمَ لَمَّا قُتِلَ أَهْلُ بَيْتِهِ, *he fled after his kinsmen had been killed.*

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 124, 2.

b) By the *perfect* along with the particle قَدْ, preceded by وَ or without it, provided the preceding clause is one which has its verb in the perfect; as: أَخْرَجَهُ وَقَدْ عُمِّيَ, *he led him out blinded* (lit. *and he had been blinded);* بَكَرَ إِلَى ٱلْفَضْلِ فَوَجَدَهُ قَدْ بَكَرَ إِلَى دَارِ ٱلرَّشِيدِ, *he went early to 'el-Faḍl, and found that he had gone still earlier to the palace of 'ar-Rašīd* (lit. *and found him, he had already gone early).* These clauses with قَدْ and وَقَدْ are clauses expressing a state or condition (حَالٌ).

c) By the verb كَانَ, *to be,* prefixed to the *perfect;* as: مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ ٱبْنِ ٱللَّيْثِ, *'ar-Rašīd died at Ṭūs, after he had set out* (lit. *and he had set out) for Ḫorāsān to combat Rāfi' 'ibn 'el-Lèiṯ.* These clauses also express the state (ٱلْحَالُ).

d) By كَانَ and the *perfect,* with the particle قَدْ interposed; as: كُنْتُ قَدْ رَبَّيْتُ جَارِيَةً وَعَلَّمْتُهَا ثُمَّ أَهْدَيْتُهَا إِلَى ٱلْفَضْلِ, *I had brought up and educated a female slave; I then presented her to 'el-Faḍl.* Sometimes the particle قَدْ is placed before both verbs, instead of between them; as: يُرْوَى أَنَّ رَسُولَ ٱللّٰهِ صلعم قَالَ لِعَآئِشَةَ رحها وَقَدْ نَذَرَتْ أَنْ تُعْتِقَ قَوْمًا مِنْ وَلَدِ إِسْمٰعِيلَ ٱلخ, *there is a tradition that the apostle of God (God bless him and grant him peace!)*

said to Âïśa (God have mercy on her!), after she had vowed (lit. *and she already had vowed*) *to set free some persons of the children of Ishmael, &c.*

Rem. *a.* When one of two or more pluperfects is anterior to the rest in point of time, it is indicated by means of the particle قَدْ, the others having merely كَانَ; as: مَاتَ ٱلرَّشِيدُ بِطُوسَ وَكَانَ خَرَجَ إِلَى خُرَاسَانَ لِمُحَارَبَةِ رَافِعِ بْنِ ٱللَّيْثِ وَكَانَ هٰذَا ٱلرَّافِعُ قَدْ خَرَجَ وَخَلَعَ ٱلطَّاعَةَ وَتَغَلَّبَ عَلَى سَمَرْقَنْدَ, *ar-Raśíd died at Tûs, after he had set out for Ḫorâsân to combat Râfiʿ ʾibn ël-Lèit, who had rebelled* (lit. *and this Râfiʿ had already rebelled*), *and cast off his allegiance, and taken forcible possession of Samarkand.*

Rem. *b.* A conjunctive clause may be introduced between كَانَ and the following perfect; as: كَانَ لَمَّا بَلَغَ صَلَاحَ ٱلدِّينِ خَبَرُ ٱلْعَدُوِّ وَقَصْدِهِ عَكَّا جَمَعَ ٱلْأُمَرَاءَ, *after the news of the enemy's making for Akkâ* (Acre) *had reached Salâhu 'd-dîn* (Saladin), *he had assembled the commanders.*

4. *a)* If two *correlative* clauses follow the hypothetical particles لَوْ, *if,* لَوْ أَنَّ, *if that,* and لَوْلَا, *if not* (vol. I. §. 367, 12),* the verbs in both clauses have usually the signification of our pluperfect subjunctive or potential, though occasionally too of our imperfect subjunctive or potential. For instance: لَوْ شَآءَ رَبُّكَ لَجَعَلَ ٱلنَّاسَ أُمَّةً وَاحِدَةً, *if thy*

*) The protasis of the sentence, when introduced by لَوْلَا, although it has not a verb actually expressed, includes a verbal idea, viz. that of the verb كَانَ.

Lord had chosen, he would have made (all) mankind one people; لَوْلَا عَلِيٌّ لَهَلَكَ عُمَرُ, *had it not been for 'Ali, 'Omar would have perished;* وَلَوْ أَنَّ أَهْلَ ٱلْقُرَى آمَنُوا وَٱتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكَاتٍ مِنَ ٱلسَّمَآءِ وَٱلْأَرْضِ, *and if the people of those towns had believed and feared (God), we would have bestowed upon them blessings from heaven and earth;* وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ, *and let those fear (God), who, if they should leave* (or *were to leave) behind them helpless children, would have fears for them* (or *would be afraid on their account).* — *b)* Occasionally كَانَ is placed between لَوْ and the perfect in the protasis of the sentence, and sometimes كَانَ is repeated before the perfect in the apodosis. If this be the case, the signification of the verb in both clauses is always and necessarily that of the pluperfect; as: لَوْ كُنْتُ عَلِمْتُ ذٰلِكَ لَضَرَبْتُكَ, *if I had known this, I would have beaten you;* لَوْ كَانُوا عَرَفُوهَا لَمَا كَانُوا صَلَبُوا رَبَّ ٱلْمَجْدِ, *if they had known this, they would not have crucified the Lord of glory.* — *c)* If the verb of the protasis be an imperfect, and that of the apodosis a perfect, both must be translated by the imperfect subjunctive or potential; as: لَوْ نَشَآءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ, *if we wished it, we would punish them for their sins.*

Rem. Compare the use of the Hebrew perfect, Gesenius' Gr. §. 124, 5, *a* and *b*.

5. After إِذَا, *when, as often as* (Vol. I. §. 367, 2), the perfect takes the meaning of the imperfect, the future act being

represented as having already taken place; e. g. اِسْتَجِيبُوا لِلّٰهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ, *respond to God and to the apostle, when he calls you to that which can give you life.* — Consequently, if the particle إِذَا be followed by two correlative clauses, the first of which extends its conversive influence to the verb of the second, the verbs have in both clauses either a present or a future signification. For example: إِذَا جَآءَ وَعْدُ ٱلْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا, *when the promised term of the future life comes* (or *is come,* or *shall have come), we will collect you together.* In such cases the Latin and German require the future-perfect in the first clause, and the future in the second. The imperfect is sometimes used instead of the perfect in the protasis; as: وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا قَالُوا الخ, *and when our verses are read to them, they say, &c.* — If a clause dependent on إِذَا is introduced by such a perfect as كَانَ or صَارَ, or stands in the middle of a narrative of past events, the verb governed in the perfect by إِذَا is likewise a historical perfect; e. g. كَانَ إِذَا تَكَلَّمَ أَبْلَغَ, *when he spoke, he spoke eloquently.*

Rem. *a.* What has been said of إِذَا, applies equally to إِذَا مَا, *as often as, when;* as: أَثُمَّ إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ, *will you (only) then believe it, when it* (the punishment) *is come (upon you)?*

Rem. *b.* When إِذَا or إِذَا مَا is immediately preceded by the particle حَتَّى, *until,* and followed by two correlative clauses, the verbs of which are in the perfect, these perfects take the sense of historical past tenses, expressing a state that closes the action of a previous per-

fect. For instance: فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً, *we opened for them the doors to everything* (opened to them the road to everything, permitted them to obtain and enjoy everything), *until, when they rejoiced over what they had obtained, we swept them away suddenly.*

6. *a)* After the conditional particle إِنْ, *if* (Vol. I. §. 367, 5), and after many words which imply the conditional meaning of إِنْ (مَعْنَى إِنْ or مَعْنَى ٱلشَّرْطِ), the perfect takes a future sense, the condition being represented as already fulfilled; but it may be rendered in English by the present. Such words, for instance, are: أَيٌّ and مَنْ, *who, whoever,* أَيَّمَنْ *whosoever,* مَا *what,* أَيَّمَا *whatever,* مَهْمَا *whatever,* كُلَّمَا *as often as,* حَيْثُ *where,* حَيْثُمَا *wherever,* مَتَى *when,* مَتَامَا, *whenever,* أَيْنَ *where,* أَيْنَمَا *wherever,* كَيْفَ *how,* كَيْفَمَا *however,* أَنَّى *in whatever way,* أَيَّانَ and مَا أَيَّانَ, *as often as, whenever,* إِذْمَا *whenever.* Examples: إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ, *I fear, if I rebel* (lit. *have rebelled*) *against my Lord, the punishment of a great* (i. e. *terrible*) *day;* ٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ, *slay them wherever you find them* (lit. *have found them*); هُوَ مَعَكُمْ أَيْنَمَا كُنْتُمْ, *he is with you wherever you are.* The same remark applies to the perfects before and after أَوْ, *or,* in such phrases as: سَوَآءٌ غَابُوا أَوْ حَضَرُوا, *it is all the same whether they are absent or present;* أَكْرِمِ ٱلضَّيْفَ غَنِيًّا كَانَ أَوْ فَقِيرًا, *show honour to a guest, whether he be rich or poor.* — *b)* If the words إِنْ, أَيٌّ, مَنْ, &c., be followed by two clauses,

the first of which expresses the condition, and the second the result depending upon it, then the verb in both clauses is put in the *perfect*, both the condition and the result being represented as having already taken place. For example: إِنْ فَعَلْتَ ذٰلِكَ هَلَكْتَ, *if you do this, you will perish*, lit. *if you shall have done this, you have perished* or *will perish* (§. 1, *e*); مَنْ كَتَمَ سِرَّهُ بَلَغَ مُرَادَهُ, *he who* (= *if one*) *keeps* (has kept) *his own secret, attains his object;* اَلْحِكْمَةُ ضَالَّةُ ٱلْمُؤْمِنِ أَيْنَمَا وَجَدَهَا أَخَذَهَا, *wisdom is the strayed camel of the believer; wherever he finds it* (= *if he shall have found it anywhere*), *he lays hold of it* (*will lay hold it*). — *c*) If the perfect after إِنْ, أَيٌّ, مَنْ, &c., is to retain its original meaning, then كَانَ or one of the أَخَوَاتُ كَانَ, *the sisters of the verb kāna* (such as صَارَ *to become*, ظَلَّ *to be by day*, بَاتَ *to be by night*, أَصْبَحَ *to be in the morning*, أَمْسَى *to be in the evening*), must be inserted between those words and the perfect in the protasis, and the apodosis must be indicated by the particle فَ. For example: إِنْ كَانَ قَمِيصُهُ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ, *if his shirt is* (*has been*) *torn in front, she has spoken the truth;* إِنْ كُنْتُمْ آمَنْتُمْ بِٱللّٰهِ فَعَلَيْهِ تَوَكَّلُوا, *if ye have believed in God, place your trust in him;* فَمَهِّدِ ٱلْعُذْرَ أَوْ فَسَامِحْ إِنْ كُنْتُ أَجْرَمْتُ أَوْ جَنَيْتُ, *accept my excuse or* (*at least*) *be indulgent, if I have committed a crime or a fault.* — *d*) But if the perfect after these words is to have the historical sense (English past tense, §. 1, *a*), the verb كَانَ, or one of its "sisters", must be prefixed to the correlative clauses; e. g. إِنْ بَالَغُوا بَلَغُوا كَانُوا, *if they*

exerted themselves to attain an object, they attained it; though it is also sufficient that the correlative clauses should be dependent upon others that are historical; as: إِنَّمَا أَدْرَكْتُ ٱلْعِلْمَ بِٱلْحَمْدِ فَكُلَّمَا فَهِمْتُ قُلْتُ ٱلْحَمْدُ لِلّٰهِ, *I attained knowledge only by praising (God), for, whenever I understood (anything), I said, Praise be to God!*

Rem. *a.* Where أَىٌّ, مَنْ, and مَا are interrogatives or simple relatives, مَتَى, أَنَّى, أَيْنَ, أَيَّانَ, and كَيْفَ, interrogatives, and حَيْثُ a simple relative adverb, without any admixture of the conditional signification of إِنْ, perfects dependent upon them retain their original sense.

Rem. *b.* On the Hebrew perfect after אם and other conditional particles, see Gesenius' Gr. §. 124, 5, *c.*

7. After the particle مَا, *as long as, whilst* (Vol. I. §. 367, 13), the perfect takes the meaning of the imperfect (present or future); as: لَا لَقِيتُمْ مَا بَقِيتُمْ ضُرًّا, *may you never meet with injury* (§. 1, *f*) *as long as you live!* ٱلنَّاسُ مَا دَامُوا فِي ٱلْحَيٰوةِ ٱلدُّنْيَوِيَّةِ غَافِلُونَ, *men are careless, as long as they live in this world* (lit. *remain in the life of this world*). If this imperfect is to be historical, the rule laid down in §. 6, *d*, must be observed. The negative *as long as not* is always expressed by مَا لَمْ with the jussive (see §. 11).

8. The *Imperfect Indicative* (ٱلْمُضَارِعُ ٱلْمَرْفُوعُ) does not in itself express any idea of time; it merely indicates a *begun, incomplete, enduring* existence, either in *present, past* or *future time.* Hence it signifies:

a) An act that does not take place at any one particular time, to the exclusion of any other time, but that takes place at all times, or rather, in speaking of which no notice is taken of time, but only of duration (the *indefinite present*); as: اَلْإِنْسَانُ يُدَبِّرُ وَٱللّٰهُ يُقَدِّرُ, *man forms plans and God directs them* (*man proposes, God disposes*); بِٱلْبِرِّ يُسْتَعْبَدُ ٱلْحُرُّ, *the free man is enslaved by benefits* (*conferred upon him*).

b) An act which, though commenced at the time of speaking, is not yet completed, — which continues during the present time (the *definite present*); as: اَللّٰهُ يَعْلَمُ بِمَا تَعْمَلُونَ, *God knows what ye are doing.*

c) An act that is to take place hereafter (the *simple future*); as: كَذٰلِكَ يُحْيِي ٱللّٰهُ ٱلْمَوْتَى وَيُرِيكُمْ آيَاتِهِ, *thus will God bring to life the dead, and show you his miracles;* فَٱللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ ٱلْقِيٰمَةِ, *but God will judge between them on the day of the resurrection.* — To render the futurity of the act still more distinct, the adverb سَوْفَ (Vol. I. §. 364, 4), or its abbreviated form سَ (Vol. I. §. 361, 2),* *in the end,* is prefixed to the verb; as: مَنْ يَفْعَلْ ذٰلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا, *if any one does this maliciously and wickedly, we will burn him with hell-fire;* سَنُبَيِّنُهُ فِي مَوْضِعِهِ, *we will explain it in its* (*proper*) *place;* سَتُكْفَى مِنْ عَدُوِّكَ كُلَّ كَيْدٍ, *thou shalt be protected* (*through God's grace*) *from every machination of thy enemy.*

*) Very rare abbreviations are سَوْ and سَفْ.

Rem. On corresponding uses of the Hebrew imperfect, see Gesenius' Gr. §. 125, 1, 2.

d) An act which was future in relation to the past time of which we speak. When this is the case, the imperfect is simply appended to the preceding perfect without the intervention of any particle, and forms, along with its complement,* a secondary, subordinate clause, expressing the state (اَلْحَالُ) in which the subject of the previous perfect found himself, when he completed the act expressed by that perfect; as: جَآءَ إِلَيْهِ يَعُودُهُ, *he came to him to visit him;* أَتَى إِلَى عَيْنِ مَآءٍ يَشْرَبُ, *he came to a spring of water to drink.*

c) An act which continues during the past time. When this is the case, the imperfect may be appended to the perfect without the interposition of any connective particle, or it may be joined to it by the particle وَ. In either case, it forms, along with its complement, a secondary, subordinate clause, indicating the state (اَلْحَالُ) in which the subject of the previous perfect found himself, when he did what that perfect expresses; as: جَآءَ زَيْدٌ يَضْحَكُ, *Zeid came laughing;* اِنْكَفَأَ يَحْمَدُ مَغْدَاهُ, *he returned, congratulating himself on* (lit. *praising*) *his morning-walk;* جَعَلَ يَلُومُهُ, *he began to scold him;* أَقْبَلَتِ ٱلْحَمَامَةُ تَحُومُ فِي طَلَبِ ٱلْمَآءِ, *the pigeon began to fly about in search of water;* إِنَّنَا نَرَاكَ مَا خَرَجْتَ ٱلْيَوْمَ

*) That is to say, any word or words governed by, or otherwise connected with, it.

تَدْرِى كَيْفَ ٱلطَّرِيقُ, *you seem to us to have come out today without exactly knowing how* (lit. *we think* or *see you, you have come out today without knowing how was the road*). As the above examples show, the imperfect is in this case generally expressed in English by the infinitive or the participle.

Rem. *a.* Compare, as regards Hebrew, Gesenius' Gr. §. 139, 3, *c.*

Rem. *b.* After the negative particle لَا, the imperfect retains its general idea of incompleteness and duration; as: كَانَ لَا يَفْعَلُ, *he was wont not to do* (lit. *he was not doing,* non faciebat); خَرَجَ لَا يَعْلَمُ أَيْنَ هُوَ, *he went out, not knowing,* or *without knowing, where he was;* لَا يُكْرِمُ ٱلسَّخِىُّ ٱلْبَخِيلَ, *the liberal (man) does not respect the stingy.* — After the negative particle مَا it takes the meaning of the present; as: مَا يَوَدُّ ٱلَّذِينَ كَفَرُوا مِنْ أَهْلِ ٱلْكِتَابِ وَلَا ٱلْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ, *it is not the wish of those who are unbelievers, whether among those who possess a (revealed) book or among the polytheists, that any good should be sent down unto you from your Lord;* إِنَّ ٱلَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ ٱللّٰهُ مِنَ ٱلْكِتَابِ وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا أُولٰئِكَ مَا يَأْكُلُونَ فِى بُطُونِهِمْ إِلَّا ٱلنَّارَ وَلَا يُكَلِّمُهُمُ ٱللّٰهُ يَوْمَ ٱلْقِيٰمَةِ, *they who conceal the book that God has revealed, and buy with it something of small price, these swallow down into their bellies nothing but fire, and God will not speak to them on the day of judgment.*

9. To express the imperfect of the Greek and Latin languages, كَانَ is frequently prefixed to the imperfect; as:

كَانَ يُحِبُّ ٱلشِّعْرَ وَٱلشُّعَرَآءَ, *he was fond of poetry and poets;* كَانَ يَرْكَبُ فِى كُلِّ يَوْمٍ عِدَّةَ مِرَارٍ, *he used to ride out every day several times.* If this signification is to be attached to several imperfects, it is sufficient to prefix كَانَ to the first alone. — If one or two perfects precede the imperfect, or if the context clearly shows that the verb in the imperfect has the sense of the Latin imperfect, كَانَ need not be prefixed to it; as: وَٱتَّبَعُوا مَا تَتْلُو ٱلشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ, *and they followed the doctrines which* (lit. *that which*) *the evil spirits taught* (*mankind*) *in the reign of Solomon;* قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَآءَ ٱللّٰهِ مِنْ قَبْلُ, *Say, Why then did ye kill the prophets of God before?* Here تَتْلُو and تَقْتُلُونَ stand for كَانَتْ تَتْلُو and كُنْتُمْ تَقْتُلُونَ.

Rem. In this sense the Hebrew uses the simple imperf.; Gesenius' Gr. §. 125, 4, *b.*

10. To express the future-perfect, the imperfect of كَانَ (يَكُونُ) is frequently prefixed to the perfect, the particle قَدْ being sometimes interposed: For example: وَسَأَسْتَأْجِرُ أَقْوَامًا يَحْمِلُونَهُ إِلَى مَنْزِلِى وَأَكُونُ أَنَا آخِرَهُمْ وَلَا يَكُونُ بَقِىَ وَرَآئِى شَىْءٌ يُشْغِلُ فِكْرِى بِفِعْلِهِ وَنَقْلِهِ وَأَكُونُ قَدِ ٱسْتَظْهَرْتُ لِنَفْسِى فِى إِرَاحَةِ بَدَنِى عَنِ ٱلْكَدِّ بِيَسِيرِ أُجْرَةٍ أُعْطِيهَا لَهُمْ, *and I shall hire some people to carry it to my house, and I shall be the last of them* (*to depart*), *and there shall not have been left* (*shall not be left*) *behind me anything to occupy my mind with the doing or removing of it, and by the trifling pay*

I give them, I shall have provided help for myself (*so as*) *to spare my own body all the labour.*

11. The *Subjunctive* of the imperfect (اَلْمُضَارِعُ ٱلْمَنْصُوبُ) has always a future sense after the adverb لَنْ, *not* (Vol. I. §. 362, 22), and the conjunctions أَنْ, *that,* أَنْ لَا or أَلَّا, *that not,* كَيْ and لِكَيْ, *that,* كَيْلَا and لِكَيْلَا, *that not,* حَتَّى, *till, until,* and لِ, *that;* as: لَنْ يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, *none shall enter Paradise except those who are Jews or Christians;* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ, *do ye think that ye shall enter Paradise?* See §. 15.

12. The *Jussive* of the imperfect (اَلْمُضَارِعُ ٱلْمَجْزُومُ), when dependent upon the adverbs لَمْ, *not,* and لَمَّا, *not yet* (Vol. I. §. 362, 20—1), has invariably the meaning of the perfect; or, to speak more accurately, it has that meaning which the imperfect preceded by كَانَ would have (§. 9), if the proposition were an affirmative one. For example: أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُ مُلْكُ ٱلسَّمٰوَاتِ وَٱلْأَرْضِ, *hast thou not learned* (or *dost thou not know*) *that God's is the sovereignty over the heavens and the earth?* أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ ٱلَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ, *do ye think that ye shall enter Paradise, before there shall have come* (lit. *and there has not yet come*) *upon you what came upon those who passed away before you?* أَزِفَ ٱلتَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا لَمَّا تَزُلْ بِرِحَالِنَا, *our departure is close at hand, save that our camels have not yet moved off with our saddles* (i. e. we have all but started); إِنْ لَمْ تَفْعَلْ ذٰلِكَ هَلَكْتَ, *if you do*

not do this, you will perish (§. 6, *b*); لَمْ يَكُنْ يُحِبُّ ٱلشِّعْرَ وَٱلشُّعَرَآءَ, *he was not fond of poetry and poets.*

13. After إِنْ and the various words that have the sense of إِنْ, the jussive has the same meaning as the perfect (§. 6); as: إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللّٰهُ, *whether you conceal what is in your breasts, or disclose it, God will know it;* إِنْ تَعْمَلْ فِي إِسْلَامِكَ عَمَلًا صَالِحًا تُثَبْ عَلَيْهِ, *if, now that you have become a Muslim, you do a good work, you will be rewarded for it;* إِنْ تُنْصِفُونَا يَا آلَ مَرْوَانَ نَقْتَرِبْ إِلَيْكُمْ, *if you do us justice, O family of Merwān, we will draw near to you;* مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ ٱللّٰهُ, *whatever good you do, God will know it;* أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ ٱلْمَوْتُ, *wherever you are, death will overtake you;* مَتَى أَضَعِ ٱلْعِمَامَةَ تَعْرِفُونِي, *when I lay aside my turban, you recognise me.* — When the first of two correlative clauses contains a verb in the imperative, and the second in the jussive, then the jussive has the same meaning as if the first clause had contained a verb in the jussive preceded by إِنْ; as: قَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا, *they said, Become Jews or Christians, (and) you will be guided aright.* Here كُونُوا is equivalent to إِنْ تَكُونُوا, *if you become Jews or Christians, you will be &c.*

14. The *Energetic* forms of the imperfect have always a future sense; as: لَئِنْ أَنْجَيْتَنَا مِنْ هٰذِهِ لَنَكُونَنَّ مِنَ ٱلشَّاكِرِينَ, *if thou deliverest us from this (danger), verily we shall be of (the number of) the grateful;* وَٱللّٰهِ لَأَضْرِبَنَّ

عُنُقَكَ, *by God! I will cut thy head off* (lit. *strike thy neck*).

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2. The Moods.

15. The *Subjunctive* mood occurs only in subordinate clauses. It indicates an act which is dependent upon that mentioned in the previous clause, and future to it in point of time; and hence it mostly corresponds to the Latin subjunctive after *ut*. It is governed by the following particles.

1) *a.* By أَنْ, *that,* after verbs which express inclination or disinclination, order or prohibition, duty, effect, effort, fear, necessity, permission, &c.; أَنْ لَا or أَلَّا, *that not;* and لَنْ (for لَا أَنْ, i. e. لَا يَكُونُ أَنْ, *it will not be* or *happen that*), *certainly not, not at all.* For example: أَرَدْتُ وَأَحْبَبْتُ أَنْ أُبَيِّنَ لَهُمْ طَرِيقَ ٱلتَّعَلُّمِ, *I wished and desired to make plain to them the path of learning;* لَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ, *let no one who can write, refuse to write;* يَنْبَغِي أَنْ يَنْوِيَ ٱلْمُتَعَلِّمُ بِطَلَبِ ٱلْعِلْمِ رِضَا ٱللّٰهِ, *it behoves the learner to strive by his search for knowledge to please God;* يَجُوزُ أَنْ يَكُونَ ٱلنَّصْبَ, *it may be the accusative;* قَالَ فَٱهْبِطْ مِنْهَا . فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا, *He* (God) *said, Get thee down then from it* (Paradise), *for it is not allowed thee to behave with pride in it;* إِنِّي أَخَافُ أَلَّا يَتْرُكَنِي, *I am afraid he will not leave me,* or, in accordance with a particular idiom of the language, *I am afraid he will leave me;* مَا مَنَعَكَ أَلَّا تَسْجُدَ,

what has prevented thee from worshipping (him)? لَنْ تَمَسَّنَا ٱلنَّارُ إِلَّا أَيَّامًا مَعْدُودَةً, *the fire (of hell) will certainly not touch us save for (will certainly touch us only for) a certain number of days;* لَنْ يَدْخُلَ ٱلْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى, *no one shall enter Paradise save those who are Jews or Christians.*

b) But if the verb to which أَنْ is subordinate, does not indicate any wish, effect, expectation, or the like; and the verb which is governed by أَنْ has the meaning of the perfect or present; in that case the indicative of the perfect or imperfect is used after أَنْ; as: أَعْلَمُ أَنْ قَالَ, *I know that he has said;* أَعْلَمُ أَنْ يَنَامُ, *I know that he is asleep.* As أَنَّ, *quod*, ὅτι, is more usual in such clauses, the native grammarians designate أَنْ, when it has the same meaning as أَنَّ and governs the indicative, by the name of أَنِ ٱلْمُخَفَّفَةُ مِنَ ٱلثَّقِيلَةِ *the an that is lightened from the heavy form,* or, more shortly, أَنِ ٱلْمُخَفَّفَةُ, *the lightened an;* but when it is equivalent to the Latin *ut*, they call it أَنِ ٱلنَّاصِبَةُ, *the an that governs the subjunctive* (ٱلْمُضَارِعُ ٱلْمَنْصُوبُ). After verbs of thinking, supposing, and doubting, when they refer to the future, أَنْ may govern the indicative of the imperfect, as ٱلْمُخَفَّفَةُ, or the subjunctive, as ٱلنَّاصِبَةُ; e. g. ظَنَنْتُ أَنْ يَقُومُ, *I think he will get up.*

2) By لِ, *that, in order that* (originally a preposition, Vol. I. §. 356, 3); لِكَيْ, كَيْ and لِأَنْ, *id.;* لِكَيْلَا, كَيْلَا and لِئَلَّا, *that not, in order that not;* particles which indicate the

intention of the agent and the object of the act. For example: يَنْبَغِي أَنْ يَسْئَلَ ٱلْمُسْلِمُ ٱللَّهَ تعَ ٱلْعَافِيَةَ لِيَصُونَهُ عَنِ ٱلْبَلَايَا, *it behoves the Muslim to ask God (may he be exalted!) to keep him in health, that he preserve him from misfortunes;* إِذَا حَفِظْتَ شَيْئًا فَعَلِّقْهُ كَيْ تَعُودَ إِلَيْهِ عَلَى ٱلتَّأْبِيدِ, *when you have learned anything, write it down, so that you may constantly refer to it;* لَمْ نَشْتَغِلْ بِذِكْرِ ذٰلِكَ كَيْلَا يَطُولَ ٱلْكِتَابُ, *we have not occupied ourselves with giving an account of this, in order that the book might not become too long;* إِنَّمَا قَالَ ذٰلِكَ لِئَلَّا يُسْتَخَفَّ بِٱلْعِلْمِ, *he said this only in order that learning might not be disparaged.*

3) *a.* By حَتَّى (also originally a preposition, Vol. I. §. 358, 2), *until, until that; that, in order that,* when it expresses the intention of the agent and the object of the act, or the result of the act, as taking place not without the will of the agent or, at least, according to his expectation. For example: لَابُدَّ مِنَ ٱلتَّأَمُّلِ قَبْلَ ٱلْكَلَامِ حَتَّى يَكُونَ صَوَابًا, *we must meditate before we speak; in order that our words may be appropriate;* يَنْبَغِي أَنْ لَا يُضْعِفَ ٱلنَّفْسَ حَتَّى يَنْقَطِعَ عَنِ ٱلْعَمَلِ, *he must not weaken the spirit so that it is hindered from acting;* قُولُوا لَهُ إِنْ شَاءَ فَلْيَجْلِسْ وَلْيُعْطِنِي يَدَهُ حَتَّى أُقِيمَهُ أَوْ يُقْعِدَنِي, *tell him, if he chooses, to sit down and give me his hand, that I may force him to rise or he force me to sit down.* — *b.* But if حَتَّى expresses only a simple temporal limit, or the mere effect or result of an act, without any implied design or expectation on the part of the agent, it is followed by the perfect or the indicative of the

imperfect. For example: سَارُوا حَتَّى طَلَعَتِ ٱلشَّمْسُ, *they journeyed till the sun was up;* فَيَهْرُبُ حَتَّى أَبْعَدَ, *and so he fled till he got a great way off;* مَرِضَ حَتَّى لَا يَرْجُونَهُ, *he is so ill that they have no hope of his living;* فَلِذٰلِكَ وُفِّقُوا لِلْعِلْمِ وَٱلنَّشْرِ حَتَّى بَقِيَ ٱسْمُهُمْ إِلَى يَوْمِ ٱلْقِيٰمَةِ, *and on this account they were enabled by God's help to acquire and diffuse knowledge to such an extent, that their name will maintain itself till the day of the resurrection.*

Rem. With حَتَّى compare the Latin *donec.*

4) By فَ, when this particle introduces a clause that expresses the result or effect of a preceding clause. The preceding clause must contain an imperative (affirmative or negative), or words equivalent in meaning to an imperative; or else it must express a wish or hope, or ask a question; or, finally, be a negative clause. The signification of فَ in all these cases is equivalent to that of حَتَّى. For example: اِغْفِرْ لِي يَا رَبِّ فَأَدْخُلَ ٱلْجَنَّةَ, *pardon me, O my Lord, so that I may enter Paradise;* لَا تُؤَاخِذْنِي فَأُهْلِكَ, *do not punish me, so that* (or *lest*) *I perish;* اَللّٰهُمَّ لَا تَكِلْنَا إِلَى أَنْفُسِنَا فَنَعْجِزَ وَلَا إِلَى ٱلنَّاسِ فَنَضِيعَ, *O God, hand us not over to ourselves, lest we be too feeble* (*for the charge*), *nor to* (*other*) *men, lest we perish;* لَيْتَ لِي مَالًا فَأَتَصَدَّقَ مِنْهُ, *would that I had money, that I might give part of it away in alms;* هَلْ زَيْدٌ فِي ٱلدَّارِ فَأَمْضِيَ إِلَيْهِ, *is Zeid at home, that I can go to him* (= *tell me whether Z. is at home, so that*

&c.)? يَا ٱبْنَ ٱلْكِرَامِ أَلَا تَدْنُو فَتُبْصِرَ مَا قَدْ حَدَّثُوكَ, *O son of the noble, will thou not draw near, that thou mayest see what they have told thee?* لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا, *sentence is not passed upon them, so that they die;* مَا تَأْتِينَا فَتُحَدِّثَنَا, *thou dost not come to us to tell us something;* تَقَدَّمْ إِلَيْهِ فَيَخِيطَهُ, *go up to him that he may sew it.*

5) By وَ, when the governed verb expresses an act subordinate to, but simultaneous with, the act expressed by the previous clause; as: لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِيَ مِثْلَهُ, *do not restrain (others) from any habit, whilst you yourself practise one like it;* هَلْ تَأْكُلُ ٱلسَّمَكَ وَتَشْرَبَ ٱللَّبَنَ, *do you eat fish and drink milk at the same time?* The Arab grammarians call وَ, thus used, وَاوُ ٱلْمَعِيَّةِ or وَاوُ ٱلْجَمْعِ, *the waw of simultaneousness,* and explain it by مَعَ أَنْ.

6) By أَوْ, when it is equivalent either to إِلَّا أَنْ, *unless that,* or to إِلَى أَنْ or حَتَّى, *until that;* as: لَأَقْتُلَنَّ ٱلْكَافِرَ أَوْ يُسْلِمَ, *I will certainly kill the unbeliever, unless he becomes a Muslim;* لَأُلَازِمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي, *I will stick to you till you give me my due;* لَأَسْتَسْهِلَنَّ ٱلصَّعْبَ أَوْ أُدْرِكَ ٱلْمُنَى, *I will deem everything difficult easy, until I attain my wishes.* In the former case, the preceding act is to be conceived as taking place but once and as momentary; in the latter, as repeated and continued.

7) By إِذَنْ or إِذًا, *in that case, well then,* when this particle commences a clause expressing the result or effect of a previous statement, provided that the verb in the subordinate

clause refers to a really future time; and that it is in immediate juxtaposition to إِذَنْ, or, at least, separated from it only by the negative لَا or by an asseveration. For example, one may say: أَنَا آتِيكَ غَدًا, *I will come to you tomorrow,* and the reply may be: إِذَنْ أُكْرِمَكَ, *well then, I will treat you with respect,* or, إِذَنْ وَٱللّٰهِ أُكْرِمَكَ, *well then, by God, I will &c.,* or إِذَنْ لَا أُهِينَكَ, *well then, I will not insult you.* — If the particle وَ be prefixed to إِذَنْ, the verb may be put in the indicative as well as the subjunctive, e. g. وَإِذَنْ أُكْرِمُكَ; but if any of the other conditions specified above be violated, the indicative alone can be used: e. g. أُحِبُّكَ, *I am fond of you,* إِذَنْ أَظُنُّكَ صَادِقًا, *well, I think you speak the truth* (where the verb refers to present, and not to future, time); or أَزُورُ زَيْدًا, *I shall visit Zeid,* إِذَنْ زَيْدٌ يُكْرِمُكَ *well then, Zeid will treat you with respect* (where زَيْدٌ separates إِذَنْ from the verb).

Rem. Owing to the Hebrew having lost the final vowels of the imperfect, the form which it employs after such particles as אֲשֶׁר, בְּ, יַעַן אֲשֶׁר, לְמַעַן, פֶּן, &c., can no longer be distinguished from that which expresses the indicative. See Gesenius' Gr. §. 125, 3, *a.* The same remark applies to the Syriac; but the Ethiopic makes a distinction, using, for example, the form ይናገር: *yĕnágĕr* (root ነገረ: *nagara,* to speak) for the indicative, and ይንገር: *yĕngĕr* for the subjunctive. See Dillmann's Gr. §. 90.

16. Since, in Arabic, the subjunctive is governed only by the conjunction أَنْ, *that,* and other conjunctions that have

the meaning of أَنْ, the indicative must be used in all other subordinate clauses, whether they be dependent upon a conjunctive or relative word, or simply annexed to an undefined substantive; as: أَعْطَانِي مَا آكُلُ, *he gave me what I was to eat;* لَا يَدْرِي أَيْنَ يَذْهَبُ, *he does not know where he is to go;* سَيُدْخِلُهُمْ جَنَّاتٍ يَخْلُدُونَ فِيهَا, *he will bring them into gardens, to dwell in them for ever.* In such sentences the Arabic language does not distinguish the *intention* from the *effect.* Hence the first example may also be translated: *he gave me what I ate* (*at that time*), or *what I am* (*now*) *eating*, or *what I shall* (*hereafter*) *eat;* the second: *where he is going* or *will go;* the third: *in which they shall dwell for ever.*

17. The *Jussive,* — connected with the imperative both in form and signification, — implies an *order.* It is used:

1) With the particle لِ prefixed (which is very rarely omitted, except perhaps in poetry), instead of the imperative; as: لِيُنْفِقْ ذُو سَعَةٍ, *let the possessor of wealth lay out* (*money*); لِيَقُمِ الْمُتَّقُونَ, *let those that fear God, arise.* If the particle وَ or فَ be prefixed to لِ, as is often the case, then لِ loses its vowel; as: إِنْ حَدَثَ بِي حَادِثٌ فَلْتُتْبَعْ وَلْتُقْسَمْ عَلَى سَبِيلِ كَذَا, *if anything happens to me, let it be sold and* (*the proceeds*) *divided in such and such a way;* مَنْ أَرَادَ أَنْ يَتْرُكَ عِلْمَنَا هٰذَا سَاعَةً فَلْيَتْرُكْهُ, *whoever wishes to give up* (*the study of*) *this science of ours for a time,*

let him do so now. It is the *third* person of the jussive that is most used in this way.

2) After the particle لَا, *not,* in connection with which it expresses a prohibition or a wish, that something may not be done; as: لَا تَحْزَنْ إِنَّ ٱللَّهَ مَعَنَا, *be not grieved, for God is with us;* لَا تَنْقُضْ مَا فَعَلَ سَعْدٌ, *do not break through what Sa'd has done.*

3) In the protasis and apodosis of correlative conditional clauses, that depend upon إِنْ or any particle having the sense of إِنْ (§. 6). It stands in the protasis, when the verb is neither a perfect, nor an imperfect preceded by كَانَ, but a simple imperfect; and in the apodosis, when the verb is likewise a simple imperfect, and not separated from the protasis by the conjunction فَ (for if this latter be the case, the indicative must be used). For example: إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ ٱللَّهُ, *whether you conceal what is in your breasts, or disclose it, God will know it;* مَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ ٱللَّهُ, *whatever good you do, God will know it;* أَيْنَمَا تَكُونُوا يُدْرِكْكُمُ ٱلْمَوْتُ, *wherever you are, death will overtake you;* إِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ, *if ye do it, it is a trespass (against God's law) of which ye make yourselves guilty;* مَنْ كَانَ يُرِيدُ حَرْثَ ٱلْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ, *whosoever chooses the tillage of the life to come, to him will we give an ample increase in his tillage;* إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ, *if he steals, (why,) a brother of his has stolen before;* مَنْ يُؤْمِنْ بِرَبِّهِ فَلَا يَخَافُ نَحْسًا, *whosoever believes in his Lord, will dread no evil.* — The jussive also stands

in the apodosis, when the protasis contains a verb in the imperative; as: عِشْ قَنِعًا تَكُنْ مَلِكًا, *live contented and you will be a king;* أَوْفُوا بِعَهْدِكُمْ أُوفِ بِعَهْدِي, *be faithful to your engagement, and I will be faithful to mine.* — The jussive is used in a protasis that is dependent upon إِنْ, &c., because, when anything is supposed or assumed, an order is, as it were, made that it be given or take place. That this is the correct account of the matter, is evident from the fact of the jussive being employed in the apodosis as well of an imperative as of a conditional protasis. The use of the jussive in the apodosis, again, has for its reason, that, when a thing takes place or is assumed, whatever depends upon it takes place or is assumed at the same time; and, consequently, when the one thing is ordered, the other too seems to be ordered at the same time.

Rem. The Hebrew cannot, owing to the loss of the final vowels, distinguish in every case the jussive from the indicative and subjunctive; but the shortened form of the imperfect, wherever it exists, is the proper one to be used in all the above cases. See Gesenius' Gr. §. 126, 2. It has, however, no particle corresponding to لِ, and uses אַל in certain cases instead of לֹא (לֹה); see Gesenius' Gr. §. 125, 3, *c.* — The Ethiopic employs the shorter form of the imperfect, ይንገር: *yĕngĕr*, to express the jussive as well as the subjunctive (see §. 15, rem.), and often prefixes to it the particle ለ: *lă* = لِ. See Dillmann's Gr. §. 90, §: 169, 7, and §. 197, *a* (the second paragraph).

18. The jussive is also used after the particles لَمْ, *not*, and لَمَّا, *not yet* (compounded of لَمْ and the مَا ٱلزَّيْدُومَةِ,

§. 7); e. g. أَلَمْ تَعْلَمْ أَنَّ ٱللَّهَ لَهُ مُلْكُ ٱلسَّمٰوَاتِ وَٱلْأَرْضِ, *dost thou not know, that God's is the sovereignty over the heavens and the earth?* لَمَّا يَذُوقُوا عَذَابِ, *they have not yet tasted my punishment;* أَهٰذَا وَلَمَّا تَمْضِ لِلْبَيْنِ سَاعَةٌ, *is this so, and we have not yet been* (or *ere we have been*) *parted an hour?* The verb after لَمْ and لَمَّا has, however, only the form, not the signification, of the jussive, and their effect upon the following imperfect seems to be similar to that which the Hebrew *wāw consecutivum* (ו) exercises upon the imperfect annexed to it.

Rem. If the particle لَمْ be followed by two or more imperfects, of which the second depends upon the first, the third upon the second, and so on, then, of course, the first alone is put in the jussive; e. g. لَمْ يَكُنْ يَعْرِفُ يَسْبَحُ, *he did not know (how) to swim.* See §. 12 and §. 8, *e.*

19. The *Energetic* of the imperfect is used:

1) With the particle لَ, *truly, surely,* prefixed to it, both in simple asseverations and in those that are strengthened by an oath; as: ٱلَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا, *those who have fought in our (holy) cause, we will surely guide in our paths;* لَتَرَوُنَّ ٱلْجَحِيمَ, *they shall surely see hell-fire;* عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ, *verily within a short time they shall repent it;* وَٱللَّهِ لَأُؤَدِّبَنَّكُمْ غَيْرَ هٰذَا ٱلْأَدَبِ, *by God! I will teach you manners different from these;* فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ, *then, by thy glory, I will surely lead them all astray.*

2) In commands or prohibitions, wishes and questions; as: لَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ, *do not die before you have become* (or *without having become*) *Muslims;* لَيْتَكَ تَرْجِعَنَّ, *would that you would come back!* أَلَّا تَنْزِلَنَّ, *why did you not come down?*

3) In the apodosis of correlative conditional clauses, in which case لَ is prefixed to the protasis as well as to the apodosis; as: وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ ٱلسَّمٰوَاتِ وَٱلْأَرْضَ وَسَخَّرَ ٱلشَّمْسَ وَٱلْقَمَرَ لَيَقُولُنَّ ٱللّٰهُ, *and if thou askest them, Who created the heavens and the earth and obliged the sun and moon to serve him? verily they will say, God;* لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِٱلنَّاصِيَةِ, *verily, if he does not refrain, we will seize and drag him by the forelock.*

4) In the protasis of a sentence after إِمَّا (= إِن مَّا) *if;* as: اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ, *get ye down from it* (Paradise), *all of you; and if there shall* (*hereafter*) *come unto you a direction from me, then whosoever shall follow my direction, on them no fear shall come;* فَإِمَّا تَثْقَفَنَّهُمْ فِي ٱلْحَرْبِ فَشَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ, *and if you capture them in battle, put to flight, by* (*making an example of*) *them, those who are behind them.*

Rem. On corresponding uses of the Hebrew energetic or cohortative, see Gesenius' Gr. §. 126.

20. No negative particle can be placed before the imperative, and, consequently, when a prohibition is uttered,

the jussive must be used; as: اُمْكُثْ شَهْرَيْنِ وَلَا تَعْجَلْ فِي اَلْاِخْتِلَافِ إِلَى اَلْأَئِمَّةِ, *remain two months, and be not in a haste to run from one 'imām to another.* — The energetic forms of the imperative serve to increase its force; as: تَعَلَّمَنْ أَنَّ طُولَ اَلْعَيْشِ تَعْذِيبُ, *learn that length of life is a punishment* or *torment* بِاَللّٰهِ اَضْرِبَنَّ, *strike, by God!* اَلْكِبْرِيَاءُ لِرَبِّنَا صِفَةٌ لَهُ مَخْصُوصَةٌ; (تَعْذِيبُ in rhyme for تَعْذِيبٌ) فَتَجَنَّبَنْهَا وَاتَّقِ, *glory belongs to God (alone), as an attribute peculiar to him; therefore keep thyself afar from it, and fear him.*

Rem. The same remarks apply to the imperative and its lengthened form in Hebrew.

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8. The Government of the Verb.

21. The verb may govern either *a*) the *accusative* of a noun, or *b*) a *preposition with the genitive* of a noun, which takes the place of the accusative and gives greater precision and accuracy to the expression. — This government is not restricted to the finite tenses of the verb, but extends to the nomen verbi or actionis, the nomina agentis and patientis, and other verbal substantives and adjectives, whenever and in so far as these different kinds of nouns contain somewhat of the conception or nature of the verb. — The verb, too, need not necessarily be expressed; it may be understood, or it may lie concealed, as it were, in a particle that has a verbal force.

a. The Accusative.

22. The verb governs the *accusative* of the noun — which we may call the *determinative* case of the verb or the *adverbial* case (see Vol. I. §. 364) — either

1) as an *objective complement* (determinans), i. e. as that which, by assigning its object, limits and restricts the act; or

2) as an *adverbial complement* in a stricter sense, indicating various limitations of the verb, which are expressed in non-Shemitic languages by adverbs, prepositions with their respective cases, conjunctive clauses, or (as in the Slavonic languages) by the instrumental case.

23. Most *transitive* verbs take the objective complement in the accusative, though a considerable number of them are connected with the object by means of a preposition. Not a few are construed in both ways with a variety of signification, and different prepositions may sometimes be joined to the same verb with a difference of meaning; e. g. دَعَاهُ, *he called him;* دَعَا لَهُ بِكَذَا, *he prayed that he might receive something as a blessing;* دَعَا عَلَيْهِ, *he cursed him.* In other cases a transitive verb may be construed indifferently with the accusative or with a preposition and the genitive, the former being the older and more vigorous, the latter the younger and feebler construction; e. g. عَلِقَ, *to adhere to, to attach oneself to,* and لَحِقَ, *to adhere to, to overtake,* are construed indifferently with the accusative of the person or with بِ and the genitive. More rarely the converse is the case, the accusative being the later and less correct construction; e. g. فَرَغَ, *to have finished, to be done*

with, is construed with مِنْ, and اِحْتَاجَ, *to have need of, to be in want of*, with إِلَى, whereas in modern Arabic both take the accusative.

Rem. *a*. Transitive verbs are called by the Arab grammarians اَلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ, and they designate by this name not only those verbs that govern their object in the accusative, but also those that connect themselves with it by means of a preposition. The former are distinguished as اَلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ بِأَنْفُسِهَا, *the verbs that pass on (to an object) through themselves* (and not by help of a preposition), and the latter as اَلْأَفْعَالُ ٱلْمُتَعَدِّيَةُ بِغَيْرِهَا, *the verbs that pass on (to an object) through something else than themselves* (viz. بِحَرْفِ جَرٍّ, *through a preposition*). For example, بَلَغَ, *to reach, to arrive* (of a message, &c.), is a فِعْلٌ مُتَعَدٍّ بِنَفْسِهِ, because we say بَلَغَنِي ٱلْخَبَرُ, *the news reached me*; but قَدَرَ, *to have power, to be able*, is a فِعْلٌ مُتَعَدٍّ بِغَيْرِهِ, because it is construed with عَلَى and we say قَدَرَ عَلَى شَيْءٍ, *he was able to do something*.

Rem. *b*. Only careful study and the use of the dictionary can teach the learner whether a verb is construed with the accusative, or with a preposition, or with both; and, if more than one construction be admissible, what are the different meanings that the verb assumes. Here we merely remark that verbs signifying *to come*, which are construed in Latin and English with prepositions, admit in Arabic also the accusative; as: جَآءَنَا عَامِرٌ, *'Âmir came to us*; إِنَّ ٱلْغُرَبَآءَ وَأَوْلَادَ ٱلْكُبَرَآءِ يَأْتُونَنِي مِنْ أَقْطَارِ ٱلْأَرْضِ, *strangers and the sons of noblemen come to me from (all) quarters of the earth* (compare in Hebrew בָּא with the accusative; e. g. Ps. 100, 4; Prov. 2, 19; Lament.

1, 10). Hence these verbs have in Arabic a *personal passive*, so that we may say أُتِيَ بِشَيْءٍ, lit. *he was come to with a thing*, i. e. it was brought to him, the active construction being أَتَاهُ بِشَيْءٍ, *he came to him with a thing*, i. e. he brought it to him.

24. Many verbs take *two objective complements in the accusative*, either both of the person, or both of the thing, or the one of the person and the other of the thing. — These verbs form *two classes*, according to the relation of their objects to one another; the first class consisting of those whose objects are different from, and in no way connected with, one another, the second of those whose objects stand to one another in the relation of subject and predicate. — *a*) To the *first* class belong all causatives of the second and fourth verbal forms (Vol. I. §. 41 and 45), whose ground-form is transitive and governs an accusative, as also verbs that signify *to fill* or *satisfy, give, deprive, forbid, ask, entreat*, and the like, the most of which have likewise a causative meaning. For example: أَعْلَمَنِي ٱلْأَمْرَ, *he informed me of the thing* (lit. *he made me know it*); عَلَّمَهُ عِلْمَ ٱلْهَيْئَةِ, *he taught him the science of astronomy*; زَوَّجْتُ زَيْدًا ٱبْنَةَ أَخِي, *I gave Zeid my brother's daughter in marriage*; مَلَأَ ٱلدَّلْوَ مَاءً, *he filled the bucket with water*; أَشْبَعَهُ خُبْزًا, *he let him eat as much bread as he could* (شَبِعَ خُبْزًا, *he ate as much bread as he could*); أَطْعَمَهُ ٱلسَّيْفَ, *he let him taste the sword* (ran him through with it); سَقَوْا زَيْدًا خَمْرًا مَسْمُومَةً, *they gave Zeid poisoned wine to drink*; أَعْطَاهُ ٱلْكِتَابَ, *he gave him the book*; رَزَقَهُ ٱللَّهُ ٱلْعُمْرَ, *God gave*

him his life; وَفَّاهُ ٱللَّبَنَ, *he gave him milk in abundance*; وَعَدَنَا ٱللّٰهُ ٱلْحَيٰوةَ, *he recited a poem to me*; أَنْشَدَنِي شِعْرًا, *God has promised us everlasting life*; حَرَمَهُ ٱللّٰهُ ٱلْأَبَدِيَّةَ, *God has deprived him of the blessing of learning*; بَرَكَةَ ٱلْعِلْمِ, قِنَا عَذَابَ ٱلنَّارِ, *preserve us from the punishment of hell-fire* (قِ imperative of وَقَى, Vol. I. §. 178); اِسْئَلِ ٱللّٰهَ ٱلْعَفْوَ, *ask pardon of God.* — *b*) To the *second* class belong 1) verbs that mean *to make, appoint, call, name,* and the like; and 2) those verbs which are called by the Arab grammarians أَفْعَالُ ٱلْقَلْبِ, *verbs of the heart,* i. e. which signify an act that takes place in the mind, or أَفْعَالُ ٱلْيَقِينِ وَٱلشَّكِّ, *verbs of certainty and doubt* (such as رَأَى, *to think,* عَلِمَ, *to know,* وَجَدَ, *to find, to perceive,* دَرَى, *to know;* خَالَ, *to think, to imagine,* ظَنَّ, *to think, to believe,* حَسِبَ, *to think, to reckon,* زَعَمَ, *to think, to deem,* عَدَّ, *to count, to reckon,* and حَجَا, *to think, to imagine*). For example: جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَاشًا, *he hath made the earth a bed for you;* صَيَّرْتُ ٱلطِّينَ إِبْرِيقًا, *I have made the clay into a jug;* اِتَّخَذَ ٱللّٰهُ إِبْرٰهِيمَ خَلِيلًا, *God chose Abraham for a friend;* دَعَوْتُهُ مُحَمَّدًا, *I called him Mohammed;* سَمَّيْتُ كِتَابِي تَعْلِيمَ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ, *I named my book, The Instruction of the Learner in the Path of Learning;* عَلِمْتُ زَيْدًا جَاهِلًا, *I know Zeid is a fool;* رَأَيْتُ أَحَقَّ ٱلْحَقِّ حَقَّ ٱلْمُعَلِّمِ, *I think the duty we owe to a teacher the greatest of duties;* لَا تَحْسِبَنَّ ٱلَّذِينَ قُتِلُوا فِي سَبِيلِ ٱللّٰهِ أَمْوَاتًا, *do not deem*

those dead who have been slain in the path of God (i. e. for the sake of their religion); وَجَدتُهُ شَيْخًا حَلِيمًا, *I found him a mild* (or *gentle*) *old man;* مَا أَظُنُّ ٱلسَّاعَةَ قَآئِمَةً, *I do not think that the hour (of judgment) is at hand.*

Rem. *a.* Of the two objective complements, that which is the subject is called ٱلْمَفْعُولُ ٱلْأَوَّلُ, *the first object*, and the other, or predicate, ٱلْمَفْعُولُ ٱلثَّانِي, *the second object.*

Rem. *b.* When verbs like رَأَى and وَجَدَ are mere أَفْعَالُ ٱلْحَسِّ or *verbs of sense*, — i. e. express nothing but acts of the external organs of sense, — they may still be connected with two accusatives, but the second accusative is no longer a مَفْعُولٌ ثَانٍ or *second object*, but a حَالٌ or *circumstantial accusative*, i. e. an accusative expressing a state or condition of the object in actual connection with those acts; e. g. رَأَيْتُكَ نَآئِمًا, *I saw you sleeping;* وَجَدتُهُ مَرِيضًا, *I found him sick* (in a state of sleep, of sickness). The learner will observe that, in these and similar phrases, رَأَى and وَجَدَ may often be translated by the very same words, whether they are أَفْعَالُ ٱلْقَلْبِ or أَفْعَالُ ٱلْحَسِّ; but, in the latter case, the object is merely the individual, apart from any predicate, whereas, in the former, it is the logical proposition *you were asleep, he was sick*, that is to say, the individual as the possessor of this quality.

Rem. *c.* The fourth form of the أَفْعَالُ ٱلْقَلْبِ governs three accusatives; e. g. يُرِيكُمْ أَعْمَالَكُمْ حَسَرَاتٍ, *he will*

make you think your actions bad, or *he will show you that your actions are bad.*

Rem. *d.* The أَفْعَالُ الْقَلْبِ may also be construed so as to exercise no grammatical influence upon the clause that is immediately dependent upon them. This happens 1) when the verb is inserted parenthetically, as: زَيْدٌ ظَنَنْتُ جَاهِلٌ, *Zeid is, I think* (or *as I think*), *a fool;* 2) when it is placed at the beginning of the sentence, but the dependent clause is either negative, or interrogative, or else an affirmative clause introduced by the particle لَ, *truly;* e. g. عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ, *ye know we are not come to work evil on the earth;* مَا عَلِمْتَ أَيُّهُمْ جَاءَ, *do you not know which of them has come?* لَمْ أَدْرِ مَتَى يَجِيءُ, *I did not know when he would come;* ظَنَنْتُ لَزَيْدٌ قَائِمٌ, *I think Zeid is standing up.* In the last example لَزَيْدٌ قَائِمٌ is virtually in the accusative, for if another object be added, without the particle لَ being prefixed to it, it is put in the accusative; e. g. ظَنَنْتُ لَزَيْدٌ قَائِمٌ وَعَمْرًا مُنْطَلِقًا, *I think Zeid is standing up and Amr going away.* In modern Arabic the particle أَنَّ is interposed between the فِعْلُ الْقَلْبِ and a dependent interrogative clause; as: لَمْ أَدْرِ أَنَّهُ مَتَى; مَا عَلِمْتَ أَنَّ أَيُّهُمْ جَاءَ; لَا بُدَّ أَنْ يُبَيَّنَ أَوَّلًا أَنَّ الْاِسْمَ مَا هُوَ; يَجِيءُ, *it must be first explained what the noun is.*

Rem. *e.* In reference to the first class of the verbs that govern two accusatives, see Gesenius' Heb. Gr. §. 136, 1, 2 (in connection with §. 135, in particular, paragraph 3); and in reference to the

first division of the second class, §. 136, 2, the second paragraph.

25. If the verbs of the two classes mentioned in §. 24. are put in the *passive* voice, one of the two accusatives becomes the nominative. — In the case of the *first* class, it is the accusative of the person; e. g. عُلِّمَ عِلْمَ ٱلْهَيْـَٔةِ, *he was taught the science of astronomy;* أُطْعِمَ ٱلسَّيْفَ, *he was made to taste the sword* (was stabbed with it); سُقِيَ ٱلْوَزِيرُ مَآءً مَسْمُومًا, *poisoned water was given to the vizir to drink;* رُزِقَ ٱلْعُمْرَ, *life was granted him;* أُنْشِدْتُ شِعْرًا لِغَيْرِهِ, *a poem by another* (*author*) *was recited to me;* حُرِمَ بَرَكَةَ ٱلْعِلْمِ, *he was deprived of the blessing of knowledge.* Should it happen that both accusatives are accusatives of the person, that which is next to the verb becomes the nominative; as: زُوِّجَ زَيْدٌ ٱبْنَةَ أَخِي, *my brother's daughter was given in marriage to Zèid.* If both are accusatives of the thing, that one becomes the nominative which designates the thing that is affected by, or receives or passes into the other, or the reverse; as: مُلِئَتِ ٱلدَّلْوُ مَآءً, *the bucket was filled with water.* — In the case of the *second* class, that accusative which is the subject of the other becomes the nominative; e. g. جُعِلَتْ لَكُمُ ٱلْأَرْضُ فِرَاشًا, *the earth has been made a bed for you;* صُيِّرَ ٱلطِّينُ إِبْرِيقًا, *the clay has been made into a jug;* حُسِبُوا أَمْوَاتًا, *they are deemed dead.*

Rem. *a.* As the verb أَتَى, *to come*, is construed with the

accusative of the person (§. 23, rem. *b*), its fourth form (آتَى) becomes doubly transitive, and takes an accusative both of the person and of the thing; e. g. آتَى مُوسَى بَنِى إِسْرَآئِيلَ ٱلْكِتَابَ, *Moses brought the (holy) book to the children of Israel* (lit. *made it come to them*). Now, as this accusative of the thing is the nearer object of آتَى, we should expect it to become the nominative when the verb passes into the passive (أُوتِىَ); but the reverse is the case, because the person is of greater importance than the thing. We say therefore أُوتِىَ بَنُو إِسْرَآئِيلَ ٱلْكِتَابَ, *the (holy) book was brought to the children of Israel*, and not أُوتِىَ ٱلْكِتَابُ بَنِى إِسْرَآئِيلَ.

Rem. *b*. If the verb should happen to govern three accusatives in the active voice (§. 24, rem. *c*), that which is next to the verb becomes the nominative to the passive; e. g. نُبِّئْتُ لَيْلَى بِٱلْعِرَاقِ مَرِيضَةً, *I was informed (that) Lèila is sick in ĕl-'Irâk*; إِذَا أُخْبِرْتِنِى دَنِفًا, *when thou art told (that) I am sick*.

Rem. *c*. On the Hebrew construction, see Gesenius' Gr. §. 140, 1.

26. All verbs, whether transitive or intransitive, active or passive, may take their own abstract nouns (nomina verbi, vol. I. §. 195), as also the deverbal nouns of the classes nomina vicis and nomina speciei (vol. I. §§. 193, 219, 220), as objective complements in the accusative. This may be the case either when they have no other objective complement or complements, or when they have

one or more; and the verbal noun may either stand alone, or it may be connected with an adjective or demonstrative pronoun, a noun in the genitive, or a descriptive or relative clause. For example: ضَرَبَ ضَرْبًا, lit. *he struck a striking;* نَامَ نَوْمًا, *he slept a sleep;* سَارَ سَيْرًا, *he journeyed a journey;* ضُرِبَ ضَرْبًا, lit. *he was struck (with) a striking*, or, impersonally, *there was struck a striking;* ضُرِبْتُ ضَرْبًا, lit. *I was struck (with) a striking;* سِيرَ سَيْرًا, lit. *there was journeyed a journey;* ضَرَبْتُهُ ضَرْبَةً وَضَرَبَنِي ضَرْبَتَيْنِ, *I struck him one stroke and he struck me two* (ضَرَبَنِي ضَرْبَيْنِ would mean *he struck me on two different occasions*, without specifying the number of blows he gave); ضَرَبْتُهُ ضِرْبَةً, وَطَعَنَنِي طِعْنَةً, *I gave him a particular sort of stroke and he gave me a particular kind of thrust;* ضَرَبَ زَيْدًا رَأْسَهُ ضَرْبًا lit. *he struck Zèid (as to) his head (with) a striking;* ضَرَبْتُهُ ضَرْبًا شَدِيدًا, or, omitting the nomen verbi, ضَرَبْتُهُ شَدِيدًا, *I gave him a violent beating;** مَشَى مِشْيَةً حَسَنَةً, *he walked (with) a graceful gait;* ضَرَبَنِي هٰذَا ٱلضَّرْبَ, *he beat me in this manner*, lit. *(with) this beating;* ضَرَبَهُ ضَرْبَ ٱلْمَوْتِ, *he beat him to death;* خَافَ خَوْفَ ٱلْجَبَانِ, *he feared as a coward fears;* ضَرَبَنِي

*) The undetermined object in such phrases as ضَرَبْتُهُ شَدِيدًا may, however, where the sense allows or requires it, assume a more definite meaning, and be viewed as an accusative of *time;* e. g. سَارُوا طَوِيلًا may be translated *they travelled a long time*, scil. زَمَانًا طَوِيلًا.

ضَرْبًا أَوْجَعَنِي, *he beat me so as to hurt me much*, lit. *he beat me a beating that pained me;* ضَرَبَنِي الضَّرْبَ الَّذِي لَا يَخْفَى عَلَيْكَ, *he gave me a good beating, as you know well*, lit. *he beat me the beating which is not concealed from you.*—This objective complement, which is called by the Arab grammarians اَلْمَفْعُولُ الْمُطْلَقُ, *the absolute object*,* or اَلْمَصْدَرُ (see Vol. I. §. 195, rem.), is used in the two following ways.

1) When it stands alone and undefined, it is used لِلتَّأْكِيدِ, *for strengthening*, or لِلتَّعْظِيمِ, *for magnifying*, i. e. to add greater force to the verb; e. g. إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالًا, *when the earth shall tremble a trembling* (but what a trembling!), i. e. *shall tremble violently;* إِذَا رُجَّتِ الْأَرْضُ رَجًّا وَبُسَّتِ الْجِبَالُ بَسًّا, *when the earth shall be shaken with a shaking* (i. e. *shaken violently*), *and the mountains shattered with a shattering* (i. e. *shattered to atoms*); رَضَّ عِظَامَهُ رَضًّا, *he crushed his bones with a crushing* (i. e. *crushed them to pieces*). This signification lies in the indefiniteness of the verbal noun, which leaves the verbal idea quite unlimited in its force and effect.

2) When it is connected with an adjective or demonstrative pronoun, a genitive, or a descriptive or relative clause (see the examples given above), it defines and limits the verbal idea by an addition which is expressed in our

*) Because it does not, like the object in a narrower sense, depend only upon a verb that governs one, two, or three accusatives in the active voice, or one or two accusatives in the passive.

family of languages by means of an adverb or a relative clause.

If the اَلْمَفْعُولُ الْمُطْلَقُ be a nomen vicis, it is used لِلتَّعْدَادِ, *for enumeration;* and if it be a nomen speciei, or have an adjective, &c., connected with it, it is used لِلنَّوْعِ, *to indicate the kind, for specification,* or لِلتَّمْيِيزِ, *for distinction.*

Rem. *a.* Instead of the nomen verbi of the same finite verb, that of another verb of the same meaning, or else a concrete substantive, is sometimes employed; as: جَلَسَ قُعُودًا, lit. *he sat a sitting;* اِنْهَزَمُوا هَزِيمَةً شَنِيعَةً, *they fled a shameful flight.*

Rem. *b.* The accusative of the nomen verbi remains, as we have seen, unchanged, when the active voice, on which it depends, passes into the passive. It may, however, be changed into the nominative, when there is no other subject, as ضُرِبَ ضَرْبٌ, *a striking was struck,* a form of expression that corresponds to the impersonal passive of our languages. When the accusative is employed, the verb is impersonal; when the nominative, it is personal.

Rem. *c.* Compare the uses of the Hebrew infinitives קְטֹל and קָטֹל as explained in Gesenius' Gr. §§. 128, 129, and see also §. 135, 1, rem. 1.

ν 27. It has been mentioned above (§. 21), that the nomina verbi derived from verbs that govern an objective complement in the accusative, may be construed in the same way as the finite verbs themselves. We shall here enter into some further details on this point.

1) If only the objective complement of the act, (and not likewise its subject,) be expressed, it is put after the nomen actionis in the genitive*; unless it be separated from the nomen actionis by one or more words, in which case it is put in the accusative, because the genitive can never be parted from the word that governs it. For example: لَا يَسْأَمُ ٱلْإِنْسَانُ مِنْ دُعَآءِ ٱللّٰهِ, *let a human being never get tired of calling upon* (or *praying to*) *God;* إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيمًا, *to give an orphan food in time of famine;* بِضَرْبٍ بِٱلسُّيُوفِ رُءُوسَ قَوْمٍ, *by cutting off with swords the heads of some people.* In like manner, the object is put in the accusative, when the nomen actionis is defined by the article, because a noun, when so defined, cannot take a genitive after it; as: ضَعِيفُ ٱلنِّكَايَةِ أَعْدَآءَهُ, *feeble in harming his enemies;* لَمْ أَنْكُلْ عَنِ ٱلضَّرْبِ مِسْمَعًا, *I did not desist from striking Misma'.*

Rem. On the Hebrew construction, see Gesenius' Gr. §. 130, 1, along with the note †.

2) If both the subject and the objective complement of the act be expressed, three constructions are permitted. *a*) The subject may be put in the genitive, and the objective complement in the accusative; as: كَانَ قَتْلُ ٱلْخَلِيفَةِ جَعْفَرًا فِي هٰذِهِ ٱلسَّنَةِ, *in this year the chalif put Ga'far to death* (lit. *the chalif's killing G. was in this year);* ٱذْكُرُوا ٱللّٰهَ كَذِكْرِكُمْ آبَآءَكُمْ, *think on God as ye think on your fathers. b*) The

*) This is called the objective genitive, to distinguish it from the subjective genitive or that which designates the subject of the act.

objective complement may be put in the genitive and the subject in the nominative; as: سَفَتْهُمْ رِيحُ ٱلْفَنَآءِ سَفْىَ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ, *the wind of annihilation swept them away, as the hand of the west wind sweeps away the sands;* تَنْفِى يَدَاهَا ٱلْحَصَى فِى كُلِّ هَاجِرَةٍ نَفْىَ ٱلدَّرَاهِمِ تَنْقَادُ ٱلصَّيَارِيفِ, *her fore-feet scatter the gravel every midday, as the money-changers scatter the dirhèms whilst selecting them;* مَنَعَ ٱلنَّاسَ كَافَّةً مِنْ مُخَاطَبَتِهِ أَحَدٌ بِسَيِّدِنَا, *he gave orders to the entire people against any one's addressing him by the title of „our Lord"* (el nuestro Çid). *c)* The subject may be put in the nominative and the objective complement in the accusative; as: بَلَغَنِى تَطْلِيقُ ٱلْيَوْمِ زَيْدٌ هِنْدًا, *I have heard that Zèid has today divorced Hind;* بَلَغَنِى ٱلْقَتْلُ مَحْمُودٌ أَخَاهُ, *I have heard that Mahmūd has murdered his brother;* أَعْجَبَنِى ٱنْتِظَارُ يَوْمَ ٱلْجُمْعَةِ مُحَمَّدٌ عَمْرًا, *I am surprised at Mohammèd's expecting Amr on Friday.* The first of these three constructions is the most usual. The second is pretty common, especially when the objective complement is a pronoun. The third, in which the nomen actionis may be accompanied by the article, or by a specification of the time or place of the act in the genitive, is of comparatively rare occurrence.

Rem. *a.* If both the subject and the objective complement be pronouns, they may both be suffixed to the nomen actionis; e. g. حُبِّيهِ عَلَّمَنِى ٱلتَّنَسُّكَ, *my love of him has taught me to be religious.* Here the suffix of the first person is the subject, and that of the third person the accusative.*

*) حُبٌّ is, strictly speaking, an اِسْمُ مَصْدَرٍ, and not an actual

Rem. *b.* Not only the nomina actionis, but also those nouns that are of similar force and signification, and which consequently can supply the place of the former, may be construed with the genitive of the subject and the accusative of the object. For example: بِعِشْرَتِكَ ٱلْكِرَامَ تُعَدُّ مِنْهُمْ, *through thy associating with the noble, thou art reckoned one of them* (عِشْرَةٌ = مُعَاشَرَةٌ); مِنْ قُبْلَةِ ٱلرَّجُلِ زَوْجَتَهُ ٱلْوُضُوءُ, *ablution is (rendered necessary) by a man's kissing his wife* (قُبْلَةٌ = تَقْبِيلٌ); وَبَعْدَ عَطَآئِكَ ٱلْمِائَةَ ٱلرِّتَاعَا, *and after thy giving the hundred grazing (camels)* (عَطَآءٌ = إِعْطَآءٌ; ٱلرِّتَاعَا in rhyme for ٱلرِّتَاعَ).

Rem. *c.* What has been said of the nomina actionis of singly transitive verbs, applies equally to those of doubly transitive verbs. The only difference is, that the latter take an accusative after the objective genitive, or even add a second accusative to the first. For example: تَعْلِيمُ ٱلْمُتَعَلِّمِ طَرِيقَ ٱلتَّعَلُّمِ, *the instruction of the learner in the path of learning;* تَعْلِيمُ ٱلْمُعَلِّمِ ٱلْمُتَعَلِّمَ طَرِيقَ ٱلتَّعَلُّمِ, *the teacher's instructing the learner &c.;* إِنَّ ٱلنَّاسَ كَرِهُوا إِطْعَامَ مُحَمَّدٍ عَمْرًا خُبْزًا مَسْمُومًا, *the people have condemned Mohammed's giving Amr poisoned bread to eat.*

Rem. *d.* The complement in the genitive may also be expressed, when it represents the subject of the act, by مِنْ; when it represents the object, by لِ (see §. 29); and when it indicates time or place, by فِي; e. g. حُبِّيهِ, in rem. *a*, by أَحُبُّ (ٱلْحَاصِلُ) مِنِّي, مَصْدَرٌ (see §. 26); but it is used, instead of إِحْبَابٌ, as the *masdar* of أَحَبَّ (IV. of حَبَّ), *to love.* See rem. *b.*

the love (that accrues) from me to him; سَقْيَ ٱلرِّمَالِ يَدُ ٱلدَّبُورِ, in §. 27, 2, by اَلسَّقْيَ مِنْ يَدِ ٱلدَّبُورِ لِلرِّمَالِ; and اِنْتِظَارُ يَوْمِ ٱلْجُمْعَةِ, ibid., by اَلِٱنْتِظَارُ فِي يَوْمِ ٱلْجُمْعَةِ.

Rem. *e.* On the corresponding constructions in Hebrew, see Gesenius' Gr. §. 130.

28. In the case of verbs that govern their objective complement by means of a preposition, the nomen actionis retains that preposition; e. g. مَا لِي قُدْرَةٌ عَلَى ذٰلِكَ, *I have no power to do this*, from قَدَرْتُ عَلَى شَيْءٍ.—The same thing holds good in the case of mixed government, the nearer object or accusative being converted into the genitive, and the more remote retaining its preposition; e. g. تَوْفِيقُ ٱلْإِنْسَانِ لِلطَّاعَةِ, *man's being helped (by God) to obey (him).* Occasionally, however, the closer connection by means of the genitive is substituted for the looser construction with a preposition; e. g. مَيْلُ ٱلْإِسْلَامِ, *inclination (of the mind) towards el-'islām*, for اَلْمَيْلُ إِلَى ٱلْإِسْلَامِ.

29. The nomen actionis often takes its objective complement not in the accusative but in the genitive with لِ, in which case this preposition is used as an outward exponent of the relation that subsists between the nomen verbi and its object. Hence the Arab grammarians rightly call it اَللَّامُ لِتَقْوِيَةِ ٱلْعَامِلِ, *the lām that strengthens the regent* (the nomen actionis or the verbal power that it possesses); for, since the verbal force that dwells in the nomen actionis

is less than that in the finite verb, the language helps the former to exercise its influence upon its object by annexing to it a preposition expressing the direction of the action towards the object. This construction with لِ is used in the following cases.

a) When the nomen actionis immediately precedes the object and is undefined (see §. 27, 1); as: مِنْ غَيْرِ تَأَمُّلٍ لِخَطَآئِهِ وَصَوَابِهِ, *without considering what was false and what true in it*, instead of خَطَآءَهُ وَصَوَابَهُ. This is especially the case when the nomen actionis is in the adverbial accusative (see §. 44); as: أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِى, *I stand up in his presence to shew respect to my teacher*, instead of تَعْظِيمًا أُسْتَاذِى; إِنَّمَا قَالَ ذٰلِكَ إِكْرَامًا لَهُ, *he said this only to do him honour*, instead of إِكْرَامًا إِيَّاهُ.

b) When the nomen actionis immediately precedes the object, and is defined by the article (see §. 27, 1); as: تَرْكُ ٱلْمُطَالَبَةِ لِلنَّاسِ, *the giving up of persecuting the people.*

c) When the genitive of the subject is interposed between the nomen actionis and the object (see §. 27, 2); as: فَبَقِىَ أَنَّ تَسْخِينَ ٱلشَّمْسِ لِلْأَرْضِ إِنَّمَا هُوَ عَلَى سَبِيلِ ٱلْإِضَآءَةِ, *it results, therefore, that the sun warms the earth in no other way than by his light* (lit. *that the sun's warming the earth is only by the way of his light*), for ٱلْأَرْضَ; لِمُطَالَبَةِ أَعْدَآئِى لِى, *because of my enemies' persecuting me*, for إِيَّاىَ; رُؤْيَتُهُ لِلّٰهِ, *his seeing God;* تَبْلِيغِى لَكَ إِلَى مُنَاكَ, *my enabling you to attain your wishes.*

In such clauses the choice between the older and closer construction with the accusative, and the later and looser with the preposition, is left in most cases to the taste and judgment of the writer.

Rem. *a.* In more modern Arabic إِلَى is often used لِتَقْوِيَةِ ٱلْعَامِلِ instead of لِ; as: إِدِّكَارِي إِيَّاهُ, *my bearing him in mind;* رَدِّي إِلَى ٱلْجَوَابِ, *my returning an answer.*

Rem. *b.* This use of لِ to designate the objective complement of the verb is common in Chaldee and Syriac, rare in Hebrew (see Gesenius' Gr. §. 151, 3, *e*) and Aethiopic (see Dillmann's Gr. §. 179). See §. 31, rem.

30. The nomina agentis, which hold a middle position between the verb and the noun, and partake of the force of both, may, like the nomina verbi, follow the government either of the verb or the noun, or of both. The following rules are to be observed regarding them.

1) If the nomen agentis has but *one* objective complement, this may be put either in the accusative or in the genitive; as: سَارِعُوا إِلَى جَنَّةٍ أُعِدَّتْ لِلْكَاظِمِينَ ٱلْغَيْظَ, *hasten to a garden (Paradise) that is prepared for those who restrain (their) wrath;* كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ, *every soul is a taster of death (tastes* or *shall taste death);* رَبَّنَا إِنَّكَ جَامِعُ ٱلنَّاسِ, *our Lord! thou shalt be an assembler of (shalt assemble) mankind;* ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ, *who think that they shall be meeters of (shall meet) their Lord.* — The no-

mina agentis of directly transitive verbs admit of being construed, in so far as they have verbal power, either with the accusative or with the genitive, provided they have the meaning of the اَلْمُضَارِعُ or *imperfect* (historical imperfect, present, future). As the genitive connexion is in this case غَيْرُ ٱلْحَقِيقِيَّةِ, improper or representative (see §. 75, rem.), the governing word may be defined by the article; as: اَلْقَاتِلُ ٱلنَّاسِ or قَاتِلُ ٱلنَّاسَ, *one who kills people;* اَلْقَاتِلُ ٱلنَّاسَ or ٱلنَّاسِ, *he who kills people,* = اَلَّذِى يَقْتُلُ. When, on the contrary, the nomina agentis of directly transitive verbs have the meaning of the *perfect* (perfect, pluperfect, aorist, and future perfect), they approach more nearly to the nature of the noun that originates from them (as كَاتِبٌ, *writing, a writer)*, and hence are construed, like this latter, with the genitive only. Further, since this genitive connection is حَقِيقِيَّةٌ or proper (see §. 75, rem.), the governing word cannot be defined by the article; as: قَاتِلُ ٱلنَّاسِ (and not اَلْقَاتِلُ ٱلنَّاسِ or اَلْقَاتِلُ ٱلنَّاسَ), *one who killed, has killed, had killed*, or *shall have killed people*, = اَلَّذِى قَتَلَ, or اَلَّذِى كَانَ قَتَلَ, or اَلَّذِى يَكُونُ قَتَلَ. The same remarks naturally apply, when the genitive is a pronominal suffix instead of a separate substantive; as: لَآئِمِي = اَللَّآئِمِي, أَحَدٌ يَلُومُنِى, *one who reproaches me*, and اَلَّذِى يَلُومُنِى, *he who reproaches me;* but *he who reproached* or *has reproached me*, اَلَّذِى لَامَنِى, is لَآئِمِي, not اَللَّآئِمِي. — If the nomen agentis be undefined, it go-

verns the accusative only in the following cases. *a*) When it is the attribute or the predicate of a (usually preceding) subject, or stands in the accusative to express a state or condition of that subject (see §. 40); e. g. زَيْدٌ ضَارِبٌ أَبُوهُ أَخًا لِي, *Zèid's father* (lit. *Zèid, his father) is beating* (or *will beat) a brother of mine;* مَرَرْتُ بِفَارِسٍ طَالِبٍ ثَأْرَ أَبِيهِ, *I passed by a horseman (who was) seeking revenge for the murder of his father;* جَآءَنِي عَمْرٌو طَالِبًا أَدَبًا, *Amr came to me seeking instruction. b*) After an interrogative or negative particle, when it is the attribute of a preceding or (less usually) following subject; e. g. هَلْ مُكْرِمٌ أَنْتَ زَيْدًا, *wilt thou treat Zèid with respect?* مَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ, *thou dost not follow their kibla;* مَا يُجِيرُ أَحَدٌ عَدُوَّ أَحِبَّآئِهِ, *no one gives protection to the enemy of his friends. c)* After the interjection يَا, as the predicate of a suppressed subject; e. g. يَا طَالِعًا جَبَلًا, *O thou that art climbing a hill!*

Rem. *a.* The nomen agentis in the singular number, when followed by a substantive in the genitive, can take the article only when that substantive is itself defined by the article or governs another substantive that is so defined; e. g. اَلضَّارِبُ ٱلْعَبْدِ, *he who beats the slave;* اَلضَّارِبُ رَأْسِ ٱلْعَبْدِ, *he who beats the slave on the head* (lit. *beats the head of the slave);* but we cannot say اَلضَّارِبُ عَبْدٍ, nor اَلضَّارِبُ زَيْدٍ, nor even اَلضَّارِبُ عَبْدِ زَيْدٍ or اَلضَّارِبُ عَبْدِهِ. The reason of this seems to be that a certain equipoise may be preserved between the اَلْمُضَافُ, or governing word, and the

اَلْمُضَافُ إِلَيْهِ, or governed word. On the other hand, the article may be prefixed to the dual or to the pluralis sanus masc., even when the following genitive is not defined in either of the above ways; because, after the rejection of the terminations نِ and نَ (vol. I. §. 315, 2, 3), the اَلْمُضَافُ and the اَلْمُضَافُ إِلَيْهِ become more closely connected, and grow, as it were, into one word, just like the nomen agentis when defined by the article and followed by a pronominal suffix. Hence we may say اَلضَّارِبَا عَبْدٍ, اَلضَّارِبِي عَبْدِهِ, اَلضَّارِبُو عَبْدِ زَيْدٍ, اَلضَّارِبَيْ زَيْدٍ, as well as اَلضَّارِبِينَ, اَلضَّارِبُونَ عَبْدَ زَيْدٍ, اَلضَّارِبَيْنِ زَيْدًا, اَلضَّارِبَانِ عَبْدًا عَبْدَهُ. There is even a third form of expression admissible, arising out of a combination of these two, viz. اَلضَّارِبَا عَبْدًا, اَلضَّارِبَيْ زَيْدًا, اَلضَّارِبِي عَبْدَهُ, اَلضَّارِبُو عَبْدَ زَيْدٍ; in which examples the rejection of the terminations نِ and نَ serves only to indicate the close logical connection, as in the phrase اَلْأَمِيرُ الْقَاتِلَا أَخَوَاهُ مُحَمَّدًا, *the ĕmīr whose two brothers killed Mohammèd*, in which another noun (أَخَوَاهُ) is actually inserted between the nomen agentis in the dual (اَلْقَاتِلَا) and its accusative (مُحَمَّدًا). — When a pronoun is annexed as object to the dual or pluralis sanus masc. of a nomen agentis that is defined by the article, three forms of expression are likewise admissible; viz. 1) اَلضَّارِبَانِ إِيَّاهُ, اَلضَّارِبُوهُ, اَلضَّارِبَاهُ; 2) اَلضَّارِبُونَ إِيَّاهُ or اَلضَّارِبُونَ لَهُ, اَلضَّارِبَانِ لَهُ or اَلضَّارِبَانِهِ; and 3) اَلضَّارِبُونَهُ, اَلضَّارِبَانِهِ. In the last case the pronoun, though apparently a nominal suffix in the genitive, is in reality a verbal suffix in the accusative; and even in the first case, the Arabs regard the

pronominal object as an accusative, and not as a genitive, using نِي instead of ـِي for the 1st pers. sing.; e. g. اَلْمُوَافِينِي, *he who comes to me*; لَيْسَ بِمُعْيِينِي, *he is not a too heavy burden for me*; هُمُ الْآمِرُونَ الْخَيْرَ وَالْفَاعِلُونَهُ, *it is they who order what is right, and who do it themselves.*

Rem. *b.* When the nomen agentis is followed by two or more objects connected by وَ, it not rarely happens that the first alone is put in the genitive, and the others in the accusative, the nominal force of the nomen agentis being converted, because of the distance of the complements, into the verbal; as: مُبْتَغِي جَاهٍ وَمَالاً مَنْ نَهَضَ, *a seeker after rank and wealth is he who rises up (to travel)*; جَاعِلُ اللَّيْلِ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا, *he who appoints the night for rest, and the sun and moon for the reckoning (of time)*; اَلْوَاهِبِ الْمِائَةِ الْهِجَانِ وَعَبْدِهَا, *of him who gives a hundred fine white (camels) and their attendant* (either وَعَبْدَهَا or وَعَبْدِهَا).

Rem. *c.* On the government of the participle in Hebrew, see Gesenius' Gr. §. 132.

2) If the nomen agentis be derived from a verb that governs two objective complements (§. 24), it takes the second in the accusative, and the first either in the accusative (which is by far the more usual) or in the genitive; e. g. أَنَا كَاسٍ زَيْدًا ثَوْبًا فَاخِرًا, *I will dress Zèid in a splendid robe*; هَلْ أَنْتَ ظَانٌّ عَمْرًا عَاقِلًا or ظَانٌّ عَمْرٍو عَاقِلًا, *dost thou think 'Amr intelligent?*

Rem. *a.* If the objective complements of the nomen agentis of a doubly transitive verb be pronouns, both may be appended to it as suffixes; e. g. مُعْطِيكَهُ, *he who gives it to you*; مُطْعِمُنِيهَا, *he who gives me it to eat.*

Rem. *b.* The second of the two complements of a nomen agentis, or that which is in the accusative, is very rarely inserted between the nomen agentis and the first complement, or that in the genitive; e. g. وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ, *whilst others than you withhold their benefits from the needy;* لَا تَحْسِبَنَّ ٱللَّهَ مُخْلِفَ وَعْدَهُ رُسُلِهِ, *do not think that God deceives his apostles by withholding what he has promised.* In the former of these examples, which is a half-verse of poetry, this construction has been followed in order to bring the word ٱلْمُحْتَاجِ into the rhyme; in the latter, which is taken from the Korân, ch. 14, v. 48, the preferable reading is مُخْلِفَ وَعْدِهِ رُسُلَهُ.

31. What has been said in §. 29 regarding the use of the preposition لِ after nomina verbi is equally applicable to nomina agentis. *a*) لِ is used when the nomen agentis immediately precedes the object and is undefined; as: مُعْجِبٌ لَكَ, *making thee wonder;* وَهِيَ مُجَانِبَةٌ لَهُ, *whilst she avoided him* (in which example the undefined nomen agentis is the predicate of a جُمْلَةٌ حَالِيَّةٌ or circumstantial clause); وَٱلْحِيلَةُ لَا تَجُوزُ إِلَّا إِذَا كَانَ ٱلْخَصْمُ مُتَعَنِّتًا لَا طَالِبًا لِلْحَقِّ, *and artifice is not allowable* (in argument), *except when the opponent is a dogmatical sophist, and not one who seeks after the truth.* This is especially the case when the nomen agentis is in the adverbial accusative; as: نَزَلَ عَلَى ٱلْمَدِينَةِ وَكَفَى بِلَذَّةٍ مُحَاصِرًا لَهَا, *he halted before the city to besiege it;* ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ, *the sweetness of knowledge is a sufficient inducement and enticement to the intelligent.*

b) لِ is also used when the nomen agentis immediately precedes the object, and is defined by the article; as: اَلْمُفَسِّرُونَ لِهٰذِهِ ٱلْأَبْيَاتِ, *the expounders of these verses;* أَقْوَى ٱلْأَسْبَابِ ٱلْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ ٱلصَّلٰوةِ بِٱلتَّعْظِيمِ, *to perform one's devotions properly with reverence is the surest means of procuring one's daily bread;* وَبَقِيَ يَتَفَكَّرُ فِي ذٰلِكَ ٱلشَّيْءِ ٱلْمُصَرِّفِ لِلْجَسَدِ, *and he continued meditating about that thing which governs the body.* *c*) Finally, لِ is used when a genitive is interposed between the nomen agentis and the accusative; as: مُطْعِمُهَا لِي, *he who gave it to me to eat.*

Rem. لِ *must* be used instead of the accusative, when the object of the nomen agentis is rhetorically transposed and placed before it; as: وَكَانُوا لَنَا عَابِدِينَ, *and they worshipped us;* مَا كُنَّا لِلْغَيْبِ حَافِظِينَ, *we did not keep the secret;* إِنَّا لَهُ لَحَافِظُونَ, *verily we will take care of him;* اَلْمَرْءُ مَا لَمْ تَرْزَهُ لَكَ مُكْرِمٌ, *a man, as long as you do not deprive him of any thing* (by asking for it), *treats you with respect.* So also with the finite verb: إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ, *if ye can explain the vision.* If the transposed object be a pronominal suffix, إِيَّا (vol. I. §. 188, 189) may be employed instead of لِ; as: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee we worship and to thee we cry for help* (compare §. 29, rem. *b*, and vol. I. §. 189, 2).

32. If the verb, from which a nomen patientis is derived, governs two accusatives in the active voice, its nomen patientis retains one of them, the other having passed into the nominative; as: زَيْدٌ مُعْطًى عَبْدُهُ دِرْهَمًا, *Zèid's*

servant (lit. *Zèid, his servant) is presented with a dirhèm.* See §. 25.

33. Verbal adjectives of those forms that differ in meaning from the nomina agentis only in being *intensive*, may govern, like the nomina agentis, either the accusative or the preposition لِ. Since, however, their verbal force is very slight, the latter construction is by far the more usual, the former being chiefly poetic. This rule applies principally to the forms فَعَّالٌ and فَعُولٌ (vol. I. §. 232 and rem. *c*, §. 233); more rarely to other forms, such as فَعِيلٌ (§. 232), فَعِلٌ (id.), and مِفْعَالٌ (§. 233, rem *c*). Examples with the accusative: أَخَا ٱلْحَرْبِ لَبَّاسًا إِلَيْهَا جِلَالَهَا, *inured to* (lit. *a brother of) warfare, constantly wearing the garments suited for it;* مُقَدِّمًا إِلَى ٱلْمَوْتِ خَوَّاضًا إِلَيْهِ ٱلْكَتَائِبَا, *rushing upon death, wading in search of it through the ranks* (ٱلْكَتَائِبَا in rhyme for ٱلْكَتَائِبَ); ضَرُوبٍ بِنَصْلِ ٱلسَّيْفِ هَامَاتِ ٱلرِّجَالِ, *smiting with the edge of the sword the heads of men;* فَتَاتَانِ أَمَّا مِنْهُمَا فَشَبِيهَةٌ هِلَالًا, *two maidens, (one) of them resembling a new moon* (in beauty); إِنَّ ٱللَّهَ سَمِيعٌ دُعَاءَ مَنْ دَعَاهُ, *God hears the prayer of him who calls upon him;* حَذِرٌ أُمُورًا لَا تَضِيرُ, *taking precautions against things that cannot injure (him);* مَزِقُونَ عِرْضِي, *defaming* (lit. *tearing in pieces) my character;* إِنَّهُ لِمِنْحَارٌ بَوَائِكِهَا, *he is a slaughterer of the fat ones among them* (the she-camels). Examples with لِ: سَمَّاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّحْتِ, *hearers of falsehood, eaters of what is unlawful;* مَنَّاعٌ لِلْخَيْرِ,

constantly striving to hinder good; جَمَّاعَةٌ لِلْكُتُبِ, *a great collector of books; &c.*

34. Verbal adjectives of the form أَفْعَلُ, corresponding to our comparative and superlative (vol. I. §. 234), when derived from *transitive* verbs, generally take their object in the genitive with لِ, very rarely in the accusative; e. g. هُوَ أَطْلَبُ لِلْعِلْمِ مِنْكُمْ, *he seeks after knowledge more than you do;* اَلْمُؤْمِنُ أَحَبُّ لِلّٰهِ مِنْ نَفْسِهِ, *the believer loves God more than himself;* أَجْهَلُ اَلنَّاسِ وَأَعْدَاهُمْ لِلْعِلْمِ وَأَمْقَتُهُمْ لِلشَّرْعِ, *the most ignorant of men, and the most opposed among them to learning, and the most inimical among them to the law.*

Rem. *a.* Verbal adjectives of the form أَفْعَلُ, derived from verbs signifying *love* or *hatred*, take the object with لِ when they are used in an *active* sense, as in the second and third of the above examples; but when they have a *passive* sense*, they take the subject with إِلَى, as: اَلْمُؤْمِنُ أَحَبُّ إِلَى اَللّٰهِ مِنْ غَيْرِهِ, *the believer is more loved of God than any one else;* هُوَ أَبْغَضُ إِلَيَّ مِنْهَا, *he is more hateful to me than she.*

Rem. *b.* Verbal adjectives of the form أَفْعَلُ, derived from *intransitive* verbs, require the same preposition after them as the verbs

*) As there is *only one* form for the comparative and superlative, it may be derived from verbal adjectives of either active or passive signification; e. g. أَحَبُّ from مُحِبٌّ, *loving*, or from حَبِيبٌ, *beloved, dear.*

from which they are derived. For example: هُوَ أَزْهَدُ فِي ٱلدُّنْيَا وَأَسْرَعُ إِلَى ٱلْخَيْرِ وَأَبْعَدُ مِنَ ٱلْإِثْمِ وَأَحْرَصُ عَلَى ٱلْحَمْدِ, *he abstains more from worldly pleasures, and is more zealous for good, and keeps farther from (clearer of) crime, and is more eager after the praise (of God).* They often, however, take their signification from one of the derived forms of the verb (generally the second or fourth); e. g. ذٰلِكُمْ أَقْوَمُ لِلشَّهَادَةِ, *this confirms the evidence more* (from أَقَامَ, IV. of قَامَ, *to stand*); خُمُولُ ٱلْمَرْءِ لِلدِّينِ أَسْلَمُ, *humility on the part of a man preserves his religion more (than pride)* (from سَلَّمَ or أَسْلَمَ, II. and IV. of سَلِمَ, *to be safe*); غَيْرُ ٱلدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ, *there is another besides the anti-Christ that fills me with still greater fear on your account than he does* (from خَوَّفَ or أَخَافَ, II. and IV. of خَافَ, *to be afraid*); هُوَ أَحْوَجُ إِلَيَّ مِنِّي إِلَيْهِ, *he has more need of me than I have of him* (from إِحْتَاجَ, VIII. of the radical حوج, *to be in need of*).

35. The accusative not unfrequently depends upon a verb that is understood. This happens:

1) In forms of praise, salutation, and the like, in which we must supply the verb from which the noun in the accusative is derived, and to which it serves as the ٱلْمَفْعُولُ ٱلْمُطْلَقُ (§. 26). For example: سُبْحَانَ ٱللّٰهِ, *the glory of God!* or سُبْحَانَهُ, *His glory!* scil. أُسَبِّحُ, *I praise* (which is an إِخْبَارٌ or *statement of fact*), or سَبِّحِي, سَبِّحْ, &c., *praise thou*, &c. (which is an إِنْشَاءٌ, *a command* or *wish*, lit. *a production* or *creation*); سَمْعًا وَطَاعَةً, *hearing and*

obeying, to hear is to obey, i. e. سَمْعًا وَطَاعَةً; مَعَاذَ ٱللّٰهِ, *God forbid!* i. e. أَعُوذُ مَعَاذَ ٱللّٰهِ, *I seek refuge with God.*

2) In various other cases, in all of which the verb to be supplied is not that from which the noun in the accusative is derived, but may be easily guessed from the manner in which that noun is uttered and the circumstances of the speaker. Such are:

a) Forms of salutation and the like; as: مَرْحَبًا وَأَهْلاً وَسَهْلاً, scil. أَتَيْتَ, *thou art come (O guest) to a roomy (convenient) place, and to friendly people, and to a smooth (comfortable) place;* مَرْحَبًا بِكَ, i. e. أَتَيْتَ مَكَانًا يَرْحُبُ بِكَ, *thou art come to a place where there is plenty of room for thee, to a comfortable place;* مَرْحَبًا بِكَ ٱللّٰهُ وَمَسْهَلاً, scil. جَعَلَ or some similar word, *God has given thee a roomy and smooth place;* all phrases equivalent to *welcome!* هَنِيئًا مَرِيئًا, scil. كُلْ, كُلِي, &c., *(eat) with easy digestion, may it agree with you*, Germ. *wohl bekomm' es.*

b) Phrases in which an individual is called upon to guard himself, or a part of his person, against some one or some thing (ٱلتَّحْذِيرُ); or in which one or more individuals are urged to begin something or attack some object (ٱلإِغْرَاءُ). In the former case the speaker may mention *α)* either the person who is to be on his guard, or *β)* the person or thing he is to guard against, repeating the word or not, at his pleasure, or lastly *γ)* both together, connecting them by the conjunction وَ. In the latter case he mentions only the

object to be attacked, repeating the word or not, as he pleases. Examples: إِيَّاكَ, إِيَّاكُمْ, &c., or إِيَّاكَ إِيَّاكَ, &c., scil. بَعِّدْ, *keep off!* or اِحْذَرْ, *guard thyself! take care!* رَأْسَكَ or رَأْسَكَ رَأْسَكَ, *thy head!* scil. نَحِّ, *bend aside;* أَمَامَكَ, *before thee!* scil. اُنْظُرْ, *look;* اَلْأَسَدَ or اَلْأَسَدَ اَلْأَسَدَ, *the lion!* scil. اِحْذَرْ, *guard against, take care of;* إِيَّاكَ وَالْمُعَادَاةَ, *guard thyself against enmity;* إِيَّاكَ وَالْمُحْدَثَاتِ, *keep clear of innovations;* إِيَّاكَ وَأَنْ تَشْتَغِلَ بِهٰذَا الْجَدَلِ, *take care not to meddle with this sort of contention* (where أَنْ, followed by the imperfect subjunctive, is put instead of the accusative of a noun); رَأْسَكَ وَالْحَائِطَ, *thy head and the wall!* scil. نَحِّ رَأْسَكَ وَاحْذَرِ الْحَائِطَ; اَلْعَدُوَّ اَلْعَدُوَّ, *the foe! the foe!* scil. خُذُوا, *seize, attack;* أَخَاكَ وَالْإِحْسَانَ إِلَيْهِ, *be always kind to your brother,* scil. اِلْزَمْ, *adhere to;* شَأْنَكَ بِإِبِلِكَ, *do as you like with your camels,* scil. اِفْعَلْ, *do.**)

c) Phrases in which a pronoun — generally of the first, rarely of the second person — is followed by the noun to which it refers in the accusative, without any verb intervening. The object of this construction — named by the Arab grammarians اَلْاِخْتِصَاصُ, *the special relation* (of the pronoun to some person or thing) — is to show that

*) If a single accusative be uttered only once, the verb may be added; but if the accusative be repeated, or if there be two accusatives connected by وَ, the verb is never expressed.

this accusative is the noun which the pronoun represents and to which the statement made refers. Being especially used in forms of praise and blame, it is also called نَصْبُ ٱلْمَدْحِ وَٱلذَّمِّ, *the accusative of praise and blame.* It is to be explained by an ellipsis of أَعْنِي, *I mean*, or أَخُصُّ, *I specify*. Examples: نَحْنُ ٱلْعُرْبَ أَسْخَى مَنْ بَذَلَ, *we Arabs* — lit. *we, (I mean) the Arabs, — are the most liberal among the generous;* نَحْنُ ٱلصَّعَالِيكَ لَا طَاقَةَ بِنَا عَلَى ٱلْمُرُوءَةِ, *we, the miserably poor, have not the ability to be generous as becomes men;* نَحْنُ مَعَاشِرَ ٱلْأَنْبِيَاءِ لَا نُورَثُ, *we, the band of prophets, have no heirs (among men);* إِنَّا بَنِي مِنْقَرٍ قَوْمٌ ذَوُو حَسَبٍ, *we, the Bènū Minḳar, are a people of high worth;* أَلَمْ تَرَ أَنَّا بَنِي دَارِمٍ زُرَارَةُ مِنَّا أَبُو مَعْبَدِ, *seest thou not that Zurāra, the father of Maʿbèd, is one of us, the Bènū Dārim?* (مَعْبَدِ in rhyme for مَعْبَدٍ).

Rem. In such phrases as إِلَيْكَهَا, *there it is for you!* هَاكَ يَدِي, *there's my hand for you!* the accusative is used, because إِلَيْكَ and هَاكَ (vol. I. §. 368, rem. *c*) are in point of sense equivalent to خُذْ, *take* (خُذْ يَدِي, خُذْهَا إِلَيْكَ or خُذْهَا). Similarly, in the phrases دُونَكَهُ زَيْدًا, عِنْدَكَ زَيْدًا, عَلَيْكَ زَيْدًا, *seize Zèid!* دُونَكُمُوهُ, *seize him!* the accusative does not depend upon أَنْ تَأْخُذَ *(that thou shouldest seize)*, to be supplied after the preposition, but upon an imperative, such as خُذْ or إِلْزَمْ, implied in the preposition itself. The literal meaning is: *seize Zèid, who is in front of, beside* or *close by you.* So also in رُوَيْدَ زَيْدًا, or, with the genitive, رُوَيْدَ زَيْدٍ, *treat Zèid gently!* where رُوَيْدَ is explained by

the grammarians as equivalent to أَمْهِلْ, *grant him respite.* In the first case, the fètha of رُوَيْدَ is a بِنَآء or indeclinable ending (as in أَيْنَ, *where?);* in the second, it is the termination of the construct accusative of رُوَيْدٌ, the diminutive of رُودٌ, *slow and gentle motion.* We may also say رُوَيْدَكَ, *softly!* and رُوَيْدَكَ زَيْدًا, *gently with Zèid!* رُوَيْدَكَنِي, *gently with me!* the agent (كَ) being in the genitive.

36. The adverb إِنَّ, *truly, certainly,* and the conjunction أَنَّ, *that,* as likewise the conjunctions compounded with these two words, such as لٰكِنَّ or وَلٰكِنَّ, *but, yet,* كَأَنَّ, *as if, as though,* and لِأَنَّ, *because* (see vol. I. §. 362, 6, and §. 367, 6, 10), take a following substantive or pronoun (which, according to our idiom, ought to be in the nominative, as the subject of a nominal or verbal proposition) in the accusative, because the force of the verb *to see* (رَأَى) is embodied in these particles.*) This takes place both when the subject immediately follows إِنَّ, &c., and when it is separated from them by a portion of the predicate of إِنَّ, &c., consisting of an adverb of time or place, or a preposition with its complement. In the former case, the affirmative particle لَ may be prefixed to the predicate of إِنَّ; in the latter, to its subject. If, however, the predicate be negative, or consist of a verb in the perfect, not preceded by قَدْ, the particle لَ ought not to be prefixed to it. Examples: إِنَّ ٱللّٰهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ, *God*

*) Compare *en* and *ecce* in Latin, as *en eum, ecce eum* or *eccum.*

is mighty over all (lit. *see God, he is mighty over all*); إِنَّ ٱلْحَدَاثَةَ لَا تَدُومُ, *youth does not last* (lit. *see youth, it does not last*); وَإِنَّ فَرِيقًا مِنَ ٱلْمُؤْمِنِينَ لَكَارِهُونَ, *whilst a part of the believers were reluctant*; أَئِنَّكُمْ لَتَشْهَدُونَ أَنَّ مَعَ ٱللّٰهِ آلِهَةً أُخْرَى, *do ye testify that there are other gods along with the* (*true*) *God?* إِنَّ بِٱلشِّعْبِ ٱلَّذِي دُونَ سَلْعٍ لَقَتِيلًا, *in the ravine that is below Sèla' (there lies) a murdered man*; إِنَّ فِي ذٰلِكَ لَعِبْرَةً لِأُولِي ٱلْأَبْصَارِ, *in this there is an example* (or *warning*) *to those possessed of insight*; إِنَّ فِي قَتْلِكَ أَيُّهَا ٱلشَّيْخُ لَصَلَاحًا لِلْمُسْلِمِينَ, *in putting thee to death, old man, there is a benefit to the Muslims*; حُكِيَ أَنَّ مَلِكًا مِنْ مُلُوكِ ٱلْهِنْدِ كَانَ لَهُ زَوْجَةٌ, *it is narrated that one of the kings of India had a wife*; وَفِي ٱلْحَدِيثِ أَنَّ رَجُلًا قَالَ يَا رَسُولَ ٱللّٰهِ إِنَّ أُمِّي ٱفْتُلِتَتْ فَجَأَةً, *and in the hadìt* — or *collection of traditions* — (*we read*) *that a man said, O apostle of God! my mother has died suddenly*; كَأَنَّ زَيْدًا أَسَدٌ, *as if Zèid were a lion*; وَهٰذَا لِأَنَّ ٱلْعِلْمَ نُورٌ وَٱلْوُضُوءَ نُورٌ, *and* (*he did*) *this because knowledge is a light and the ablution* (*before prayer*) *is a light*; زَيْدٌ قَائِمٌ وَلٰكِنَّ مُحَمَّدًا جَالِسٌ, *Zèid is standing up, but Mohammèd is sitting*; وَلٰكِنَّ ٱلْمُنَافِقِينَ لَا يَفْقَهُونَ, *but the hypocrites do not understand.*

Rem. *a.* These particles, along with those mentioned in rem. *d*, are named by the grammarians إِنَّ وَأَخَوَاتُهَا, *'inna and its sisters.* The word governed by إِنَّ and أَنَّ is called the اِسْمُ إِنَّ, *the noun of 'inna and 'anna*, and the predicate is called the خَبَرُ إِنَّ, *the predicate of 'inna and 'anna.*

Rem. *b.* If the predicate is placed between إِنَّ or أَنَّ and its noun, the logical accent lies upon the noun; whereas, if the predicate stands after the noun, it receives the logical accent itself. For example; إِنَّ مَعَكَ صَاحِبَكَ means: *your friend is with you;* but إِنَّ صَاحِبَكَ مَعَكَ, *your friend is with you.*

Rem. *c.* When مَا is appended to إِنَّ, كَأَنَّ, and لٰكِنَّ, their governing power does not extend beyond it, and consequently their اِسْم or noun is no longer put in the accusative, but in the nominative. Hence the word مَا is called in this case مَا ٱلْكَافَّةُ, *the hindering mā*, because it hinders the government of these particles.

Rem. *d.* The words لَيْتَ, *utinam, would that —!* and عَلَّ or لَعَلَّ, *perhaps*, are construed in the same way as إِنَّ, &c.; e. g. يَا لَيْتَ بَيْنَكَ وَبَيْنِي بُعْدَ ٱلْمَشْرِقَيْنِ, *O that there were between thee and me as great a distance as there is between east and west!* وَمَا يُدْرِيكَ لَعَلَّ ٱلسَّاعَةَ قَرِيبٌ, *and what lets thee know (whether) perchance the hour (of the resurrection) is near?* If مَا be added (see rem. *c*), the government of عَلَّ or لَعَلَّ is hindered; but the noun of لَيْتَمَا may be put either in the nominative or in the accusative. These words seem, as has been already remarked in vol. I. §. 364, rem. *b*, to be verbs; and if so, they govern the accusative by their own force and not by that of an omitted or implied verb.

Rem. *e.* The corresponding Hebrew particle to إِنَّ, viz. הִנֵּה also governs the accusative, as appears from the forms הִנֵּנִי and הִנֵּנָּא, *ecce me.*

37. If the conjunction وَ connects two nouns in such a way that the second is subordinate to, and not coordinate with, the first, it governs the second in the accusative; as: مَا شَأْنُكَ وَزَيْدًا, or مَا لَكَ وَزَيْدًا, *what have you to do with Zèid?* سِرْتُ وَزَيْدًا, *I went along with Zèid;* مَا لَكَ وَٱلتَّلَدُّدَ حَوْلَ نَجْدٍ, *what have you to do with loitering about Nèǵd?* فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَكُمْ, *agree on what you are to do along with your associates.* This وَ is called by the grammarians وَاوُ ٱلْمُصَاحَبَةِ, *the wāw of association* or *concomitance*, and also, like the وَ that governs the subjunctive (§. 15, 5), وَاوُ ٱلْمَعِيَّةِ or وَاوُ ٱلْجَمْعِ, *the wāw of simultaneousness.**)

Rem. This use of ו also occurs, though but rarely, in Hebrew; e. g. Esther, IV. 16, גַּם־אֲנִי וְנַעֲרֹתַי אָצוּם כֵּן, *I too, along with my maidens, will fast so.*

38. The person or thing called, ٱلْمُنَادَى, is generally preceded by one or other of the حُرُوفُ ٱلنِّدَآءِ, or حُرُوفُ ٱلْمُنَادَاةِ, *interjections.* The principal of these are: أَ, يَا, أَيَا, أَىْ, آ; أَيُّهَا (fem. أَيَّتُهَا), to which يَا may also be prefixed; and وَا.

1) Of the first five of these particles the most common are أَ, يَا, and أَيَا. They require after them a noun not defined by the article, which is put sometimes in the nominative, sometimes in the accusative.

a) The *nominative* — in the singular always with-

*) Quite correctly too, for the subjunctive of the verb corresponds both in signification and in form to the accusative of the noun. The one shows that a person or thing depends upon an act, the other that one act depends upon, or is affected or governed by, another act.

out the tènwīn — is used when the person or thing called is present, or imagined to be present, to the speaker, and no explanatory term of any description is appended to it; as: يَا مُحَمَّدُ, *O Mohammèd* (nom. مُحَمَّدٌ); أَعَمَّارُ, *O 'Ammàr* (nom. عَمَّارٌ); يَا عَمْرُو, *O 'Amr* (nom. عَمْرٌو, vol. I. §. 8, rem. *b*); يَا ضَبِّيُّ, *O man of the tribe of Ḍabba* (ضَبَّةُ); يَا سَيِّدُ, *O sir*; يَا عَيْنُ, *O eye*; يَا جَارِيَةُ مَا ٱسْمُكِ, *what is your name, girl?* يَا رَجُلَانِ, *ho you two men*; يَا نَبِيُّونَ, *O prophets*; يَا هٰذَا, يَا هٰذِهِ, يَا هٰؤُلَاءِ, *you there!*

b) The *accusative* is used *α*) when the person or thing called is absent; *β*) when it is present to the speaker, but has an explanatory term appended to it, namely, either a genitive, or an objective complement, or a preposition with its complement, or a determinative or limiting term. Examples: أَيَا رَاكِبًا, *O rider*; يَا رَاحِلًا يَبْغِي زِيَارَةَ طَيْبَةٍ, *O traveller that wishest to visit Ṭaiba (el-Medīna)*; يَا عَبْدَ ٱللّٰهِ, *O 'Abdu-'llāh*; يَا سَيِّدَ ٱلْوُحُوشِ, *O lord of the wild beasts*; يَا أَبَا ٱلْحُصَيْنِ, *O father of the little fortress* (an epithet of the fox); أَإِخْوَانَنَا, *O brethren of ours*; يَا طَالِعًا ٱلْجَبَلَ, *O thou that art ascending the hill*; يَا مُعْطًى كُلَّ خَيْرٍ, *O thou that art gifted with every good thing*; يَا رَفِيقًا بِٱلْعِبَادِ, *O thou that art kind towards men*; يَا خَيْرًا مِن زَيْدٍ, *O thou that art better than Zèid*; يَا حَسَنًا وَجْهُهُ, *O thou that art handsome in face*; يَا صَاحِبَيَّ, *O ye two companions of mine*; يَا بَنِي إِسْرَائِيلَ, *O children of Israel.*

The simple ٱلْمُنَادَى, when the accusative is used,

is properly an exclamation of joy, sorrow, astonishment, &c., regarding one who is absent (which may be expressed in German, for example, by *O über den und den!*); but when the nominative is used, it is a real address, خِطَابٌ, to one who is present or supposed to be so. In the compound اَلْمُنَادَى no such distinction is made, and even in a real address the accusative is used, as being the case that depends on a verb, and to which, therefore, other nominal and verbal dependencies can be more readily attached; in contradistinction to the nominative, which is independent and closes the construction. The reason of the omission of the tènwīn in the nominative singular seems to lie in the energy with which the word is uttered, whereby its termination is shortened, as in the imperative and jussive of the verb (see also rem. *a*).

Rem. *a*. When no interjection is expressed, the same rules apply as above; e.g. عِتْبَانُ, *O 'Itbān;* أَحْبَابَ أَنْفُسِنَا, *beloved of our souls!* أَحِبَّتَنَا, *O friends of ours!* With pronouns this omission is very rare; as: ذَا أَرْعِوَآءً, *you there, refrain (from folly)*, for يَا ذَا or يَا هٰذَا; مَنْ لَا يَمُوتُ أَرْحَمْ مَنْ يَمُوتُ, *O thou that diest not, have mercy on him who is dying.*

Rem. *b*. The suffix of the first person singular ـِي, is generally shortened in the vocative into *kèsra*, ـِ (see above, at the end of the section); as: رَبِّ or يَا رَبِّ, *O my lord;* يَا نَفْسِ, *O my soul;* أَخِلَّآءِ, *my friends!* يَا بُنَيَّ, *O my dear son.* Other forms, however, are admissible, such as, from عَبْدٌ, *a slave*, عَبْدِيَ, عَبْدَا or عَبْدَى, عَبْدَ, and in pause عَبْدِيَهْ or عَبْدَاهْ.

Accordingly we read اِبْنَ أُمَّ in the Kor'ān, ch. 7, v. 149, and يَا وَيْلَتَى in ch. 25, v. 30, and find in Mss. يَابْنَ عَمَّ, يَا بُنَّى instead of بُنَيِّ and عَمِّ. — The words أَبٌ, *father*, and أُمٌّ, *mother*, admit of the peculiar forms يَا أَبَتِ and يَا أُمَّتِ, with either fètha or kèsra.

Rem. *c*. On the principle alluded to at the end of the section, as well as in rem. *a*, several classes of words admit of being shortened in the vocative by the rejection of one or more of their final letters. Namely: 1) All substantives, whether proper or common, masculine or feminine, that end in ـَة; as: أَجَارِيَ for أَجَارِيَةُ, يَا مُعْوِيَ for يَا مُعْوِيَةُ (names of men); أَمِيمَ for أَمِيمَةُ, أَسْمَيَّ for أَسْمَيَّةُ (names of women); أَعَاذِلَ for أَعَاذِلَةُ, *O thou (woman) that reproachest (me)*, يَا مُسْلِمَ for يَا مُسْلِمَةُ, *O Muslim woman*; يَا شَا ٱدْجُنِى, *stand still, sheep!* for يَا شَاةُ. 2) Simple proper names, not ending in ـَة, that contain at least *four* letters; as: أَعَامِ for أَعَامِرُ, أَمَالِ for أَمَالِكُ, يَا سُعَا for يَا سُعَادُ (name of a woman). If the word consists of more than four letters, and the penult is servile and quiescent, it disappears along with the last letter; as: يَا عُثْمَ, يَا مَنْصُ, يَا مِسْكِ; for عُثْمَانُ, مَنْصُورُ, مِسْكِينُ. Words not ending in ـَة may also be inflected without regard to the portion dropped; as: يَا حَارُ, يَا جَعْفُ, يَا ثَمِى, instead of حَارِ, جَعْفَ, and ثَمُو (for حَارِثُ, جَعْفَرُ, and ثَمُودُ); and the same thing is admissible when the termination ـَة is not of the fem. gender, as: يَا مَسْلَمُ, instead of مَسْلَمَ, for مَسْلَمَةُ (a man's name). Proper names compounded with a genitive (as عَبْدُ شَمْسٍ), or forming a complete proposition (as تَأَبَّطَ شَرًّا), do not admit of any

abbreviation; but if they belong to the class called مُرَكَّبٌ مَزْجِيٌّ (vol. I. §. 264), they are shortened by the rejection of the second word; as: يَا مَعْدِى for يَا مَعْدِى كَرِبَ. 3) To these two classes may be added the common noun يَا صَاحِ, *O companion*, for صَاحِبُ, and the pronoun فُلُ, for فُلَانُ, *un tel*, as in يَا فُلُ = يَا رَجُلُ. — This abbreviation is called by the grammarians اَلتَّرْخِيمُ, *the softening* of the voice (compare vol. I. §. 283).

Rem. *d.* We have said above that the noun which follows these interjections does not admit the article. One exception is the name of *God*, اَللّٰهُ, from which we may say يَا اَللّٰهُ or, irregularly retaining the hemza, يَا أَللّٰهُ.*) Another is produced by the insertion of the pronoun هٰذَا between the interjection and the vocative; as: يَا هٰذَا اَلرَّجُلُ, instead of يَا رَجُلُ.

Rem. *e.* A noun in apposition to a vocative expressed by the nominative, may be put either in the nominative or the accusative; as: يَا مُحَمَّدُ اَلنَّبِيُّ or اَلنَّبِيَّ, *O Mohammed the prophet;* unless it has a genitive after it, when it must be in the accusative; as: يَا إِبْرٰهِيمُ خَلِيلَ اَللّٰهِ, *O Abraham, the friend of God;* يَا زَيْدُ ذَا اَلْحِيَلِ, *O Zeid, the crafty;* يَا زَيْدُ اَبْنَ أَخِي, *O Zeid, my brother's son.* — If the word اِبْنٌ stands between the names of son and father, it loses its prosthetic ا (vol. I. §. 21, 2), and the person addressed may be put either in the nominative or the

*) The more usual form, however, is اَللّٰهُمَّ, without any interjection prefixed, though we find occasionally in verse يَا اَللّٰهُمَّ. The origin of the termination مَّ is uncertain.

accusative; as: يَا زَيْدَ بْنَ عَمْرٍو or يَا زَيْدُ بْنَ عَمْرٍو, *O Zèid, son of 'Amr.*

Rem. *f.* An adjective in connection with a vocative expressed by the nominative, may likewise be put either in the nominative or the accusative; as: يَا زَيْدُ ٱلْعَاقِلُ or ٱلْعَاقِلَ, *O Zèid, the intelligent;* يَا زَيْدُ ٱلْكَرِيمُ ٱلْأَبِ or ٱلْكَرِيمَ ٱلْأَبِ, *O Zèid, whose father is noble.*

Rem. *g.* In Hebrew, we must look upon the governing noun in such phrases as הוֹי חֹשְׁבֵי אָוֶן וּפֹעֲלֵי רָע (Micha, ch. 2, v. 1), or אַשְׁרֵי הָאִישׁ (Ps. 1, v. 1), as being in the construct accusative; whilst בְּנֵה in הוֹי בֹּנֶה עִיר בְּדָמִים (Habak., ch. 2, v. 12) is in the simple accusative, governing עִיר as its objective complement. See above, *b*, *β*. In שְׁמַע־נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל (Zachar., 3, 8), the construction is the same as in rem. *e*.

2) أَيُّهَا and يَا أَيُّهَا (or يَأَيُّهَا) require after them a noun defined by the article in the nominative case; as: أَيُّهَا ٱلنَّاسُ, *O people;* يَا أَيُّهَا ٱلْمَلِكُ, *O king;* يَا أَيُّهَا ٱلَّذِي فَعَلَ كَذَا, *O thou that hast done so and so.* The demonstrative ذَا is also admissible; as: يَا أَيُّهَا ذَا أَقْبِلْ, *you there, come forward!*

3) وَا, which is used to express sorrow or pain, and hence called حَرْفُ ٱلنُّدْبَةِ, *the particle of lamentation*, follows the same rules as يَا; e. g. وَا مُحَمَّدُ, *alas Moḥammèd!* وَا عَبْدَ ٱللّٰهِ, *alas 'Abdu-llāh!* More generally, however, the termination ـَا, in pause ـَاهْ, is added, which effaces the final vowels; as: وَا زَيْدَا or وَا زَيْدَاهْ, *alas Zèid!*

If a genitive follows, this termination is annexed to it, and not to the governing word; as: وَا أَمِيرَ ٱلْمُؤْمِنِينَاهْ, *alas for the commander of the faithful!*

Rem. *a.* Words ending in the ĕlif maksūra (ـَـى) usually reject that termination before adding ـَاهْ; as: وَا مُوسَاهْ, from مُوسَى, *Moses.* — The suffix pronoun of the first person singular may be either retained or rejected; as: وَا عَبْدِيَا or وَا عَبْدَا, from عَبْدِى, *my servant.*

Rem. *b.* In verse, the form ـَاهْ is occasionally used; as: يَا هَنَاهْ, *you fellow!**)

39. 1) When the negative لَا is immediately followed by an indefinite object, of which it absolutely denies the existence, it governs that object in the accusative; and as the whole weight of the sentence falls upon the negative particle, the substantive is abbreviated, when possible, by the loss of the tènwīn. If there be a predicate expressed, it must be likewise indefinite, but in the nominative case. For example: لَا رَجُلَ فِى ٱلدَّارِ, *there is no man in the house;* لَا إِلٰهَ إِلَّا ٱللّٰهُ, *there is no god but God;* لَا رَجُلَ قَآئِمٌ, *there is no man standing;* لَا إِلٰهَيْنِ, *there are not two Gods;* لَا رِجَالَ هُنَا, *there are no men here;* لَا مُسْلِمِينَ فِى ٱلْمَدِينَةِ, *there are no Muslims in the city;* لَا مُسْلِمَاتِ عِنْدَنَا, *there are no Muslim women in our possession.* But if the negative

*) See the Dīwān of Imru'u 'l-Kais, ed. de Slane, p. ٤٣, l. 11 (where the word is misprinted هُنَاهْ).

be separated from its object, it is put in the nominative; as: لَا فِيهَا غَوْلٌ, *in which* (viz. *the wine*) *there is no injurious force.*

2) If a genitive be attached to the substantive after لَا the accusative must of course be used in its construct form, as: لَا غُلَامَ رَجُلٍ حَاضِرٌ, *there is no slave of any man present;* but if the substantive be followed by an explanatory term of the nature of an objective complement, a preposition with its complement, or a determinative or limiting term, the tènwīn must be retained (compare §. 38, 1, *b*, *β*); as: لَا طَالِعًا جَبَلًا ظَاهِرٌ, *there is no one ascending a hill visible*; لَا خَيْرًا مِنْ زَيْدٍ عِنْدَنَا, *there is no better* (*man*) *than Zèid in our opinion;* لَا حَسَنًا فِعْلُهُ مَذْمُومٌ, *no one whose dèeds are good is blame-worthy.*

3) If an adjective be immediately annexed to the accusative after لَا, it may either take the same form without the tènwīn, or it may retain the tènwīn, or, lastly, it may be put in the nominative with the tènwīn; as: لَا رَجُلَ ظَرِيفَ, or لَا رَجُلَ ظَرِيفًا, or لَا رَجُلَ ظَرِيفٌ, *there is no witty man.* But if the adjective be separated in any way from the substantive, the first of these three constructions is no longer admissible; as: لَا رَجُلَ فِيهَا ظَرِيفٌ or ظَرِيفًا, *there is no witty man in it* (*the house*), but not ظَرِيفَ.

4) If another substantive be connected with this accusative by the conjunction وَ, the particle لَا may be repeated or not. *a*) If لَا be repeated, the first substantive may

be put in the accusative without the tènwīn, and the second either in the accusative, with or without the tènwīn, or in the nominative; as: لَا حَوْلَ وَلَا قُوَّةَ (قُوَّةٌ, قُوَّةٌ) إِلَّا بِٱللّٰهِ, *there is no power and no strength save in God;* or the first substantive may be put in the nominative, and the second either in the accusative without the tènwīn or in the nominative; as: لَا رَجُلٌ وَلَا ٱمْرَأَةَ (ٱمْرَأَةٌ) فِي ٱلدَّارِ, *there is neither man nor woman in the house.* *b*) If لَا be not repeated, the first substantive is put in the accusative without the tènwīn, and the second either in the nominative or in the accusative with the tènwīn; as: لَا رَجُلَ وَٱمْرَأَةٌ (وَٱمْرَأَةً) فِي ٱلدَّارِ.

Rem. *a.* The particle لَا, when thus used; is called by the grammarians لَا نَافِيَةُ ٱلْجِنْسِ, or لَا لِنَفْيِ ٱلْجِنْسِ, *the lā that denies the whole genus.* The substantive in the accusative is called إِسْمُ لَا, *the noun of lā*, and the predicate, خَبَرُ لَا, *the predicate of lā.*

Rem *b.* The rule regarding the retention of the terminations نِ and نَ in the dual and plural may seem to be contradicted by such examples as: لَا يَدَيْ لَكَ بِٱلظُّلْمِ, *thou canst do no wrong* (lit. *thou hast not two hands for wrong*); لَا أُذُنَيْ لَهَا, *she has no ears;* قَمِيصٌ لَا كُمَّيْ لَهُ, *a shirt without sleeves;* لَا عَبْدَيْ لَكَ, *you have not got two slaves;* but in these cases the Arab grammarians say that the preposition لِ is مُقْحَمَةٌ, *inserted without necessity,* and that the preceding noun is in reality in the construct state. In the same way too they explain the phrase لَا أَبَا لَكَ, lit. *thou*

hast no father, which is generally used instead of the regular لَا أَبَاكَ.

40. Having thus treated of the accusative as the objective complement, we now proceed to speak of it as the *adverbial* complement in a stricter sense (see §. 22, 2). This depends

I. On the idea of *being* or *existence*, when expressed *a*) by the substantive verb كَانَ, or *b*) by other verbs, the signification of which includes that of كَانَ. The general idea of existence is in this case limited and determined by the accusative.

41. The verb كَانَ, *to be, to exist*, when it supplies the place of the logical copula, requires the predicate, to which the being or existence of the subject refers, to be put in the accusative; as: كُونُوا هُودًا أَوْ نَصَارَى, *be* (lit. *exist as*) *Jews or Christians*; إِنْ كَانَ ٱلْبَلَآءُ مُقَدَّرًا يُصِيبُهُ لَا مَحَالَةَ, *if the calamity is decreed* (or *fated*), *it will befal him without doubt*; مَنْ أَرَادَ أَنْ يَكُونَ ٱبْنُهُ عَالِمًا يَنْبَغِي أَنْ يُرَاعِيَ ٱلْفُقَرَآءَ مِنَ ٱلْفُقَهَآءِ, *whoever wishes his son to be learned, must provide for the poor among the learned*; كَانَ هُوَ وَأَخُوهُ مُعَلِّمَيْنِ بِٱلطَّآئِفِ, *he and his brother were teachers in et-Ṭa'if*. But if كَانَ has only a subject connected with it, to which the idea of existence inherent in the verb is attributed, that subject is put, like every other, in the nominative; as: كَانَ تَاجِرٌ وَكَانَ لَهُ بَنُونَ ثَلٰثَةٌ, *there was* (or *lived*) *a merchant, and he had* (lit. *there were to him*) *three sons*

(كَانَ تَاجِرًا would mean *he was a merchant);* فَمَنْ كَانَ لَهُ مَالٌ كَثِيرٌ, *but he who has* (lit. *to whom there is*) *much property.* In the former case, the substantive verb is called by the grammarians اَلنَّاقِصَةُ كَانَ, *the incomplete* or *defective, relative kāna*, because it requires an attribute to complete the sense; in the latter, اَلتَّامَّةُ كَانَ, *the complete, absolute kāna*, because it contains the attribute in itself and does not require any other.

Rem. The verb كَانَ, Aethiop. ፀነ: *kōna,* does not occur in Hebrew in the sense of *to be, exist, happen,* though it is so used in Syriac (rare) and Phoenician. The construction of the Aethiopic verb is the same as that of the Arabic; in the other Shemitic languages, which have lost the final flexional vowels, the case of the predicate cannot be observed, but doubtless it was the accusative. — In Hebrew the radical כון retains its original signification of *to stand* (compare Fr. *être*, older form *estre*, and Span. *estar*, from Lat. *stare*), and the place of كَانَ is supplied by הָיָה or הָוָה, Aram. הֲוָא, הֲוֵי, *to fall* (هَوَى), *happen, be* (compare وَقَعَ, *to fall, happen,* Lat. *accidit*, Eng. *it fell out*), of which the predicate must also be looked upon as in the accusative.

42. The same construction appertains to certain verbs, called by the grammarians أَخَوَاتُ كَانَ, *the sisters of kāna.* These are either 1) similar in signification to كَانَ, as صَارَ, *to become;* or 2) they add some circumstantial or modifying idea to the simple one of existence. This may be: *a*) the idea of *duration* or *continuity*, as in دَامَ, *to continue, to*

last, construed with the مَا ٱلدَّيْمُومَةِ (vol. I. §, 367, 13), زَالَ, بَرِحَ, فَتِئَ, اِنْفَكَّ, *to cease,* construed with a negative particle; or *b*) the idea of *repetition,* as in عَادَ and آضَ, *to return, do again, take place again;* or *c*) the idea of *time,* as in ظَلَّ, *to be* or *do during the whole day,* بَاتَ, *during the whole night,* أَسْفَرَ, *at daybreak,* أَصْبَحَ, *in the morning,* أَضْحَى, *in the forenoon,* أَمْسَى, *in the evening,* all of which verbs are often used as simple synonyms of كَانَ and صَارَ, without any regard to the secondary idea of time; or, lastly, *d*) the idea of *negation,* by which that of existence itself is absolutely denied, as in لَيْسَ, *not to be.* Examples: وَكَانَ يَرَى ٱلْمَآءَ يَصِيرُ بُخَارًا وَٱلْبُخَارَ يَصِيرُ مَآءً, *and he was beholding the water becoming vapour, and the vapour becoming water;* لَا تَعُدَّ نَفْسَكَ مِنَ ٱلنَّاسِ مَا دَامَ ٱلْغَضَبُ غَالِبًا عَلَيْكَ, *do not count thyself among men, as long as anger has the mastery over thee;* لَا يَزَالُ ٱللّٰهُ مُحْسِنًا إِلَيْكَ, *may God never cease being beneficent to you;* لَا تَزَلْ ذَاكِرَ ٱلْمَوْتِ, *never cease bearing death in mind;* إِنَّكَ قَدْ شُرِيتَ فَعُدْتَ عَبْدًا بِمَكَّةَ, *thou hast been sold and hast become a slave in Mèkka;* أَصْبَحْتُمْ بِنِعْمَةِ ٱللّٰهِ إِخْوَانًا, *through the grace of God ye have become brethren;* تَمَنَّيْتَ أَنْ تُمْسِيَ فَقِيهًا مُنَاظِرًا, *you wish to become a scholar skilled in controversy;* لَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ ٱلسَّلَامَ لَسْتَ مُؤْمِنًا, *do not say to any one who gives you a salutation, Thou art not a believer.*

Rem. *a.* The verbs زَالَ, بَرِحَ, فَتِئَ, اِنْفَكَّ, and the like,

must always be accompanied by a negative, expressed (as in the above examples with زَالَ) or implied, as: وَأَبْرَحُ مَا أَدَامَ ٱللّٰهُ قَوْمِي بِحَمْدِ ٱللّٰهِ مُنْتَطِقًا مُجِيدَا, *and I shall not cease, as long as God preserves my tribe, through God's grace to wear a girdle and ride a noble steed* (أَبْرَحُ for لَا أَبْرَحُ, and مُجِيدَا in rhyme for مُجِيدًا).

Rem. *b.* The verb وُجِدَ, *to be found, be extant, exist,* is often reckoned one of the أَخَوَاتُ كَانَ, but erroneously; for it is either = كَانَ ٱلتَّامَّةُ, and has no predicate, or it is the passive of وَجَدَ, which governs two accusatives, and so naturally retains the second object (ٱلْمَفْعُولُ ٱلثَّانِي); as: لَا يُوجَدُ مِنْهَا شَيْءٌ صِرْفًا, *not one of them is found pure (in a pure state),* where صِرْفًا is a حَالٌ or circumstantial accusative, or *we* (Fr. *on*, Germ. *man*) *find that not one of them is pure,* where صِرْفًا is the second object.

Rem. *c.* The negative particles مَا and لَا, when used, as the grammarians say, بِمَعْنَى لَيْسَ, *in the signification of lèisa,* are also construed with the accusative of the predicate, provided 1) that the predicate is placed after the subject, 2) that the exceptive particle إِلَّا is not interposed between them, 3) that the corroborative particle إِنْ is not added to مَا, and 4) that the subject of لَا is an undefined common noun; e. g. مَا هٰذَا بَشَرًا, *this is not a human being,* مَا هُنَّ أُمَّهَاتِهِمْ, *they are not their mothers;* لَا شَيْءَ عَلَى ٱلْأَرْضِ بَاقِيًا, *there is nothing on earth enduring;* نَصَرْتُكَ إِذْ لَا صَاحِبٌ غَيْرَ خَاذِلٍ, *I aided you when you had no companion that was not faithless.* If مَا has a second predicate, connected with the first by an adversative particle, such as بَلْ or لٰكِنْ, then the second must be

put in the nominative; but, in any other case, the accusative is preferable to the nominative; as: مَا زَيْدٌ قَائِمًا بَلْ قَاعِدٌ, *Zèid is not standing, but sitting*, i. e. بَلْ هُوَ قَاعِدٌ. This government of مَا and لَا is peculiar to the dialect of el-Higāz, and hence they are called مَا ٱلْحِجَازِيَّةُ and لَا ٱلْحِجَازِيَّةُ. — The same construction is also extended to لَاتَ (vol. I. §. 182, rem. *b*) and to إِنِ ٱلنَّافِيَةُ or *the negative 'in;* as: إِنْ هُوَ مُسْتَوْلِيًا عَلَى أَحَدٍ, *he rules over nobody;* لَاتَ حِينَ مَنَاصٍ, *there was no time for escape;* لَاتَ سَاعَةَ مَنْدَمٍ, *it is not an hour for repentance.* The government of لَاتَ seems to be restricted to nouns denoting *time*, and either its subject or predicate must be omitted, usually the former (لَاتَ ٱلْحِينُ حِينَ مَنَاصٍ=لَاتَ حِينَ مَنَاصٍ).

43. The adverbial accusative depends

II. On any verbal idea that determines or limits in any way the subject, verb, or predicate of a sentence, or the whole sentence. In this case it supplies the place of a preposition with the genitive, or of a conjunctive clause, and amply makes up for the want of adverbs in Arabic.

44. By the adverbial accusative is designated:

1. The *time in* or *during which* an act takes place; as: فَرَآهُ ٱلْخَلِيفَةُ يَوْمًا يَتَوَضَّأُ رِجْلَيْهِ, *the chalif saw him one day washing his feet;* لَا يَدْرِي كَيْفَ يَمُوتُ يَوْمَ ٱلْهَلَاكِ, *he knows not how he shall die on his dying day;* لَمْ أَدْرِ ٱلْأَمْسَ جَاءَ إِلَى هٰهُنَا أَمِ ٱلْيَوْمَ, *I did not know whether he came here yes-*

terday or today; سَكَنَ فِي بَعْضِ ٱلْقُرَى أَيَّامًا, *he stopped a few days in a village;* اِسْتَعِذْ بِٱللّٰهِ مِنْهُ لَيْلًا وَنَهَارًا, *implore God night and day to protect you from it;* سَيُعْطِيكَ ٱلْكِتَابَ غَدًا, *he will give you the book tomorrow;* تَأَمَّلْ شَهْرَيْنِ فِي ٱخْتِيَارِ ٱلْأُسْتَاذِ, *reflect two months upon the choice of a teacher;* لَمْ يَبِتْ عَلَى ٱلْفِرَاشِ أَرْبَعِينَ سَنَةً, *he did not pass the night on a bed for forty years;* قَتَلْتُهُ ٱلسَّنَةَ ٱلْمَاضِيَةَ, *I killed him last year;* قَالَ حِينَ لَقِيَهُ, *he said at the time of his meeting him* (or *when he met him*); عَصْرَ حَانَ مَشِيبٌ, *at the time when old age is drawing near;* قَامَ فِي خِلَالِ ٱلدَّرْسِ أَحْيَانًا, *he stood up at times whilst lecturing;* وَكُنْتُ بُرْهَةً مِنَ ٱلزَّمَانِ أَتَفَكَّرُ, *and I continued reflecting for a considerable time.*

Rem. On the same construction in Hebrew, see Gesenius' Gr. §. 116, 2.

2. The *local extension* of an act, and, if general and indefinite, the *place in which* it is performed; as: سَارُوا أَرْبَعَةَ أَمْيَالٍ, *they travelled four miles;* نَظَرَ يَمِينًا وَيَسَارًا (وَشِمَالًا), *he looked right and left;* إِنْتَصَرَ عَلَى ٱلْعَدُوِّ بَرًّا وَبَحْرًا, *he conquered the enemy by land and sea;* أَمَامَ, قُدَّامَ, *before;* وَرَاءَ, خَلْفَ, *behind;* وَسْطَ, *in the middle:* حَوْلَ, *around;* فَوْقَ, *above;* تَحْتَ, *under;* &c.

Rem. *a.* When the place of the act is definitely specified, the nomen loci (vol. I. § 221) is used with the preposition فِي; as:

صَلَّيْتُ فِي مَسْجِدِ ٱلنَّبِيِّ, *I prayed in the mosque of the prophet;* أَقَمْتُ فِي مَقْتَلِ حُسَيْنٍ, *I stopped at the place where Hosèin was killed;* not صَلَّيْتُ مَسْجِدَ and أَقَمْتُ مَقْتَلَ. Excepted is the case when a general noun of place, such as مَكَانٌ or مَقَامٌ, is construed with a verb conveying the idea of stopping or remaining, as: جَلَسْتُ مَكَانَ زَيْدٍ, *I sat down in Zèid's place;* and also the case when a noun of place is construed with the verb from which it is derived, as: قَعَدْتُ مَقْعَدَ زَيْدٍ, *I sat down in Zèid's seat.* — The nouns جَانِبٌ, وَجْهٌ, جِهَةٌ, *side,* خَارِجٌ, *outside,* دَاخِلٌ, جَوْفٌ, *inside,* require فِي, as: نِمْتُ فِي خَارِجِ ٱلدَّارِ, *I slept outside the house;* but in later Arabic we often find the accusatives خَارِجَ, جَانِبَ, and دَاخِلَ, as also قُرْبَ, *near,* for فِي قُرْبِ, and the like.

Rem. *b.* On the corresponding accusative of place in Hebrew, see Gesenius' Gr. §. 116, 1.

Rem. *c.* The accusative of time and place is called by the grammarians ٱلظَّرْفُ, *the vessel* (see vol. I, §. 221, rem *a*), or ٱلْمَفْعُولُ فِيهِ, *that in which the act is done.*

3. The *state or condition* of the subject or object of an act, whilst the act is taking place; as: وَقَفَ عَلَى بَابِ ٱلْمَغَارَةِ مُسَلِّمًا عَلَيْهِ قَائِلًا لَهُ, *he stood at the entrance of the cave, saluting him (and) saying to him:* ٱدْخُلُوا ٱلْبَابَ ٱلَّذِينَ سُجَّدًا, *enter the gateway prostrating yourselves;* يَذْكُرُونَ ٱللَّهَ قِيَامًا وَقُعُودًا, *who call God to mind standing up and sitting down:* لَقِيتُ ٱلسُّلْطَانَ بَاكِيًا عِنْدَهُ, *I found the sul-*

tan weeping in his house; يُقَوَّمُ بِٱلْمِثْقَافِ ٱلْعُودُ لَدْنًا, *a piece of wood can be made straight with the plane while it is soft;* خُلُقٌ نَشَأْتُ بِهِ غُلَامًا, *a habit with which I grew up as a young man;* كُنْتُ فِي ٱلْبُسْتَانِ زَاهِرًا, *I was in the garden whilst it was in bloom.*

Rem. The same construction is found in Hebrew; e.g. Gen. 33, 18. וַיָּבֹא יַעֲקֹב שָׁלֵם עִיר שְׁכֶם, *and Jacob came safe (or in safety) to the city of Shechem;* Amos 2, 16. עָרוֹם יָנוּס בַּיּוֹם־הַהוּא, *naked shall he flee on that day;* Job 31, 26. וְיָרֵחַ יָקָר הֹלֵךְ, *and the moon walking in splendour;* where the adjectives שָׁלֵם, עָרוֹם and יָקָר are to be regarded as in the accus.

4. The *cause or motive and object* of the act; as: ضَرَبْتُ ٱبْنِي تَأْدِيبًا, *I beat my son for correction's sake;* إِذَا رَأَيْتُهُ أَقُومُ لَهُ تَعْظِيمًا لِأُسْتَاذِي, *when I see him, I stand up before him to show respect to my teacher;* وَمِنَ ٱلنَّاسِ مَنْ يَشْرِي نَفْسَهُ ٱبْتِغَآءَ مَرْضَاتِ ٱللّٰهِ, *and among men there are some who sell their souls (give up their lives) to win the favour of God;* بِئْسَمَا ٱشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ ٱللّٰهُ بَغْيًا, *vile is the price for which they have sold their souls, that they should not believe in what God has sent down (revealed) out of envy;* يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ ٱلصَّوَاعِقِ حَذَرَ ٱلْمَوْتِ, *they put their fingers in their ears on account of the claps of thunder, through fear of death.*

Rem. *a.* This accusative, which must always be a مَصْدَرٌ or nomen verbi, is called by the grammarians ٱلْمَفْعُولُ لَهُ or ٱلْمَفْعُولُ لِأَجْلِهِ, *that on account of which something is done.*

Rem, *b.* Similarly in Hebrew, Isaiah 7, 25. לֹא־תָבוֹא שָׁמָּה יִרְאַת שָׁמִיר וָשֵׁית, *thou wilt not go thither for fear of thorns and thistles.*

5. Various other determinations and limitations of the predicate; as: اَللّٰهُ عَظِيمٌ قُدْرَةً, *God is great in might;* فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً, *but they (your hearts) are like stones or even harder* (lit. *stronger as to hardness);* طَابَ الْوَرْدُ لَوْنًا, *the rose is charming in colour;* تَصَبَّبَ زَيْدٌ عَرَقًا, *Zèid streamed with perspiration;* وَفَجَّرْنَا الْأَرْضَ عُيُونًا, *and we made the earth break forth into springs;* أَنْتَ أَعْلَى مَنْزِلًا وَأَكْثَرُ مَالًا, *thou art higher in station and richer in wealth;* أَكْرِمْ بِأَبِي بَكْرٍ أَبًا, *how noble is Abū Bèkr as a father!*

Rem. *a.* This sort of adverbial accusative, which is always undefined, is called by the grammarians اَلتَّمْيِيزُ, *the specification.* It is equally common in Hebrew; e. g. Gen. 41, 40. רַק הַכִּסֵּא אֶגְדַּל מִמֶּךָּ, *in respect of the throne alone will I be greater than thou;* 1 Kings, 15, 23. חָלָה אֶת־רַגְלָיו, *he was diseased in his feet.* See Gesenius' Gr. §. 116, 3, and §. 136, rem.

Rem. *b.* The accusative after the cardinal numbers from 11 to 99, after the interrogative nouns of number كَمْ and كَأَيٍّ (كَأَيِّنْ, كَائِنْ, كَاءٍ, كَيْئٍ), *how much? how many?* after the indefinite كَذَا or وَكَذَا, *so and so much* or *many,* and after nouns that denote measure, belongs also to this class; as: أَحَدٌ وَعِشْرُونَ عَامًا, *one and twenty years;* اِبْنُ ثَمَانِينَ سَنَةً, *eighty years old* (lit. *a son of* 80 *years);* كَمْ دِرْهَمًا قَبَضْتَ, *how many dirhèms have you got?* كَأَيِّنْ رَجُلًا قُتِلُوا, *how many men were killed!* مَلَكْتُ

كَذَا وَكَذَا دِرْهَمًا, *I have got so and so many dirhems;* قَفِيزٌ بُرًّا, *a bushel of wheat;* رَطْلَانِ زَيْتًا, *two pounds of olive oil;* ذِرَاعَانِ جُوخًا, *two ells of cloth.* Compare Gesenius' Hebrew Gr., §. 118 (particularly 2, rem., and 4, rem. 2) and §. 116, 3.

6. An act expressed by a nomen verbi, with which another act, expressed by a finite tense, is compared; as: قَتَلُوهُ قَتْلَ ٱبْنِهِ أَخَاهُمْ عَمْرًا, *they killed him in the same way as his son had killed their brother 'Amr;* عَذَّبَ زَيْدًا تَعْذِيبَهُ ٱسْمَعِيلُ أَبُو زَيْدٍ, *he tortured Zèid just as 'Ismà'il, Zèid's father, had tortured him;* لَوْ يُعَجِّلُ ٱللَّهُ لِلنَّاسِ ٱلشَّرَّ ٱسْتِعْجَالَهُمْ بِٱلْخَيْرِ, *if God should cause evil to come with haste upon men, as they wish good to come with haste unto them.* For this accusative may be substituted كَ with the genitive of the nomen verbi, or كَمَا with a finite tense of the verb; e. g., in the first example, كَقَتْلِ ٱبْنِهِ or كَمَا قَتَلَ ٱبْنُهُ.

45. If an entire clause, consisting of a subject and a predicate, be annexed to another clause, to define or limit either the subject or object of the latter, then the predicate of the former is placed before its subject and put in the accusative, the subject being left in the nominative. For example: وَلَّى تِمُرْلَنْكُ مَكْسُورًا أَوَائِلُهُ وَمَدْعُورًا أَوَاخِرُهُ, *Timur-lènk (Tamerlane) turned his back, after his van had been broken and his rear struck with panic;* هُوَ ٱلَّذِي أَنْشَأَ جَنَّاتٍ مَعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَٱلنَّخْلَ وَٱلزَّرْعَ مُخْتَلِفًا أُكُلُهُ, *he it is who has produced gardens with trellises for vines and without them, and the palmtrees and the grain, with*

their various edible fruits (كَآئِنًا أُكُلُهُ مُخْتَلِفًا = مُخْتَلِفًا أُكُلُهُ);

سَأَغْسِلُ عَنِّى ٱلْعَارَ بِٱلسَّيْفِ جَالِبًا عَلَىَّ قَضَآءَ ٱللّٰهِ مَا كَانَ جَالِبَا,

I will wipe away my disgrace with the sword, let God's decree bring upon me what it may (وَإِنْ جَلَبَ = جَالِبًا عَلَىَّ قَضَآءَ ٱللّٰهِ; جَالِبَا in rhyme for جَالِبًا عَلَىَّ قَضَآءَ ٱللّٰهِ).

B. The Prepositions.

46. The prepositions all originally designate relations of *place* (*local* relations), but are transferred, first, to relations of *time* (*temporal* relations), and next, to various sorts of *ideal* relations, conceived under the figure of the local relations to which they correspond.

47. The prepositions are divided into *simple* and *compound*. — The simple prepositions are again divisible into three classes, indicating respectively motion proceeding from or away from a place, motion to or towards it, and rest in it.

48. The prepositions that indicate motion proceeding from or away from a place are two in number; viz. مِنْ, *ex, out of, from*, and عَنْ, *ab, away from*.

Rem. In Hebrew, the simple preposition מִן supplies the place both of مِنْ and عَنْ. Compare, in general, Gesenius' Gr. §. 151, 3, *c*.

49. مِنْ (with pronominal suffixes مِنِّى, مِنْكَ, مِنَّا) designates:

1) The *local point of departure,* departure from a place; as: خَرَجَ مِنْ مَكَّةَ, *he went forth from Mèkka;* سَقَطَ مِنْ يَدِهَا, *it fell from her hand.* Hence it is connected with verbs that convey the idea of separation, departure, holding oneself or another aloof from any person or thing, liberating, preserving, fleeing, frightening away, forbidding, and the like; as: هُوَ ٱلْحِصْنُ يُنْجِي مِنْ جَمِيعِ ٱلشَّدَآئِدِ, *this* (learning) *is the fortress that preserves* (*us*) *from all calamities;* أَعُوذُ بِٱللّٰهِ مِنَ ٱلطَّمَعِ, *I take refuge with God* (*pray God to preserve me*) *from covetousness;* اَلدُّنْيَا تَمْنَعُ مِنَ ٱلْخَيْرِ, *the world holds us back from good.*

2) The *temporal point of departure,* the point at which an act or state has commenced; as: عَبَدَ ٱللّٰهَ مِنْ شَبَابِهِ, *he served God from his youth;* وَقْتُ ٱلتَّعَلُّمِ مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ, *the time of learning extends from the cradle to the grave;* نُخُيِّرْنَ مِنْ أَزْمَانِ يَوْمِ حَلِيمَةٍ, *they were chosen from the times of the battle* (lit. *day*) *of Halima.*

Rem. The Arab grammarians say that مِنْ, when used in the above significations, is employed لِٱبْتِدَآءِ ٱلْغَايَةِ فِي ٱلْمَكَانِ وَٱلزَّمَانِ, *to denote the commencement of the limit attained in place and time,* or simply لِلِٱبْتِدَآءِ, *to denote the commencement.*

3) The *causal point of departure,* the *origin* and *source* of a thing; as: ذٰلِكَ مِنْ نَبَإٍ جَآءَنِي, *this is in consequence of information that reached me;* فَوَقَفَ يَتَعَجَّبُ مِنْهَا, *and he stood admiring it* (or *wondering at it,* his wonder proceeding from, or being caused by, it); مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا,

they were drowned because of their sins (the particle مَا is merely expletive and does not interfere with the government of مِنْ).

Rem. *a*. The grammarians say that مِنْ is used in this case لِلتَّعْلِيلِ, *to assign the reason.*

Rem. *b*. In speaking of persons مِنْ أَجْلِ, *on account of*, is always used instead of مِنْ, and often too in other cases; as: فَعَارٌ ثُمَّ عَارٌ ثُمَّ عَارٌ شَقَآءُ ٱلْمَرْءِ مِنْ أَجْلِ ٱلطَّعَامِ, *it is a threefold disgrace for a man to be in misery on account of (for want of) food;* مِنْ أَجْلِ كَلَامِهِ, *because of what he said.*

4) The *distance from* a place, person, or thing, particularly after words that signify proximity, such as قَرُبَ or دَنَا, *to be near*, قَرِيبٌ, *near*, &c. (compare: prope ab eo, Fr. près de lui, rapproché de lui); e. g. قَرُبَ ٱلْجَيْشُ مِنْهُمْ, *the army was near them;* دَنَا مِنِّي, *he was not far from me* (دَنَا إِلَيَّ would mean: *he came up close to me*); يَنْبَغِي لِطَالِبِ ٱلْعِلْمِ أَنْ لَا يَجْلِسَ قَرِيبًا مِنَ ٱلْأُسْتَاذِ, *it becomes the student not to sit too near the teacher.* Similarly in the phrases: خَرَجَ مِنَ ٱلْبَابِ, دَخَلَ مِنَ ٱلْبَابِ, *he went in*, or *came out, through the door;* أَبْرَاجُهَا ٱلَّتِي يَتَرَقَّى ٱلْمَآءُ مِنْهَا, *its towers through which the water ascended.* — Compare in Heb., Job 17, 12. אוֹר קָרוֹב מִפְּנֵי־חֹשֶׁךְ, *the light is drawing near the darkness.*

5) The *difference between* two persons or things that are compared with one another; as: أَيْنَ أَنْتَ مِنْ نُوحٍ وَطُولِ

عُمْرِهِ, *what a difference there is between thee and Noah in length of life* (lit. *where art thou from Noah and his length of life?*)! Hence the use of مِنْ after comparative adjectives; as: هُوَ أَفْضَلُ مِنِّي, *he is more excellent than I.*

Rem. *a.* If any object be compared with itself in a different respect, the appropriate pronominal suffix must be attached to the preposition مِنْ; as: اَلنَّاسُ أَشْبَهُ بِزَمَانِهِمْ مِنْهُمْ بِآبَائِهِمْ, *people are more like the time in which they are born than they are like their fathers;* هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ, *they are nearer unbelief on that day than belief;* أَنَا مِنْكُمْ عَلَى ٱلْعَرَبِ أَخْوَفُ مِنِّي مِنَ ٱلْعَرَبِ عَلَيْكُمْ, *I have more fears of injury to the Arabs by you than I have of injury to you by the Arabs.* — Sometimes, in a less careful style of speaking or writing, the preposition مِنْ is annexed to the latter of the two objects, instead of to the person or thing which is compared with him or itself in respect of these two objects; as: صَارَ يُقَاتِلُهُمْ بِٱلْعَصَا أَقْوَى مِنَ ٱلسِّلَاحِ, *he fought against them with the stick more sturdily than with the weapons* (for أَقْوَى مِنْهُ بِٱلسِّلَاحِ); عَلَى أَنَّ ٱلظُّلْمَ مِنْكُمْ أَقْبَحُ مِنْ غَيْرِكُمْ, *because wrong proceeding from you is worse than from others* (for أَقْبَحُ مِنْهُ مِنْ غَيْرِكُمْ).

Rem. *b.* In the other Shemitic languages, which do not possess a peculiar comparative form of the adjective, the comparison is likewise expressed by means of the same preposition; Heb. מִן, Aram. מִן, Aeth. እም: or እምሃ:: See Gesenius' Heb. Gr. §. 117.

6) The relation which subsists between the part and the whole, the species and the genus, the material and the

article made of it; as: عِلْمُ ٱلطِّبِّ سَبَبٌ مِنَ ٱلْأَسْبَابِ, *the science of medicine is one of the professions;* وَمِنْ تَعْظِيمِ ٱلْعِلْمِ تَعْظِيمُ ٱلْكِتَابِ, *and respect for the book is a part of the respect due to science;* ٱلْإِنْسَانُ مُرَكَّبٌ مِنْ نَفْسٍ وَجَسَدٍ, *man is compounded of soul and body;* وَرَأَى أَنَّ ٱلْحَيَوَانَ وَٱلنَّبَاتَ لَا تَلْتَئِمُ حَقَائِقُهَا إِلَّا مِنْ مَعَانٍ كَثِيرَةٍ, *and he saw that the natures of animals and plants are compounded of numerous elements;* فَصَعُبَ عَلَيْهِ لِعَدَمِ ٱلْآلَاتِ وَلِأَنَّهَا لَمْ تَكُنْ إِلَّا مِنَ ٱلْحِجَارَةِ وَٱلْقَصَبِ, *and it was difficult for him, because of the want of instruments, and because those (that he had) were made only of stones and reeds;* خَلَقَكُمُ ٱللّٰهُ مِنْ نَفْسٍ وَاحِدَةٍ, *God has created you out of one soul.*

Rem. *a.* When it precedes a definite plural, the preposition مِنْ often indicates an indefinite number, *some;* as: أَخَذَ مِنَ ٱلدَّنَانِيرِ, *he took some of the dinars;* قَدْ أَرَاكُمْ مِنْ آيَاتِهِ, *he has already shown you some of his signs.* Compare, in French, *de* with the article, as *du lait*, „some milk"; and see Gesenius' Heb. Gr. §. 151, 3. *c.*

Rem. *b.* After negative particles, and after interrogatives put in a negative sense, مِنْ prefixed to an indefinite noun means *none at all, not one;* as: مَا جَاءَنِي مِنْ رَجُلٍ, or مِنْ أَحَدٍ, *no one came to me;* مَا لَكُمْ مِنْ إِلٰهٍ غَيْرُهُ, *you have no god but Him;* مَا لَهُمْ مِنْ نَاصِرِينَ (= لَا نَاصِرِينَ لَهُمْ), *they have no helpers;* لَا فِي ٱلدَّارِ مِنْ رَجُلٍ (= لَا رَجُلَ فِي ٱلدَّارِ), *there is no man in the house;*

هَلْ تَحَسُّ مِنْهُمْ مِنْ رَجُلٍ, *do you perceive any one of them at all?* هَلْ لَنَا مِنَ ٱلْأَمْرِ مِنْ شَيْءٍ, *have we any portion at all of that thing?* With مِنْ أَحَدٍ compare the Hebrew מְאֻחָד, Levit. 4, 2, Deuter. 15, 7.

Rem. *c.* When مِنْ indicates a part of a whole, it is said to be used لِلتَّبْعِيضِ, *to indicate a division into parts*; when it indicates the parts of which a whole is composed, لِلتَّرْكِيبِ, *to indicate composition.*

7) The definition or explanation of a general or universal by a special or particular, the latter being one of several objects that go to make up the former; as: وَكَذٰلِكَ يُفْتَرَضُ عِلْمُ أَحْوَالِ ٱلْقَلْبِ مِنَ ٱلتَّوَكُّلِ وَٱلْإِنَابَةِ وَٱلْخَشْيَةِ, *and in the same way we are enjoined to take cognizance of the different states of the heart, such as trust (in God), and repentance, and fear (of Him);* فَتَصَفَّحَ جَمِيعَ ٱلْأَجْسَامِ ٱلَّتِي فِي عَالَمِ ٱلْكَوْنِ وَٱلْفَسَادِ مِنَ ٱلْحَيَوَانَاتِ وَٱلنَّبَاتِ وَٱلْمَعَادِنِ, *and he examined all the bodies that there are in this world of existence and decay, both animals, plants, and minerals;* كُلٌّ مِنْ هَابِيلَ وَقَابِيلَ, *both (of them), Abel as well as Cain;* إِخْوَانُنَا هَاؤُلَاءِ مِنَ ٱلْأَنْصَارِ, *these brethren of ours, the Ansâr* (or *Helpers* of the Prophet); لَا يَحْصُلُ مَقْصُودُهُمْ مِنَ ٱلْعِلْمِ, *their object, namely learning, is not attained;* فَٱجْتَنِبُوا ٱلرِّجْسَ مِنَ ٱلْأَوْثَانِ, *therefore avoid the abomination of idols;* وَٱلْعَرَبُ لَاقَيْتُ مِنْهُ ٱلْأَسَدَ, *I encountered in him a lion;*

تَحْذِفُ هٰذَا ٱلْفِعْلَ مِنْ قَالَ وَيَقُولُ, *and the Arabs omit this verb ḳāla yaḳūlu.* In this way مِنْ is constantly used after the indefinite pronoun مَا, *what, whatever*, which cannot be construed with a genitive; as: مَا ذَهَبَ مِنَ ٱلْمَالِ, *the money that has been spent;* مَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ, *whatever you lay out in charity, will be amply made up to you.*

Rem. In the language of the grammarians, مِنْ is here used لِلْبَيَانِ or لِلتَّبْيِينِ, *to make clear* or *explain.*

50. عَنْ (with pronominal suffixes عَنِّي, عَنْكَ, عَنَّا) designates motion away from, departure from a place or from beside a person; as: سَافِرْ عَنِ ٱلْبَلَدِ, *take your departure from the town;* حَتَّى لَا تَحْتَاجَ إِلَى تَرْكِهِ وَٱلْإِعْرَاضِ عَنْهُ, *that you may not be compelled to leave him and turn away from him.* Hence it is used:

1) After verbs denoting flight, avoidance, caution, abstinence, self-defence, guarding and setting free, forbidding and hindering, and, in general, to express the doing of something (e. g. fighting or paying) for or in behalf of another. For example: ٱلْهَرَبُ عَنْ قَضَاءِ ٱللّٰهِ تَعَ غَيْرُ مُمْكِنٍ, *it is impossible to flee from the decree of God Almighty;* يَنْبَغِي أَنْ يَجْتَنِبَ تَنَحَّ عَنِ ٱلْقَبِيحِ, *avoid what is disgraceful;* عَمَّا يَضُرُّهُ, *it is necessary that he should avoid what injures him;* يَنْبَغِي أَنْ يَصْبِرَ عَمَّا تُرِيدُهُ نَفْسُهُ, *it is necessary tha the should patiently abstain from what his soul desires*

(his passions desire); تَبَرَّأْتُ عَنْ وَلَآئِهِمْ, *I am free from all connexion with them (as client)*; يَتَخَلَّصُ عَنْ عَذَابِ ٱلْآخِرَةِ, *he is saved from punishment in the next world*; ٱلنَّهْيُ عَنِ ٱلْمُنْكَرِ, *the prohibition of what is abominable*; يَنُوبُ عَنِّي, *he acts as my deputy*; يُقَاتِلُ عَنْهُ, *he fights for him*; لَا تُجَادِلْ عَنِ ٱلَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ, *do not contend for those who betray themselves* (lit. *do not by contending try to keep off punishment from those &c.*); لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا, *one soul shall not make satisfaction for another in any point*; حَمَلَ عَنْهُ كَذَا وَكَذَا دِرْهَمًا, *he paid so and so many dirhèms in his stead.*

2) After verbs denoting uncovering, laying bare, opening, revealing, informing, asking and answering; for in these verbs there lies the idea of the removal of a covering, real or figurative. For example: لَوْ كُشِفَ عَنِّي سُتُورُ ٱلدُّنْيَا, *if the veils of this world were removed from me (from before my eyes)*; إِنْ كُنْتَ تَبْغِي شَاهِدًا يُخْبِرُ عَنْ غَائِبٍ, *if you want a witness who can inform you regarding what is hidden*; سَأُنْبِيكَ عَنْ مَجْمُوعِهَا, *I will tell you about all of them*; هٰذَا سُؤَالٌ سُئِلَ عَنْهُ رَسُولُ ٱللّٰهِ صلعم فَأَجَابَ عَنْهُ, *this is a question about which the apostle of God was questioned, and he gave an answer to it*; كَأَنَّمَا تَبْسِمُ عَنْ لُؤْلُؤٍ مُنَضَّدٍ أَوْ بَرَدٍ, *she laughs so as to show (teeth like) strung pearls or hailstones (in whiteness).*

3) After verbs denoting abandonment or neglect, and the ability to dispense with (عَنْ) one thing because of the

possession of another (بِ); because in them is implied the notion of turning away (أَعْرَضَ). For example: يَنْبَغِي لِلْإِنْسَانِ أَن لَّا يَغْفُلَ عَنْ نَفْسِهِ, *a man must not be neglectful of himself;* وَهُوَ غَنِيٌّ عَنْهَا, *he does not require it;* لِي فِي طِلَابِ ٱلْعِلْمِ غِنًى عَنْ غِنَآءِ ٱلْغَانِيَاتِ, *I find in the study of science that which contents me so that I can dispense with the singing of women;* أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَٱكْفِنِي بِفَضْلِكَ عَنْ سِوَاكَ, *satisfy me with what thou allowest, so that I may be able to dispense with what thou forbiddest, and suffice me through thy goodness, so that I may not have occasion for any other but thee.* Similarly: شَغَلَهُ ذٰلِكَ عَنِ ٱلْفِكْرَةِ فِي كُلِّ شَيْءٍ إِلَّا فِيهِ, *this circumstance occupied him so that he could not think of anything but it;* بِي حَصَرٌ عَنْ ذِكْرِ كُلِّ ٱلْمَنَاقِبِ, *there is in me inability to mention all the virtues;* إِنِّي أَحْبَبْتُ حُبَّ ٱلْخَيْرِ عَنْ ذِكْرِ رَبِّي, *I loved the good (of this world) so as to neglect all thought of my Lord;* يَبْخَلُ عَنْ نَفْسِهِ, *he is so stingy as to deny himself every thing.*

4) After verbs signifying to leave one behind or to surpass one; as: لَا أَفْضَلْتَ عَنِّي, *you do not surpass me in anything.* Hence the expression فَضْلًا عَنْ, *not to mention, much more* or *much less* (according to the context); as: فَتَبَيَّنَ لَهُ فِي أَقَلِّ ٱلْأَشْيَآءِ ٱلْمَوْجُودَةِ فَضْلًا عَنْ أَكْبَرِهَا مِنْ آثَارِ ٱلْحِكْمَةِ مَا قَضَى مِنْهُ كُلَّ ٱلْعَجَبِ, *and he clearly saw in the smallest of existing things, not to mention (and much more in) the largest of them, such traces of wisdom*

as set him in the greatest astonishment; لَا يُوجَدُ فِي ٱلشَّامِ بِأَسْرِهَا فَضْلًا عَنْ صَفَدَ, *it is not found in the entire of Syria, not to mention (much less in) Safed.* Hence too the use of عَنْ in comparisons (like مِنْ, § 49, 5); as: أَيْنَ أَنْتَ عَنِ ٱلْبَيْتِ ٱلنَّدْرِ ٱلْجَامِعِ لِمُشَبَّهَاتِ ٱلثَّغْرِ, *where art thou (where are thy verses) in comparison with this rare verse, that contains all the things with which the mouth can be compared?*

5) عَنْ also indicates the source from which something proceeds; as: رَضِيَ عَنْهُ, *he was satisfied with him, was gracious to him;* لَا نَفْعَلُ هٰذَا عَنْ قَوْلِكَ, *we will not do this at your word,* as it were, *setting out from your word, moved by your authority.* Hence it shows *a*) the authority for any statement, tradition, or the like; as: حُكِيَ عَنِ ٱلشَّافِعِيِّ, *it is related on the authority of 'ẹ̈š-Šafi'i;* وَكَانَ أُسْتَاذُنَا يَحْكِي عَنْ شَيْخٍ مِنَ ٱلْمَشَايِخِ, *and our teacher used to narrate on the authority of a certain shèikh;* حَدِيثٌ صَحِيحٌ عَنْ رَسُولِ ٱللّٰهِ, *an authentic tradition of the Apostle of God;* وَعَنِ ٱلنَّبِيِّ أَنَّهُ قَالَ, *it is told of the prophet that he said;* and *b*) the cause from which an effect proceeds as its source; as: مَا هَلَكَ ٱمْرُؤٌ عَنْ مَشْوَرَةٍ عَنِ ٱلَّازِمِ عَنْهُ, *that which necessarily follows from it;* مَا هَلَكَ ٱمْرُؤٌ عَنْ مَشْوَرَةٍ, *no one ever perished through asking advice (of others).*

6) Lastly, عَنْ is used of time as equivalent to بَعْدَ, *after;* as: عَنْ قَرِيبٍ يَكُونُ كَثِيرًا, *in a short time it will be*

much; عَمَّا قَلِيلٍ, *after a little while* (where مَا is redundant, as in §. 49, 3, last example).

Rem. *a.* Observe the phrases: مَاتَ عَنْ ثَمَانِينَ سَنَةً, *he died aged eighty;* مَاتَ عَنْ وَلَدٍ صَغِيرٍ, *he died leaving a young child.*

Rem. *b.* Because of their being related in meaning, مِنْ and عَنْ are sometimes used indifferently; for example, after مَنَعَ, *to hinder*, إِجْتَنَبَ, *to avoid*, بَرِيٌّ, *free from, clear of*, and the like. Compare §. 49, 5, with §. 50, 4; as also the use of the Heb. מִן, Gesenius' Thesaur., p. 804, second column, a.

Rem. *c.* عَنْ is sometimes used as an indeclinable noun, signifying *side*, which is its original meaning; e. g. مِنْ عَنْ يَمِينِهِ وَشِمَالِهِ, *on his right and his left.*

51. The prepositions that indicate motion to or towards a place, are إِلَى, *to;* حَتَّى, *up to;* لِ, *to;* نَحْوَ, *towards.*

52. إِلَى (with pronominal suffixes إِلَيَّ, إِلَيْكَ, إِلَيْهِ) is opposed to مِنْ and عَنْ; as: مِنَ ٱلْمَهْدِ إِلَى ٱللَّحْدِ, *from the cradle to the grave;* اِنْقَطَعَ عَنْهُ, *he severed himself from him, abandoned his cause,* but اِنْقَطَعَ إِلَيْهِ, *he was devoted to his cause;* إِلَيْكَ عَنِّي, *stand off* (see the end of the section)! It signifies:

1) Motion to or towards a place; as: جَاءَ إِلَى ٱلْمَدِينَةِ, *he came to the city.*

2) Transferred to time, the point up to which some-

thing lasts or continues; as: لَا تَزَالُ طَآئِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيٰمَةِ, *a part of my people shall not cease to hold fast the truth till the day of the resurrection.* It occurs in a somewhat different sense in the phrase: لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ ٱلْقِيٰمَةِ, *he will assemble you to the day of the resurrection (for it).*

3) إِلَى also shows that one thing is added to another, and hence we find it construed with زَادَ, *to increase, augment;* as: لَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ, *do not devour their substance in addition to your own;* زَادُوا حِكْمَةً إِلَى حِكْمَتِهِمْ, *they have added a knowledge to the knowledge they possessed.* — It is also construed with adjectives of the form أَفْعَلُ and others, derived from verbs signifying love or hatred and used in a passive sense, to indicate the subject of the feeling (see §. 34, rem. *a*); for example: حَبِيبٌ, مَحْبُوبٌ, *dear;* أَحَبُّ, *dearer;* بَغِيضٌ, *hated, hateful;* أَبْغَضُ, *more hateful.* It is used too with قَرِيبٌ, *near,* and similar words, in so far as they convey the idea of approach or approximation, opposed to بَعِيدٌ عَنْ, *far from;* e. g. فَإِنَّهُ أَقْرَبُ إِلَى ٱلتَّعْظِيمِ, *for this comes nearer to reverence;* whereas in so far as they convey the idea of the measurement of the distance of one place from another, they are construed with مِنْ, §. 49, 4. — Finally, notice the phrases: إِلَى غَيْرِ ذٰلِكَ, lit. *on to others of this (kind),* and إِلَى آخِرِهِ (contracted إِلَخ), *to the end of it,* i. e. *et caetera;* إِلَيْكَ, lit. *to thyself!* and إِلَيْكَ عَنِّي, *to thyself from me!* i. e.

stand off! let me alone! هٰذَا إِلَيْهِ, scil. مُسَلَّمٌ or مُفَوَّضٌ, *this is committed* or *entrusted to him.*

Rem. Compare, in general, the significations of the Heb. preposition אֶל- or אֵלַי, as exhibited in Gesenius' Thesaurus. Examples of the third sense given above are Levit. 18, 18. וְאִשָּׁה אֶל-אֲחֹתָהּ לֹא תִקָּח, Lament. 3, 41. נִשָּׂא לְבָבֵנוּ אֶל-כַּפָּיִם אֶל-אֵל בַּשָּׁמָיִם. The Hebrew uses לְ in several cases in which the Arabic employs إِلَى.

53. حَتَّى differs from إِلَى in indicating the motion towards and at the same time the arrival at an object, whether this object be actually touched and included or not; whereas إِلَى merely implies the motion towards an object, whether this be arrived at or not; as: حَتَّى مَطْلَعِ ٱلْفَجْرِ, *till the dawn of morning.* However, when مِنْ and إِلَى are used in opposition to one another to designate the terminus a quo and terminus ad quem, إِلَى necessarily includes the idea of reaching the object. Further, when the reaching of the object is distinctly expressed by the governing verb or verbal noun itself, the meaning of إِلَى is naturally modified thereby; as: اِنْتَهَيْتُ إِلَيْهِ, *I came up to him;* ٱلِٱنْتِهَآءُ إِلَيْهِ, *the attaining of it.* That حَتَّى does not necessarily include the object reached or attained is evident from its being used to indicate *exceptions,* like the German *bis auf.*

Rem. *a.* حَتَّى is scarcely ever used with pronominal suffixes.

Rem. *b.* The grammarians, when they wish to make a dis-

tinction, say that إِلَى is used لِلِانْتِهَاءِ, *to designate the limit of the act*, whilst حَتَّى is employed لِلِانْتِهَاءِ ٱلْغَايَةِ, *to designate the attainment of the extremity* or *utmost limit*.

Rem. *c*. When حَتَّى is a simple copulative particle (حَرْفُ عَطْفٍ, or عَاطِفَةٌ, or لِلْعَطْفِ), in the sense of *even*, it exercises, like the other copulatives, such as وَ, فَ, and ثُمَّ, no independent influence upon the following noun, which remains under the same government as the preceding one; as: قَدِمَ ٱلْحُجَّاجُ حَتَّى ٱلْمُشَاةُ, *the pilgrims have arrived, even those travelling on foot;* أَكَلْتُ ٱلسَّمَكَةَ حَتَّى رَأْسَهَا, *I have eaten the fish, even the head of it* (إِلَى رَأْسِهَا would mean *exclusive of the head*); وَكَانَ يُشَاوِرُ رَسُولُ ٱللّٰهِ صلعم مَعَ أَصْحَابِهِ فِي جَمِيعِ ٱلْأُمُورِ حَتَّى خَوَائِجِ ٱلْبَيْتِ, *and the Apostle of God used to consult his companions on all matters, even household affairs.*

Rem. *d*. The corresponding word to حَتَّى in Hebrew (and probably etymologically connected with it) is עַד; in Æthiopic እስከ: on which see Dillmann's Gr. §. 165, 5, and §. 203, 2, *b*, *α*.

54. لِ (with pronominal suffixes لِي, لَكَ, لَهُ) is connected in its derivation with إِلَى, and differs from it only in this, that إِلَى mostly expresses concrete relations, local or temporal, whilst لِ generally indicates abstract or ideal relations. The principal use of لِ is to show the passing on of the action to a *more distant* object, and hence it corresponds to the Latin or German *dative;* but it may also express the relation of the action to a *nearer* object,

and so stand in place of the *accusative* (compare §§. 29—34). Hence لِ indicates:

1) The simple relation of an act to the more distant object; as: وَهَبَهُ لَهُ, *he gave it to him;* قَالَ لَهَا, *he said to her.*

Rem. *a.* After the middle forms of the verb, لِ often expresses the yielding oneself up to the action of another or to the effect of a thing; as: جُرُّوا لَهُ ٱلْخَطِيرَ مَا ٱنْجَرَّ لَكُمْ, *pull his* (the camel's) *leading-string as long as you can pull it;* مَنْ خَدَعَنَا بِٱللَّهِ ٱنْخَدَعْنَا لَهُ, *if any one deceives us with God* (i. e. *with a pretence of devoutness*), *we let ourselves be deceived by him.*

Rem. *b.* The grammarians say that the لَامُ ٱلْجَرِّ, or preposition لِ, is used in this case لِلتَّعْدِيَةِ, *to express the passing on of the action.*

2) The dative *a*) of possession; as: اَلرَّجُلُ مَنْ لَهُ رَأْيٌ صَائِبٌ, *the man is he who has a correct judgment;* اَلْحَمْدُ لِلَّهِ, *praise belongs to God;* إِنَّا لِلَّهِ, *we are God's;* whence it is used to indicate the author of a proverb, poem, &c.; as: كَمَا قِيلَ لِمُحَمَّدِ بْنِ ٱلْحَسَنِ, *as has been said by Mohammed ibn el-Hasan;* أَنْشَدَ لِبَعْضِهِمْ, *he recited* (a *poem*) *by one of them* (the poets); أُنْشِدْتُ وَقِيلَ أَنَّهُ لِعَلِيٍّ, *a poem was recited to me, and I was told it was by Ali;* *b*) of permission; as: فَلَهُ ذٰلِكَ, *then this is allowed him* (lit. *is to him*); *c*) of advantage, as opposed to عَلَى, which indicates injury; as: اَلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا,

learning is the soul's cognizance of what is for its good and for its hurt.

Rem. *a.* The grammarians say that لِ, when it indicates possession, is used لِـلْـمِـلْـكِ, *to indicate the right of property*, or لِلِاخْتِصَاصِ, *to show that something is ascribed to one as his own.* — Compare the Hebrew usage, מִזְמוֹר לְדָוִד, *a psalm composed by David*, &c.

Rem. *b.* As the Arabs have no verb corresponding to our *have*, they are obliged to express it by the preposition لِ with the genitive of the possessor; as: كَانَ لِلْمَلِكِ زُهَيْرٍ مِـائَتَا عَـبْدٍ, *king Zuhair had two hundred slaves;* لَهُ بِبَغْدَادَ سِتُّمِائَةِ صَاحِبِ خَبَرٍ *he had in Bagdad six hundred secret police;* مَا لِي أَبٌ وَلَا ٱبْنٌ, *I have neither father nor son.* — So in Hebrew, Gen. 31, 1. אֵין לִי, *I have not*, יֵשׁ לִי or הָיָה לִי, as also אֵת כָּל־אֲשֶׁר לְאָבִינוּ.

Rem. *c.* لِ is often used, instead of a simple pronominal suffix, in order to avoid rendering a noun definite; e. g. مَاتَ لِي أَخٌ, *a brother of mine is dead;* whereas مَاتَ أَخِي would mean *my* (it may be, *only*) *brother is dead.* — So in Hebrew, Gen. 14, 18. כֹּהֵן לְאֵל עֶלְיוֹן, *a priest of the most high God*, not *the priest.*

Rem. *d.* In pecuniary transactions لِ is used to indicate the creditor, whilst عَلَى expresses the debtor; as: لِي عَلَيْكَ أَلْفُ دِرْهَمٍ, *you owe me* (lit. *there are to me upon you*) *a thousand dirhems.*

Rem. *e.* Observe the expressions of admiration: لِلّٰهِ دَرُّهُ,

what a man he is! لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ, *what a man you are!* (lit. *such a man can emanate only from God.* Compare Jonah 3, 3. וְנִינְוֵה הָיְתָה עִיר גְּדוֹלָה לֵאלֹהִים, *Nineveh was a very-large city*). Remark also such phrases as: هَلْ لَكَ فِي ٱلشَّرَابِ, *would you like some wine?* هَلْ لَكُمْ فِيٓ أَنْ تَفْعَلُوا هٰذَا, *have you a wish to do this?* where we must supply the substantive رَغْبَةٌ, *desire, wish.*

3) The purpose for which, and the reason why, any thing is done (relation of the action to its purpose and cause); as: قَامَ لِمُعَاوَنَتِهِ, *he arose to help him;* مَا ٱلْعِلْمُ إِلَّا لِلْعَمَلِ, *science* (or *theory*) *is only for the purpose of being applied in practice;* طَلَبَ ٱلْجَاهَ لِلْأَمْرِ بِٱلْمَعْرُوفِ, *he sought the dignity* (or *office*) *for the purpose of ordering good;* وَلِهٰذَا قِيلَ, *and for this reason it is said;* لِأَنَّهُ يَضُرُّ, *because it does harm;* عَجِبْتُ لِقَوْلِهِ, *I wondered at* (*because of*) *what he said.*

Rem. In this case لِ is said to be used لِلتَّعْلِيلِ, or لِلْعِلَّةِ, *to indicate the cause.* Compare in Hebrew Gen. 4, 23. כִּי אִישׁ הָרַגְתִּי לְפִצְעִי, *for I have slain a man because of a wound given me.*

4) After the verb قَالَ, it often indicates the object in reference to which something is said; as: وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ ٱللّٰهِ أَمْوَاتٌ, *do not say in regard to those who are killed in the path of God, they are dead* (*do not call those who are killed fighting for God's cause, dead*); أَتَقُولُونَ لِلْحَقِّ لَمَّا جَآءَكُمْ أَسِحْرٌ هٰذَا, *do ye say of the truth, after it has come to you, Is this magic?* Similarly: قَالَ مَسْلَمَةُ

ٱبْنُ عَبْدِ ٱلْمَلِكِ يَوْمًا لِنُصَيْبٍ أَمْتَدَحْتَ فُلَانًا لِرَجُلٍ مِنْ أَهْلِهِ قَالَ قَدْ فَعَلْتُ, *Mèslèma, the son of 'Abdu'l-mèlik, said one day to Noṣaib, Did you compose a poem in praise of so and so? meaning one of his family; he said, I did.*

Rem. *a.* Both אֶל and לְ are so used in Hebrew. See Gesenius' Thesaurus, p. 104, first col., 11, b, and p. 731, second col. 11.

Rem. *b.* After the interjection يَا, the preposition لِ is frequently prefixed to the name of a person called to aid, as well as to the name of him against whom help is implored, in which case it is said to be used لِلْٱسْتِغَاثَةِ, *to ask help.* If there be only one مُسْتَغَاثٌ or مُسْتَغَاثٌ بِهِ, i. e. person called to aid, the preposition takes the vowel fètha (just as with the pronominal suffixes, vol. I. §. 356, rem. *b*); as: يَا لَزَيْدٍ, *help, Zèid!* But if there be several, لَ is used with the first alone, and لِ with the rest, unless the interjection be repeated before each name, when لَ is retained throughout; as: يَا لَلْكُهُولِ وَلِلشُّبَّانِ, *help, old and young!* يَا لَزَيْدٍ وَيَا لَعَمْرٍو or يَا لَزَيْدٍ وَلِعَمْرٍو, *help, Zèid and 'Amr!* يَا لَقَوْمِي وَيَا لَأَمْثَالِ قَوْمِي, *help, O my family and ye who are like my family!* If the name of the person against whom aid is required, اَلْمُسْتَغَاثُ لَهُ or اَلْمُسْتَغَاثُ مِنْ أَجْلِهِ, be expressed, it takes لِ (with kèsra) before it, as يَا لَلنَّاسِ لِلْكَاذِبِ, *help, people, against this liar!* In the case of the اَلْمُسْتَغَاثُ بِهِ, the vocative termination ا— (see §. 38, 3) is sometimes used instead of لَ with the genitive; as: يَا زَيْدَا لِعَمْرٍو, *help, Zèid, against 'Amr!* — These expressions are also employed لِلتَّعَجُّبِ, *to express surprise,* in which case the اَلْمُتَعَجَّبُ مِنْهُ, or object that causes surprise, is treated in the same

way as the اَلْمُسْتَغَاثُ بِهِ; e. g. يَا لَلْعَجَبِ, *O the wonder!* فَيَا لَخُسْرَانِ طَالِبِيهِ لِنَيْلِ فَضْلٍ مِنَ ٱلْعِبَادِ, *but O the disgrace of those who seek it* (learning) *in order to obtain benefits from men!* — In all these cases لِ seems to point out the person or thing, in reference to which the exclamation is uttered, as being the origin and cause of it.

55. نَحْوَ (accusative of نَحْوٌ, the nomen verbi of نَحَا, *to turn towards*) indicates 1) *towards* a place; as: ثُمَّ يَسِيرُونَ نَحْوَ بَيْتِ ٱلْمَقْدِسِ, *then they will set out towards Jerusalem;* 2) *according to;* as: نَحْوَ قَوْلِهِ, *according to his saying, as he says* (compare the use of لِ in §. 54, 3). — نَحْوٌ is also used in all its cases, with a following genitive, as a substantive or adjective, to signify *such as, like;* e. g. رَجُلٌ نَحْوُ زَيْدٍ, *a man such as Zèid;* وَكَذٰلِكَ فِي سَائِرِ ٱلْأَخْلَاقِ نَحْوِ ٱلْجُودِ وَٱلْبُخْلِ, *and just so in regard to the other moral characteristics, such as liberality and niggardliness;* تَكَلَّمَ نَحْوَ زَيْدٍ (i. e. تَكَلَّمَ تَكَلُّمًا نَحْوَ تَكَلُّمِ زَيْدٍ), *he spoke like Zèid.* As a substantive it likewise means *about* (*circa*), in which case it may be followed either by the genitive or by مِنْ; as: طُولُهُ نَحْوُ مِائَةِ ذِرَاعٍ, *its length is about one hundred cubits;* عَلَى نَحْوِ سِتِّ مَرَاحِلَ, *at (a distance of) about six marches;* هِيَ فِي ٱلْكِبَرِ نَحْوٌ مِنْ فَيْدَ, *it is about the size of Fèid.*

56. The preposition فِي (with pronominal suffixes فِيَّ, فِيهِ, فِيكَ), on the difference between which and بِ see §. 57, indicates:

1) Both rest in a place or during a time and motion into a place, in which latter case it corresponds to the Greek εἰς or the Latin *in* with the accusative; as: فِي ٱلْبَيْتِ, *in the house;* فِي تِلْكَ ٱلسَّنَةِ, *in this year;* وَقَعَ فِي ٱلْبِئْرِ, *he fell into the well;* وَقَّعَ فِي ظَهْرِ ٱلْكِتَابِ, *he wrote on the back of the letter;* يُوقِعُهُ ٱللّٰهُ فِي ٱلرَّسَاتِيقِ, *God will cast him into* (make him dwell in) *the villages.* This signification is then transferred to the relation subsisting between any two things, the one of which is regarded as the place in which the other is, or happens, or into which it goes or is put; as: فِي حَالِ ٱلتَّعَلُّمِ, *in the state of pupilage;* يَنْبَغِي أَنْ يَمْتَثِلَ أَمْرَهُ فِي غَيْرِ مَعْصِيَةِ ٱللّٰهِ وَلاَ طَاعَةِ ٱلْمَخْلُوقِ فِي مَعْصِيَةِ ٱلْخَالِقِ, *he must obey his* (the teacher's) *orders in all that is not contrary to the will of God, but not in those things which, whilst they are in accordance with the will of the creature, are against the will of the Creator;* مَا فِيهِ مِنَ ٱلْخَيْرِ, *whatever good there is in it;* دَخَلَ فِي ٱلتَّعَلُّمِ, *he commenced studying;* يُدْخِلُهُمُ ٱللّٰهُ فِي رَحْمَتِهِ, *God will let them enter into his mercy.*

2) فِي is sometimes equivalent in meaning to مَعَ, *with,* or بَيْنَ, *among;* as: تَوَجَّهَ فِي خَمْسِينَ أَلْفًا, *he set out with* (lit. *in the midst of*) 50,000 *men.*

3) It indicates the subject of thought or conversation, that in which these move; as: تَأَمَّلْ شَهْرَيْنِ فِي ٱخْتِيَارِ ٱلْأُسْتَاذِ, *reflect two months upon the choice of a teacher;* يَنْبَغِي أَنْ

يَتَفَكَّرَ فِي ذٰلِكَ, *he must meditate upon this*; تَكَلَّمَ فِي ذٰلِكَ, *he spoke about this* (whereas تَكَلَّمَ بِذٰلِكَ would mean *he spoke this out, he gave utterance to this opinion*). Hence it is used in stating the subject of a book or chapter; as: صَنَّفَ كِتَابًا فِي ٱلْأَخْلَاقِ, *he composed a book on morals*; فَصْلٌ فِي مَاهِيَّةِ ٱلْعِلْمِ, *a chapter treating of the nature of science*; كِتَابُ ٱلنُّجُومِ ٱلزَّاهِرَةِ فِي مُلُوكِ مِصْرَ وَٱلْقَاهِرَةِ, *the book of the shining stars, treating of the kings of Miṣr and el-Ḳāhira.*

4) فِي is used after verbs signifying desire, like رَغِبَ and طَمِعَ, in connection with the object desired; as: مَنْ وَجَدَ لَذَّةَ ٱلْعِلْمِ وَٱلْعَمَلِ بِهِ فَلِمَ يَرْغَبُ فِيمَا عِنْدَ ٱلنَّاسِ, *why should he, who has experienced the sweetness of knowledge and of the application of it in practice, desire anything that men possess?* يَنْبَغِي أَن لَّا يَطْمَعَ فِي أَمْوَالِ ٱلنَّاسِ, *he must not covet people's property.*

5) It is employed in the comparison of two objects, governing the thing with which the other is compared; as: مَا ٱلْحَيٰوةُ ٱلدُّنْيَا فِي ٱلْآخِرَةِ إِلَّا مَتَاعٌ, *this life is merely a temporary usufruct, compared with the life to come*; lit. *when put into it*, the smaller object being, as it were, placed within the larger one for the purpose of comparing the two.

6) Lastly فِي is used to express *proportion* (e. g. length and breadth) and *multiplication*; as: طُولُهُ خَمْسُونَ ذِرَاعًا فِي ٱثْنَيْ عَشَرَ ذِرَاعًا عَرْضًا, *its length is fifty cubits, by twelve*

cubits in breadth (Germ. *bei* or *auf*, Fr. *sur*); ثَلٰثَةٌ فِي خَمْسَةٍ, *three into five* or *three times five*, according to the phrase ضَرَبَ عَدَدًا فِي عَدَدٍ, *he multiplied one number by another* (lit. *struck the one into the other*).

Rem. *a*. فِي is said by the grammarians to be used لِلظَّرْفِيَّةِ, *to indicate time and place* (see vol. I. §. 221, rem. *a*).

Rem. *b*. The Hebrew uses בְּ in most of the above significations; e. g. בַּבַּיִת, בַּשָּׁנָה הַהִוא, וַיִּפֹּל בָּשַׁחַת יִפָּעֵל (Ps. 7, 16); אֲחִיתֹפֶל בַּקְּשָׁרִים עִם־אַבְשָׁלוֹם, *Ahitophel is among those who are conspiring with Absalom* (2 Sam. 15, 31); דִּבֶּר בְּ; חָפֵץ בְּ, רָצָה בְּ; &c.

57. بِ (with pronominal suffixes بِي, بِكَ, بِهِ) differs from فِي in this, that فِي, like the Latin and German *in*, shows that one thing is actually in the midst of another, surrounded by it on all sides; whereas بِ merely indicates that the one is close by the other or in contact with it, and corresponds therefore to the Latin prepositions *prope*, *juxta*, *apud*, *ad*, and the German *an* or *bei*. For example: قَرْيَةٌ بِبَابِ ٱلْقَاهِرَةِ, *a village close to* (or *hard by*) *the gate of el-Kāhira*; مَرَرْتُ بِرَجُلٍ, *I passed by a man*; جَلَسَ بِهِ, *he sat beside* (or *by*) *him*; نَصَرَكُمُ ٱللّٰهُ بِبَدْرٍ, *God helped you at Bèdr*; كَانَ بِٱلْمَدِينَةِ تَاجِرٌ, *there was at* (or *in*, Germ. *zu*, Fr. *à*) *el-Medīna a merchant*; قَرْيَةٌ بِمِصْرَ, *a town in* (*belonging to*) *Egypt*; وَبِيَدِهِ سَيْفٌ, *with a sword in his hand*; اِجْتَنِبْ دَارَنَا بِٱلنَّهَارِ, *avoid our house by day* (=نَهَارًا).—

Hence it is construed with verbs signifying to adhere, attach, or connect (e. g. عَلِقَ, لَصِقَ, لَفَّ) seize, take, or begin (e. g. بَدَأَ, أَخَذَ), flee for refuge to, believe in, and swear by (e. g. عَاذَ, آمَنَ, أَقْسَمَ). For example: رُءُوسُهُمْ لَاصِقَةٌ بِأَكْتَافِهِمْ لَا أَعْنَاقَ لَهُمْ, *their heads adhere to their shoulders and they have no necks*; لِأَنَّ ٱلدُّودَ يَتَعَلَّقُ بِٱلثِّمَارِ, *because the worms stick to the fruit*; بَدَأَ بِٱلسَّبَقِ, *he began to study*; نَعُوذُ بِٱللّٰهِ مِنْ سَخَطِهِ, *we take refuge with God from his wrath*; آمَنْتُ بِٱللّٰهِ ٱلْوَاحِدِ, *I believe in the one God*; أَقْسَمْتُ بِٱللّٰهِ, *I swear by God*; بِرَأْسِكَ, *by thy head!* — Hence, too, it is used after إِذَا, *lo! see!* introducing a person or thing that comes suddenly into view (إِذَا ٱلْمُفَاجَأَةِ or إِذَا ٱلْفُجَائِيَّةُ); as: بَيْنَا هُوَ يَسِيرُ وَإِذَا بِرَهْجٍ, *whilst he was going along, he suddenly perceived a cloud of dust*; فَلَمَّا تَوَسَّطْتُ ٱلدَّرْبَ وَإِذَا أَنَا بِصَوْتٍ عَظِيمٍ, *and after I had got to the middle of the passage, I all at once heard a great noise*; وَنَحْنُ فِي ٱلْحَدِيثِ وَإِذَا بِضَجَّةٍ عَظِيمَةٍ عَلَى ٱلْبَابِ, *and whilst we were talking, a great clamour suddenly arose at the door*; إِذَا بِرَجُلٍ يُقَالُ لَهُ ٱلسَّيِّدُ بَرَكَةُ قَدْ أَقْبَلَ, *behold there came forward a man called the sèiyid Bèraka.* Here we must supply the participle of the verb أَحَسَّ, *to perceive*, which is construed with بِ, as, for instance, in the first of the above examples, وَإِذَا أَنَا مُحِسٌّ بِصَوْتٍ عَظِيمٍ. The same remark applies to كَأَنَّ in such phrases as: كَأَنِّي بِكَ تُخَادِعُنِي, *it seems to me that you are trying to deceive me*; كَأَنِّي بِكَ قَتِيلًا, *methinks I see you*

slain; i. e. كَأَنِّي مُحَسٌّ بِكَ. — From the idea of contact there arises, in the case of a superior and inferior or primary and secondary object, that of compànionship and connection; as: سَارَ بِأَهْلِهِ, *he set out with his household;* اِشْتَرَى ٱلْحِمَارَ بِلِجَامِهِ, *he bought the ass along with its bridle.* Under this idea are figuratively represented the following relations.

1) The relation between subject and predicate, especially in negative propositions; as: أَوَلَمْ يَرَوْا أَنَّ ٱللَّهَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ ٱلْمَوْتَى, *do they not see that God is powerful (enough) to bring the dead to life?* لَسْتُ بِعَالِمٍ, *I do not know;* لَسْتُ بِقَارِئٍ, *I cannot read;* مَا هُمْ بِمُؤْمِنِينَ, *they are not believers.*

2) The relation between the act and its object. *a*) This is always the case after *intransitive* verbs, especially such as indicate *motion*, e. g. جَآءَ, أَتَى, *to come,* ذَهَبَ, *to go away;* سَارَ, رَاحَ, *to depart, set out,* قَامَ, نَهَضَ, *to get up, rise,* سَمَا, *to be high,* &c. These verbs are construed with بِ and the genitive of the thing, accompanied by, or in connection with, which one performs the act they denote. They must therefore be translated into English by transitive verbs. For example: فَأْتُوا بِسُورَةٍ مِنْ مِثْلِهِ, *then bring* (lit. *come with*) *a sūra* (*chapter*) *like it;* ذَهَبَ ٱللَّهُ بِنُورِهِمْ, *God took away* (lit. *went away with*) *their light;* قَامَ بِٱلْحَقِّ, *he upheld the truth;* نَهَضَ بِأَعْبَآءِ ٱلْمَمْلَكَةِ, *he took upon him the burden of the government;* سَمَا بِهِ, *he lifted it up on high.* *b*) The same construction is also employed

with *transitive* verbs, not only when they signify motion, but in other cases too, and the verbs must then be used absolutely; as: بَعَثَ إِلَيَّ بِهِمْ, *he sent them to me* (lit. *he performed the act of sending to me in connection with*, or *by means of, them*, using them as the objects through which he realized that act). This happens in particular when the transitive verb is used in a *figurative* sense, and the preposition is then called بَآءُ ٱلْمَجَازِ, *the figurative bi;* as: كَسَرَ ٱلْعَصَا, *he has broken the stick*, but كَسَرَ بِقَلْبِي, *he has broken my heart;* جَبَرَ ٱلْعَظْمَ, *he has set the bone*, but جَبَرَ بِقَلْبِي, *he has comforted my heart;* لَا مَحَالَةَ أَنَّ ٱلْاِغْتِذَآءَ بِهٰذِهِ ٱلنَّبَاتَاتِ مِمَّا يَقْطَعُ بِهَا عَنْ كَمَالِهَا, *and there is no doubt that the using of these plants for food is one of the reasons that prevents them* (lit. *cuts them off*) *from attaining their full growth.* In this case بِ indicates the adhesion of the action to its object. The relation of the acts of breaking, cutting, &c., to their objects in an improper spiritual sense, requires a prepositional exponent, as being a less immediate relation than when they are used in their proper material sense.

3) The relation between the act and the instrument with which, the means by which, or the reason why, it is performed; as: قَتَلَهُ بِٱلسَّيْفِ, *he slew him with the sword;* يَرْزُقُهُ ٱللّٰهُ ٱلصَّبْرَ بِبَرَكَةِ دُعَائِهِ, *God will grant him patience through the salutary power of prayer to Him;* فَبِمَا نَقْضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ, *wherefore, because of their breaking their covenant, we have cursed them* (مَا redundant, see § 49, 3,

and § 50, 6). — Connected herewith is the use of بِ with surnames, &c., after عُرِفَ, *to be known;* as also after كَفَى, *to be enough, to suffice,* with the person or thing that suffices or is enough for one; e. g. حَسَنُ بْنُ عَلِيٍّ ٱلْمَعْرُوفُ بِٱلْمَرْغِينَانِيِّ, *Ḥasan bin ʿAlī, known by the name of ʾel-Marġīnānī;* قَرْيَةٌ تُعْرَفُ بِبَقْوَى, *a village known by the name of Baḳwā;* كَفَى بِٱللّٰهِ شَهِيدًا, *God sufficeth as a witness;* كَفَى بِلَذَّةِ ٱلْعِلْمِ دَاعِيًا وَبَاعِثًا لِلْعَاقِلِ, *the delight of learning is a sufficient motive and incentive to the sensible man.* — The *price* of any article is also expressed by the preposition بِ after verbs signifying to buy, pay, &c., as being the instrumental means with which the act is performed; as: ٱشْتَرَى قَلَمًا بِدِينَارٍ, *he bought a reed-pen for a dīnār;* ٱشْتَرَوُا ٱلضَّلَالَةَ بِٱلْهُدَى, *they have purchased error at the price of truth;* لَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يُكَذِّبُونَ, *they shall suffer a painful punishment for having charged* (*others*) *with being liars* (لِكَوْنِهِمْ = بِمَا كَانُوا).

Rem. *a.* The preposition *without* is expressed in Arabic by بِلَا, بِغَيْرِ, and more rarely مِنْ غَيْرِ and بِدُونِ; بِلَا can be used only with an indefinite substantive, بِغَيْرِ with one that is either definite or indefinite; as: سُلْطَانٌ بِلَا عَدْلٍ كَنَهْرٍ بِلَا مَآءٍ, *a ruler without justice is like a river without water;* بِغَيْرِ ضَرُورَةٍ, *without necessity;* بِغَيْرِ ٱلْحَقِّ, *unjustly;* مِنْ غَيْرِ خِلَافٍ, *without controversy;* بِدُونِ ثَمَنٍ, *without (paying any) price.* — Compare in Hebrew בְּלֹא, בְּבִלְעֲדֵי, בְּאֵין.

Rem. *b.* In formulas such as بِأَبِي أَنْتَ وَأُمِّي, *thou art as dear to me as father and mother,* the preposition depends upon the word مَفْدِيٌّ, *ransomed,* which is understood, and the literal meaning is: *thou art to be ransomed for my father and mother.* It is called by the grammarians بَاءُ ٱلتَّفْدِيَةِ, *the bi that expresses ransom,* but is in reality the بَاءُ ٱلثَّمَنِ or *bi of price,* as used after بَاعَ, اِشْتَرَى, &c. (see above, no. 3, at the end). In the same way as بِأَبِي وَأُمِّي, are used بِنَفْسِي and بِرُوحِي.

Rem. *c.* In phrases like مَاتَ قَبْلَ ٱلنَّبِيِّ بِقَلِيلٍ (بِيَسِيرٍ), *he died a little before the Prophet,* قَدِمَ بَعْدَ ذٰلِكَ بِشَهْرَيْنِ وَأَيَّامٍ, *he arrived two months and some days after this,* بِ is the *bi of measure,* and quite different in meaning from the accusative of time how long; سَافَرَ قَبْلِي يَوْمَيْنِ means *he travelled for two days before me,* profectus est biduum ante me, Germ. *er reiste zwei Tage lang vor mir,* but سَافَرَ قَبْلِي بِيَوْمَيْنِ, *he started two days before me,* profectus est biduo ante me, Germ. *er reiste zwei Tage vor mir ab.* Observe that بِ with its genitive must in this case always be placed after بَعْدَ, قَبْلَ, &c.

Rem. *d.* The grammarians denote the various uses of بِ by saying that it is used لِلْإِلْصَاقِ, *to express adhesion;* لِلْقَسَمِ, *swearing;* لِلْمُصَاحَبَةِ or لِلْمُلَابَسَةِ, *companionship and connection;* لِلتَّعْدِيَةِ, *to render an (intransitive) verb transitive;* لِلْاِسْتِعَانَةِ, *to indicate the instrument of whose aid we avail ourselves;* لِلتَّعْلِيلِ, *to express the reason* or *cause;* and لِلثَّمَنِ or لِلتَّعْوِيضِ, *to state the price given for anything.*

Rem. *e.* בְּ is used in Hebrew in nearly all the above significations, as well as in those of בְּ, (§. 56, rem. *b*). For example: 1 Sam. 29, 1. חֹנִים בָּעֵין, *encamping by the well*; חָסָה בְּ, פָּגַע בְּ, נָגַע בְּ, דָּבַק בְּ, נִשְׁבַּע בֵּאלֹהִים, הֶאֱמִין בְּ, וַיֵּצֵא אֱדֹם לִקְרָאתוֹ בְּעַם כָּבֵד; Num. 20, 20. Jerem. 11, 19. עֵץ בְּלַחְמוֹ; the so-called *beth essentiae,* Exod. 6, 3. הִנֵּה אֲדֹנָי יֱהוִה, Isaiah 40, 10. וְאֵרָא אֶל־אַבְרָהָם . . . בְּאֵל שַׁדָּי; Eccles. 5. 2. בָּא הַחֲלוֹם בְּרֹב עִנְיָן, Deut. 23, 5. לֹא קִדְּמוּ בְּלֶחֶם וּבַמָּיִם; סְקַל בָּאֲבָנִים, הָרַג בַּחֶרֶב; 2 Sam. 24, 24. וַיִּקֶן דָּוִד אֶת־הַגֹּרֶן וְאֶת־הַבָּקָר בְּכֶסֶף שְׁקָלִים חֲמִשִּׁים.

Rem. *f.* In the above section, under no. 3, as well as in §. 49, 3, and § 50, 6, we have examples of the redundant use of מָא after the prepositions مِنْ, عَنْ, and بِ. The same thing occurs in Hebrew, in which case מָה takes the form of מִן; as Job 27, 14. לְמוֹ־חָרֶב, Ps. 11, 2. בְּמוֹ־אֹפֶל, Exod. 15, 5. כְּמוֹ־אָבֶן.

58. مَعَ (rarely مَعْ) *with, along with,* indicates companionship and connection (مُصَاحَبَةٌ); as: سَارَ مَعِي, *he travelled along with me;* شَاوَرَ مَعِي, *he took counsel with me;* لَا يَصِحُّ ٱلزُّهْدُ مَعَ ٱلْجَهْلِ, *sanctity cannot exist along with* (*is incompatible with*) *ignorance;* مَعَ تَكْرَارِ مَا تَقَدَّمَ مِنْهُ, *with the repetition of that portion of it which had gone before* (repeating at the same time what had been done before). Hence it is used to show that a person possesses something or has got it along with him; as: هَلْ مَعَكَ مِحْبَرَةٌ, *have you got an inkbottle with you?* مَا مَعِي دِينَارٌ وَلَا دِرْهَمٌ, *I have neither dīnār nor dirhèm* (*neither gold nor silver*) *by me.* — Sometimes it signifies *in addition to, besides;* as: مَعَ كَوْنِهِ غَرِيبًا, *in addition to his being* (*besides his being*) *a*

stranger. — More frequently it means *notwithstanding, despite, although;* as: قُتِلَ مَعَ شَجَاعَتِهِ, *despite his bravery he was killed;* لَمْ يَكُنْ أَحَدٌ أَفْطَنَ مِنَ ٱلرَّسُولِ وَمَعَ ذٰلِكَ أُمِرَ بِٱلْمُشَاوَرَةِ, *no one was more clear-sighted than the Apostle (Moḥammèd), and notwithstanding this, he was ordered to consult others;* عَجَزَ عَنْ هَدْمِ ٱلْأَهْرَامِ مَعَ أَنَّ ٱلْهَدْمَ أَسْهَلُ مِنَ ٱلْبِنَاءِ, *he was unable to destroy the pyramids, although it is easier to destroy than to build* (compare in English *withal;* in Heb. בְּ, e. g. Job 1, 22. בְּכָל-זֹאת, Deut. 1, 32. וּבַדָּבָר הַזֶּה, Num. 14, 11. בְּכֹל הָאֹתוֹת; and in Persian بَا and (بَا وُجُودِ). — Lastly مَعَ is used in comparisons, and must then be translated into English by *compared to, in comparison with;* as: اَلْخَضِرُ مَعَهُ وَتِدٌ, *compared with him el-Ḥaḍir* (Elias, the wandering Jew of the Moḥammèdans) *is a tent-peg,* i. e. fixed and motionless, an expression used of one who leads an unsettled vagabond life.

Rem. *a.* مَعَ is, as the Arab grammarians remark, properly the accusative of a noun, signifying *association, connexion.* See vol. I. § 359.

Rem. *b.* To مَعَ corresponds in Hebrew עִם; e. g. Gen. 13, 1. וְלוֹט עִמּוֹ, *and Lot along with him;* אֱלֹהִים עִמְּךָ; דִּבֶּר עִם, נִלְחַם עִם, שָׁכַב עִם; Nehem. 5, 18. וְעִם-זֶה, *and notwithstanding this.*

59. عِنْدَ, properly the accusative of a noun عِنْدٌ, *a side,* signifies *beside, near, by;* as; وَكَانَ يَضَعُ عِنْدَهُ دَفَاتِرَ, *and he used to lay notebooks beside him;* وَيَنْبَغِي أَنْ لَا يَبْتَدِئَ ٱلْكَلَامَ عِنْدَهُ إِلَّا بِإِذْنِهِ, *and he must not commence*

to speak before him unless with his permission. Used of *time,* it shows that something is closely connected with what took place at a particular time, by happening either simultaneously or immediately after; as: عِنْدَ ذٰلِكَ, *whilst this took place* or *immediately after this took place, hereupon;* عِنْدَ مَا, *whilst, during,* or *immediately after.* — Further, عِنْدَ, like مَعَ, implies *possession* and *comparison;* as: مَا كَانَ عِنْدِي إِلَّا دِينَارٌ وَاحِدٌ, *I had only a single dīnār by me;* مَا عِنْدَ ٱلنَّاسِ, *what the people have* or *possess;* مُلُوكُ ٱلْأَرْضِ عِنْدَ ٱللّٰهِ تُرَابٌ, *the kings of the earth are dust compared with* (lit. *at the side of*) *God.* — Lastly عِنْدَ (like the Latin *apud,* Fr. *chez,* and Persian نَزْدِيكْ) implies *in one's mind, in his opinion;* as: ٱلصَّوَابُ عِنْدِي مَا فَعَلَهُ مَشَايِخُنَا, *the right thing in my opinion is what our shèikhs have done;* كَانَ عِنْدَهُ أَنَّ ٱلْقُرْآنَ مَخْلُوقٌ, *the Kor'ān was in his opinion created;* عِنْدَكُمْ يَسْتَحِيلُ أَن يَفْعَلَهُ, *according to you it is impossible that he (God) should do it.*

Rem. *a.* On the phrase عِنْدَكَ زَيْدًا = خُذْ زَيْدًا, see §. 35, rem.

Rem. *b.* عِنْدَ is sometimes (in modern Arabic generally) pronounced عَنْدَ, rarely عُنْدَ.

Rem. *c.* To عِنْدَ correspond in Hebrew עִמָּד and עִם; e. g. Gen. 25, 1. וַיִּשָּׁב יִצְחָק עִם־בְּאֵר לַחַי רֹאִי, 35, 4. הָאֵלָה אֲשֶׁר עִם־שְׁכֶם, 24, 25. עִמָּנוּ, *apud nos, in domo nostrâ;* Job 9, 2. וּמַה־יִּצְדַּק אֱנוֹשׁ עִם־אֵל, *and how can a men be just in God's sight* (judice Deo).

60. لَدُنْ (with suffixes لَدُنِّي, لَدُنَّا), لَدَا or لَدَى (with suffixes لَدَيَّ, لَدَيْكَ, لَدَيْهِ), is a comparatively rare word, equivalent in meaning to عِنْدَ (see §. 59); as: اِعْتَقَدَ أَنَّ ٱلنَّارَ أَفْضَلُ ٱلْأَشْيَاءِ ٱلَّتِي لَدَيْهِ, *he believed that fire was the most excellent of the things which were in his possession;* وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ, *and they found her lord at the door.*

Rem. The lexicographers enumerate several other forms of this word; viz. لَدُنْ, لَدِنْ, لُدُنْ; لَدْنِ, لُدْنُ; لَدُ, لَدْ, لُدْ.

61. بَيْنَ, *between, among,* is properly the accusative of the substantive بَيْنٌ, signifying *intervening space,* which may be regarded either as *uniting* or as *separating* two or more objects, whence بَيْنَ may be construed with verbs of either meaning; as: جَمَعَ بَيْنَنَا, *he united us,* فَرَّقَ بَيْنَنَا, *he parted us,* lit. *he united our separation* and *parted our connection;* أَلَّفَ ٱللَّهُ بَيْنَ قُلُوبِكُمْ, *God has united your hearts.* — If two genitives follow بَيْنَ, and either or each of them is a pronominal suffix, the preposition must be repeated before the second, and the conjunction وَ inserted; as: بَيْنِي وَبَيْنَهُ, *between me and him;* بَيْنَكُمْ وَبَيْنَ أَخِيكُمْ, *between you and your brother.* But if both are substantives, this is not done; as: بَيْنَ زَيْدٍ وَعَمْرٍو, *between Zeid and Amr.* — Instead of the simple بَيْنَ, we often meet with مَا بَيْنَ, *what is between,* and فِيمَا بَيْنَ, *in what is between.* Both بَيْنَ and مَا بَيْنَ are often used in the sense of *both — and,* and

of *partly* — *partly* (tam — quam, partim — partim); as: مَا بَيْنَ مَعْرُوفٍ وَمَجْهُولٍ, *known and partly unknown;* مَا بَيْنَ فَقِيرٍ وَغَنِيٍّ, *poor;* مَا بَيْنَ قَتِيلٍ وَأَسِيرٍ, *and partly taken prisoners.* In such cases بَيْنَ or مَا بَيْنَ holds the place of a substantive expressing that which unites both objects as parts of one whole. — If we wish to indicate the entire interval between two places or two points of time, إِلَى is used before the second substantive; as: بَيْنَ ٱلْبَصْرَةِ إِلَى مَكَّةَ, *between el-Baṣra and Mèkka.* — Observe the phrase بَيْنَ يَدَيْ فُلَانٍ, *before any one, in his presence,* lit. *between his hands;* as: إِنْهِزَامُ ٱلذِّئْبِ بَيْنَ يَدَيْهِ, *the fleeing of the wolf before him* (the dog).

Rem. *a.* From بَيْنَ are formed the conjunctive adverbs of time بَيْنَا and بَيْنَمَا, *whilst,* which naturally exercise no influence upon the following clause; as: بَيْنَا نَحْنُ نَرْقُبُهُ, *whilst we are awaiting him;* بَيْنَا نَسُوسُ ٱلنَّاسَ, *whilst we govern the people;* بَيْنَا زَيْدٌ مَضْرُوبٌ, *whilst Zèid is being beaten.*

Rem. *b.* With the uses of بَيْنَ compare those of בֵּין; in particular בֵּין . . . . וּבֵין and בֵּין . . . לְ, both *between* one thing *and* another, and also *whether — or.* See Gesenius' Thesaurus, p. 203, second column.

62. عَلَى (with pronominal suffixes عَلَيَّ, عَلَيْكَ, عَلَيْهِ), *over, above, upon,* is used:

1) In its original *local* sense (لِلْٱسْتِعْلَاءِ, *to denote*

higher elevation); as: فَأَقْبَلَتْ تَحُومُ عَلَى حَائِطٍ, *and it* (the pigeon) *began to hover over a wall;* وَجَدَ إِنْسَانًا عَلَى ٱلطَّرِيقِ, *he found a person upon the road;* نَظَرَ عَلَى ٱلْحَائِطِ صُورَةَ رَجُلٍ, *he saw on the wall the figure of a man;* عَلَيَّ ثِيَابُ قُطْنٍ, *I had on cotton clothes.* The same sense is farther exemplified in: جَلَسَ عَلَى ٱلْمَائِدَةِ, *he sat at table* (because a person sitting at table rises *above* the level of it); وَقَفَ عَلَى ٱلنَّهْرِ, *he stood by the river;* قَعَدَ عَلَى بَابِ دَارِهِ, *he sat at the door of his house;* وَقَفَ عَلَى رَأْسِ فُلَانٍ, *he stood by the head of so and so;* فِي وَقْتِ شَهْوَتِهِ فِي ٱلْوُقُوفِ عَلَى خَصَائِصِ أَعْضَاءِ ٱلْحَيَوَانِ, *at the time when he was very eager to investigate the peculiarities of the limbs of animals;* طَالَعَ عَلَى شَيْءٍ, *he contemplated* or *examined something;* اِطَّلَعَ عَلَى شَيْءٍ, *he became acquainted with* or *acquired a knowledge of something;* قَرَأَ عَلَيْهِ, either *he* (the pupil) *read (a book) before him* (the teacher), studied under him, or *he* (the teacher) *read (a book) to him* (the pupil); بَدَأَ بِكِتَابٍ تَلَا ٱلرِّسَالَةَ عَلَيْهِمْ, *he read the letter to them;* ٱلصَّلٰوةِ عَلَى مُحَمَّدٍ, *he began the book of (canonical) prayer before Mohammed,* began to read it under him as his instructor. Similarly in the phrases: غُشِيَ عَلَيْهِ (عَلَيْهَا), *he (she) fainted* (lit. *there was a covering of darkness over him* or *her*); أُغْمِيَ عَلَيْهِ, *do.;* مَغْشِيٌّ عَلَيْهِ (عَلَيْهَا), *in a faint;* اَلسَّلَامُ عَلَيْكُمْ, *peace be upon you!* رَحْمَةُ ٱللّٰهِ عَلَيْهِ, *God's mercy be upon him, may God have mercy on him.*

2) In a *hostile* sense, in which case it can generally be rendered by *against* or *upon;* as: خَرَجَ عَلَيْهِ, *he went out against him* (with an army), *he rebelled against him;* هَجَمَ عَلَيْهِ, *he rushed upon him;* فَأَعِنْ عَلَيْهِ, *therefore give aid against him;* يَنْبَغِي أَنْ يَصْبِرَ عَلَى ٱلْمِحَنِ, *he must bear his troubles patiently* (lit. *must exercise patience against them);* كَيْلَا يَكُونَ عَقْلُهُ وَعِلْمُهُ حُجَّةً عَلَيْهِ, *that his intelligence and his knowledge may not become an argument against him;* ٱلْفِقْهُ مَعْرِفَةُ ٱلنَّفْسِ مَا لَهَا وَمَا عَلَيْهَا, *learning is the soul's cognizance of what is for its good and for its hurt* (see §. 54, 2, *c*). Similarly in the phrases: صَعْبٌ (عَسِيرٌ) عَلَيَّ, *difficult for me,* opposed to سَهْلٌ (يَسِيرٌ) عَلَيَّ, *easy for me;* عَزِيزٌ عَلَيَّ, *difficult for me,* but also *dear to me,* opposed in both senses to خَفِيٌّ عَلَيَّ; هَيِّنٌ عَلَيَّ, *hidden from me, obscure to me,* opposed to جَلِيٌّ عَلَيَّ, *clear to me.* It is therefore construed with verbs signifying *to be angry with* and *to incite* or *instigate;* as: عَتَبَ عَلَيْهِ, *he was angry with him;* لَمْ يُكَلِّمْهُ سَخَطًا عَلَيْهِ, *he did not speak to him out of anger with him;* أَغْرَى ٱلْكَلْبَ عَلَيْهِ, *he urged on the dog against him, set the dog at* or *upon him* (بِهِ would mean *he made the dog attach itself to him).* Frequently, however, when construed with these verbs, it does not imply a hostile movement against an object, but merely motion towards it to get possession of it or do it; e. g. أَلَحَّ عَلَى ٱلْفِعْلِ, *urging* or *encouraging to action;* خَاطَبُوهُ مُحَرِّضِينَ, *they talked to him, urging him to* إِيَّاهُ عَلَى تَصْنِيفِ كِتَابٍ

write a book; هَمُّ ٱلْآخِرَةِ يَحْمِلُ ٱلْإِنْسَانَ عَلَى ٱلْخَيْرِ, *concern for the life to come induces man to do well* (lit. *carries him towards good);* مَا حَمَلَكَ عَلَى هٰذِهِ ٱلدَّعْوَى ٱلْبَاطِلَةِ, *what induced you to set up this empty claim?* Hence too حَرِصَ, *to be greedy* or *covetous,* and its derivatives حِرْصٌ, *greed,* and حَرِيصٌ, *greedy,* are construed with عَلَى and the genitive of the thing coveted. — The phrase دَخَلَ عَلَى فُلَانٍ, *to go in to one,* is used when the person sought is in his house or room, so that we actually find him; دَخَلَ إِلَى فُلَانٍ merely means *to go into one's house* or *room.*

3) Of a debt that one owes, and a duty that is incumbent *upon* one; as: لِي عَلَيْكَ دِينَارَانِ, *you owe me two dīnārs* (see §. 54, 2, rem. *d.*); طَلَبُ ٱلْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ, *the search after knowledge is an ordinance for every Muslim (every Muslim is bound by divine command to seek after knowledge);* عَلَيْكَ أَنْ تَفْعَلَ هٰذَا, *it is incumbent upon you to do this, you must do this;* عَلَيْكَ أَنْ تَتَحَرَّزَ عَنِ ٱلْغِيبَةِ, *you must refrain from slander* or *backbiting.*

4) Of the advantage, superiority or distinction that one person or thing enjoys *over* another; as: فَضْلُ آدَمَ عَلَى ٱلْمَلَآئِكَةِ, *Adam's superiority over the angels;* ٱلَّذِينَ يَسْتَحِبُّونَ ٱلْحَيٰوةَ ٱلدُّنْيَا عَلَى ٱلْآخِرَةِ, *who love the present life more than the life to come;* آثَرَهُ (اِخْتَارَهُ) عَلَى غَيْرِهِ, *he preferred it to the rest, selected it in preference to the others.*

5) Of the condition in which any one is in respect to

religion, trade or profession, health, fortune, mental or bodily gifts, &c. (properly, the ground or basis *on* which he stands in these respects). For example: اَلنَّاسُ عَلَى دِينِ مُلُوكِهِمْ, *people follow*, or *conform to, the religion of their kings;* قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَيْءٍ, *the Jews say, The Christians are not (grounded) upon anything, have nothing to stand upon;* لَمْ يَجِدْ أَمْرًا عَلَى خِلَافِ مَا كَانَ يَعْتَقِدُهُ, *he found nothing in opposition to what he believed;* سَوَآءٌ كَانَتْ عَلَى صُورَةِ إِنْسَانٍ أَمْ لَمْ تَكُنْ, *no matter whether they be endowed with human form or not;* عَشِقَ قَيْنَةً عَلَى أَوْفَرِ مَا يَكُونُ مِنَ ٱلْجَمَالِ وَٱلْمَعْرِفَةِ بِٱلْغِنَآءِ وَٱلضَّرْبِ, *he loved a slave-girl, endowed with the highest degree both of beauty and of knowledge of singing and instrumental music;* مَا أَنَا عَلَيْهِ, *the state in which I am;* كُنْتُ عَلَى أَنْ أُجِيبَ دَاعِيَ ٱلْأَمِيرِ, *I was going to comply with (the orders of) the Emir's messenger;* وَكَأْسٍ شَرِبْتُ عَلَى لَذَّةٍ, *many a cup have I quaffed with delight.*

6) Of the ground on which, the cause or reason why, one does a thing; as: أَخَذَهُ عَلَيْهَا مَا لَا يَمْلِكُهُ, *he was seized with a passion for her which he could not restrain* (lit. *there seized him on her account something which he could not master*); اَلْحَمْدُ لِلّٰهِ عَلَى مَا صَنَعَ, *praise be to God for what he has done;* يُعَاتِبُهُ عَلَى تَرْكِ ٱلْمُهَادَاةِ, *he reproached him for having neglected to send him a present in return;* وَلِتُكَبِّرُوا ٱللّٰهَ عَلَى مَا هَدٰيكُمْ, *and that ye should glorify God for having guided you;* عَلَى أَيِّ شَيْءٍ أُعْطِيكَ مَالِي, *why am I to give you my*

money? جَآءَ عَلَى أَنَّهُ مَلِكٌ, *he came, on the ground of his being a king;* أَتَى بَابَ ٱلْمَلِكِ عَلَى أَنَّهُ أُخْتُهُ, *he came to the king's gate, pretending to be his sister;* لَا أَسْأَلُكُمْ عَلَيْهِ مَالًا, *I do not ask you for money on that account* (scil. بِنَآءً عَلَيْهِ, *building upon it,* or مُعْتَمِدًا عَلَيْهِ, *relying on it);* particularly in the common phrase بِنَآءً عَلَى أَنْ, *building upon, reckoning* or *relying upon, such and such a thing.*

7) Of the terms or conditions, as the ground or basis, on which anything is done; as: أَجَابَهُمْ إِلَى ذٰلِكَ عَلَى أَنْ يُمِدُّوهُ بِٱلسِّلَاحِ, *he consented to this proposal of theirs, on condition that they should provide him with weapons;* صَالَحَهُ عَلَى أَلْفِ دِرْهَمٍ, *he made peace with him on (the condition that he should pay him)* 1000 *dirhèms.*

8) In saying that one thing happens in spite of or notwithstanding another thing, that might have prevented it; as: أُعَذِّبُكَ عَلَى كِبَرِ سِنِّكَ, *I will punish you notwithstanding your great age* (lit. *in your state of great age,* see no. 5); ٱلْخَيْلُ تَجْرِي عَلَى مَسَاوِيهَا, *the horses run notwithstanding their defects.*

9) Of the rule or standard according to which something is done; as: عَلَى هٰذِهِ ٱلطَّرِيقَةِ, *after this manner;* عَلَى نِسْبَةٍ مَحْفُوظَةٍ, *according to a duly observed proportion;* عَلَى مَا رَأَيْتُ فِي ٱلْكُتُبِ, *according to what I have seen (stated) in books;* عَلَى مَا حَكَاهُ, *according to what he related.*

10) Of the thing of which we speak, which forms, as

it were, the basis of our conversation (compare *super*, Germ. *über*); as: قَالَ عَلَى ذٰلِكَ, *he said concerning this, on this matter*.

Rem. *a*. Observe the following phrases: عَلَيَّ بِهِ, *fetch him to me*, scil. اُدْخُلُوا or some similar word (see no. 2, at the end); عَلَى ٱلرَّأْسِ وَٱلْعَيْنِ, *(it is) upon the head and eye*, i. e. *it shall be done most willingly and promptly*; عَلَى ٱلرِّيقِ, *on an empty stomach, fasting* (lit. *on the spittle*); عَلَى حِينِ (عَهْدِ) فُلَانٍ, *in the time* or *reign of so and so*; عَلَى يَدَيْهِ (يَدِهِ), or simply عَلَيْهِ, *by his means, through him*, as: وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ, *and grant us what thou hast promised by thy apostles*, قَالَهُ عَلَى لِسَانِ رَسُولِهِ, *he said it by the mouth* (lit.) *tongue of his apostle*; and the adjurations عَلَيْكَ بِٱللّٰهِ, بِحَيَاتِي عَلَيْكَ, *I implore you by God, by my life* (to do so and so), which are usually followed by the particle إِلَّا, lit. this oath with all its consequences be upon you, if you do not do so and so. — The phrase عَلَيْكَ زَيْدًا, *seize Zeid*, has already been mentioned in §. 35, rem. In this sense عَلَيْكَ is also construed with the preposition بِ, as: عَلَيْكُمْ بِٱلرِّجَالِ, *attack those men*, عَلَيْكُمْ بِٱلْيَمَامَةِ, *invade el-Yemāma*.

Rem. *b*. The Hebrew preposition עַל, עָלַי, is used in all these various significations; e. g. אֶת־בְּתֹנֶת הַפַּסִּים אֲשֶׁר עָלֵי־נָתִיב, עַל־כֵּסֵא, חָשַׁב עַל, חָנָה עַל, קָם עַל, רִחַם עַל (Ps, 103, 13); עָלָיו (Gen. 37, 23), וְאֶהְיֶה עָלַי לִמְשָׂא, כָּבֵד עַל (Job, 16, 10), פָּעֲרוּ עָלַי בְּפִיהֶם (Job, 7, 20), בָּא עַל, הָלַךְ עַל; וְעָלַי לָתֵת לְךָ עֲשָׂרָה כֶסֶף (2 Sam. 18, 11),

גִּבְּרוּ (Ps. 89, 8), נוֹרָא עַל־כָּל־סְבִיבָיו; וְבִחֵי שָׁלָמִים עָלַי (Prov. 7, 14); עַל (Gen. 49, 26); עַל־מָה, *on account of what?* כִּי־עָלֶיךָ הוֹרַגְנוּ כָל־הַיּוֹם, *for thy sake* (Ps. 44, 23); עַל־דַּעְתֵּךְ כִּי־לֹא־אַרְשָׁע, *although* or *notwithstanding thou knowest* (Job, 10, 7), עַל לֹא־חָמָס בְּכַפָּי, *though there is no wrong in my hands* (Job, 16, 17); וַיְדַבֵּר עַל־הָעֵצִים, *he spoke (wrote) about the trees* (1 K. 5, 13), שָׁמַעְתִּי עָלֶיךָ לֵאמֹר, *I have heard say concerning thee* (Gen. 41, 15); דְּבַר דָּבָר עַל־אָפְנָיו, *a word spoken in season* (Prov. 25, 11).

63. دُونَ (properly the accusative of دُونٌ, a nomen actionis from دَانَ, *to be beneath, less, inferior*, related to دَنَا, *to come near*, and دَنَأَ, *to be less* or *worse*) and مِنْ دُونِ, in which combination مِنْ has a partitive force, signify *under, below, beneath.* They indicate:

1) That a person or thing dwells or is situated, or that an action takes place, *below* some place; as: إِنَّ بِٱلشِّعْبِ ٱلَّذِى إِلْتَقَوْا دُونَ صَنْعَآءَ, *they met below San'a; in the ravine that is below Sèlà (there lies) a murdered man.* دُونَ سَلْعٍ لَقَتِيلًا

2) That one person or thing comes *near* or approximates to another, especially a higher one (properly, stands under it, does not reach it); as: قَامَ دُونَ ٱلْبَكْرَةِ, *he stood close by the young she-camel;* أُدْنُ دُونَكَ, *come nearer (to me)!* lit. *approach not far from yourself (towards me);* دُونَكَ زَيْدًا, *seize Zèid (who stands not far from you*, see §. 35, rem.)

3) That one space, distance or number does not equal

or complete another; as: وَبَيْنَهُمَا دُونَ رَمْيَةِ حَجَرٍ, *and between them there was less than a stone's throw.*

4) That one thing is smaller or worse than another; as: مِنْ دُونِ ٱلْعِلْمِ عِزٌّ ٱلْعُلَى فِي ٱلْمَوَاكِبِ, *magnificent splendour in the retinue of princes is less (glorious) than learning.*

5) That a quality which belongs to one person or thing is not possessed by another, and that the latter is therefore in this respect opposed to the other; as: مِنْهُمُ ٱلصَّالِحُونَ وَمِنْهُمْ دُونَ ذٰلِكَ, *some of them are upright, some not* (lit. *and some of them remain under uprightness, do not attain to that quality).* In this sense دُونَ is equivalent to غَيْرُ.

6) That a person or thing is excluded or excepted, neglected or postponed (properly, that the action affects it to a less degree than it does another); as: يَدْعُو مِنْ دُونِ ٱللّٰهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنْفَعُهُ, *he invokes, to the exclusion of God, what can neither injure nor benefit him,* he invokes what can neither &c., but not God; أَهْلُ هٰذِهِ ٱلْمَدِينَةِ يَعْبُدُونَ ٱلْأَصْنَامَ مِنْ دُونِ ٱللّٰهِ, *the people of this city worship idols and not God;* مَا لَكُمْ مِنْ دُونِ ٱللّٰهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ, *ye have no patron and no helper except God;* عَمِلْتُمْ بِأَحَدِهِمَا دُونَ ٱلْآخَرِ, *you act according to one of these (two rules), but not the other;* يَنْبَغِي أَنْ يَخْتَارَ ٱلْعَتِيقَ دُونَ ٱلْمُحْدَثَاتِ, *he ought to choose the old in preference to the new;* وَأَمَّكُمْ دُونَ ٱلْأَنَامِ طُرًّا, *and he sought you*

out in preference to all other men. — Here must also be mentioned دُونَ, and the rarer بِدُونِ, in the sense of *without*; as: لَيْسَ ٱكْتِسَابُ ٱلْمَالِ دُونَ مَشَقَّةٍ, *wealth cannot be acquired without trouble*; دُونَ ذَا يَنْفِقُ ٱلْحِمَارُ, *the ass will be sold without this*; يَأْخُذُهَا تُجَّارُ بِلَادِ ٱلْمَعْبَرِ بِدُونِ ثَمَنٍ, *the merchants of the country of Malabar take them without (paying any) price (for them).*

Rem. دُونَكَ and دُونَكُمْ, as interjections, are equivalent to أَمَامَكَ, أَمَامَكُمْ (see §. 35, 2, *b*), *look out! take care!* as: دُونَكُمْ لَا تُقِيلُوهُمْ, *take care and give them no quarter.* — On the phrases دُونَكَ زَيْدًا, دُونَكُمُوهُ, &c., see §. 35, rem.

7) That one object is placed before another, either *a*) as a hindrance or obstacle to prevent a person from getting at it, or *b*) as a protection to defend it from some one; as: دُونَ ذٰلِكَ جَمْرُ ٱلْغَضَا وَخَرْطُ ٱلْقَتَادِ, *before this there are the coals of the ǵaḍā and the stripping of the ḳatād*, that is to say, before you can obtain this, you have many serious obstacles to surmount (the wood of the ǵaḍā being noted for its long retention of fire, and the ḳatād for the number and size of its thorns); لَيْسَ دُونَهُمْ حِجَابٌ, *there is no barrier in front of them*; وَكَانَ يَجِنِّي دُونَ مَنْ كُنْتُ أَتَّقِي ثَلٰثَ شُخُوصٍ, *my shield (protection) against those whom I feared was three persons*; إِنَّ ٱمْرَءَ ٱلْقَيْسِ جَرَى إِلَى مَدًى وَٱعْتَاقَهُ حِمَامُهُ دُونَ ٱلْمَدَى, *'Imru'u 'l-Ḳais ran for a goal, but death intercepted him before he reached that goal*; دُونَ ٱلنَّهْرِ جَمَاعَةٌ, *before*

(you reach) the river, there is a number of men (to be encountered), قَبْلَ أَنْ تَصِلَ إِلَى ٱلنَّهْرِ = . Hence verbs signifying to shut a door against one, to fight for one, and the like, are construed with دُونَ (compare §. 50, 1); e. g. قَاتَلَ دُونَهُمْ سَاعَةً, *he fought for them for some time;* إِنَّ ٱلْمُحِبَّ ٱلصَّادِقَ يَبْذِلُ نَفْسَهُ دُونَ مَحْبُوبِهِ, *a true friend gives up his life for his friend.* In this case دُونَ is synonymous with أَمَامَ, *in front of, before.* — Hence too it often denotes *on this side of (cis, citra);* as: دُونَ جَيْحُونَ, *on this side of the Oxus;* in which case it is opposed to وَرَآءَ, *behind, beyond*, as مَا وَرَآءَ ٱلنَّهْرِ, *Transoxania* (lit. *what is beyond the river* Oxus).

Rem. دُونَ forms a diminutive دُوَيْنَ.

64. مُنْذُ is derived, by assimilation of the first vowel, from مِنْ and ذُو, which latter word is used in the dialect of the Bènū Temīm in the sense of the demonstrative pronoun *this* (see vol. I. §. 340, with rem. *b*, and §. 347, with rem. *c* and *e*, and compare فَيَعُودَ مِنْ ذِى قَبْلُ, *that he may return to his former condition).* It is contracted into مُذْ, which becomes in the waṣl مُذُ (see vol. I. §. 20, 4). These particles signify *from such and such a time*, and may be construed with the *nominative* as well as the *genitive*, the latter being more particularly used when a yet unexpired period of time is spoken of. For example: مَا رَأَيْتُهُ مُنْذُ يَوْمُ ٱلْجُمُعَةِ, *I have not seen him since last Friday* (lit. *the terminus a quo is Friday);* مَا رَأَيْتُهُ مُذْ عَامٌ أَوَّلُ, *I have not*

أَنَا أَعْلَمُ أَنَّهُ جَائِعٌ مُنْذُ خَمْسَةِ أَيَّامٍ, *seen him since last year;* *I know that he has been starving for the last five days;* مَا كَلَّمْتُهُ مُنْذُ شَهْرِنَا هٰذَا, *I have not spoken to him since (the beginning of) this month.*

Rem. *a.* The lexicographers mention the forms مِنْذُ and مِذْ. — مُذْ may also take in the wasl the form مُذِ.

Rem. *b.* The Bedawīn use مِنْ instead of مُنْذُ, as مُنْذُ سَنَةٍ = مِنْ سَنَةٍ. Compare in the Kor'ān, ch. 9, v. 109, أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *it was founded upon the fear of God from the first day.* This is also the Hebrew construction.

65. The particle وَ, which is frequently used in swearing, is construed with the genitive of the object sworn by; as: وَٱللّٰهِ, *by God!* وَرَبِّ ٱلْكَعْبَةِ, *by the Lord of the Ka'ba* (the mosque of Mekka)! This وَ is used, however, only when a substantive follows, and the verb of swearing is omitted; before a pronominal suffix, as well as when the verb is expressed, the preposition بِ is used (see §. 57). Sometimes the particle فَ is prefixed to وَ, as فَوَٱللّٰهِ, *by God then!* — The particle تَ (the origin of which is very obscure) also takes the genitive, but is seldom used except in the oath تَٱللّٰهِ, *by God!*

66. Among the prepositions is usually reckoned كَ, *as, like.* This is, however, not a preposition, but a substantive, synonymous with مِثْلٌ, *likeness.* It is formally undeveloped (like ذُو), but may stand in any case as مُضَافٌ, or

governing word, to a following noun in the genitive (see §. 75); as: وَعَلَى رَأْسِهِ كَٱلْقَلَنْسُوَةِ, *and on the top of it* (the pillar) *is (something) like a pointed cap,* = مِثْلُ ٱلْقَلَنْسُوَةِ; بِكَٱلسَّوذَانِقِ, *with (a horse) like a falcon (in speed),* = بِمِثْلِ ٱلسَّوذَانِقِ; ضَحِكَ عَنْ كَٱلْبَرَدِ, *he laughed so as to show (teeth) like hailstones* (as white as hailstones). The name of *preposition* can be applied to it, at the most, only when it virtually stands in the *accusative,* as a صِفَةٌ, *adjective* or *relative adjectival clause,* to an infinitive that is understood; as: جِئْتَ كَزَيْدٍ, *you are come like Zèid,* i. e. جِئْتَ مَجِيئًا كَمَجِيءِ (مِثْلَ مَجِيءِ) زَيْدٍ, *you have come a coming like the coming of Zèid.* Or we might regard it as being a حَالٌ, or conditional expression, dependent upon the pronominal suffix of the second pers. sing. masc. in جِئْتَ as فَاعِلٌ or *agent;* i. e. جِئْتَ كَائِنًا كَزَيْدٍ (مِثْلَ زَيْدٍ), *you are come as one who is like Zèid.*

Rem. *a.* كَ is very rarely joined to a pronominal suffix; and equally rare is the use of the redundant مَا after it (compare §. 57, 3); as: وَنَعْلَمُ أَنَّهُ كَمَا ٱلنَّاسِ مَجْرُومٌ عَلَيْهِ وَجَارِمُ, *and we know that he is, like (other) men, sinned against and sinning* (جَارِمُ in rhyme for جَارِمٌ). In Hebrew כָּכֶם and כָּהֶם, or כָּהֵם, are used; but with the other pronominal suffixes כְּמוֹ = كَمَا is always employed, as also occasionally before substantives.

Rem. *b.* كَ is sometimes used redundantly along with the synonymous مِثْلٌ; as: لَيْسَ كَمِثْلِهِ شَيْءٌ, *there is nothing like Him.*

Rem. *c.* كَ is said by the grammarians to be used لِلتَّشْبِيهِ, *to compare one object with another.*

67. Compound prepositions are rare in ancient Arabic, but more common in the modern language. The first part of the compound is almost invariably مِنْ, and the second part another so-called preposition, now however no longer in the accusative, but in the *genitive*. Such are:

1) مِنْ بَيْنِ (Heb. מִבֵּין); as: مُحَمَّدٌ هُوَ ٱلْمَخْصُوصُ مِنْ بَيْنِ كَافَّةِ ٱلْخَلْقِ بِٱلْفَضْلِ وَٱلْكَمَالِ, *Mohammed is the one preeminently distinguished among all mankind for excellence and perfection* (lit. *from among all mankind*); مِنْ بَيْنِ يَدَيْهِ, *from his presence* (lit. *from between his hands*); فِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ, *in our ears is hardness of hearing, and between us and thee there is a partition-wall.* In this last example مِنْ is partitive, the literal meaning being: *and in a part of the space between us and thee &c.*

2) مِنْ فَوْقِ, from فَوْقَ, *above*, and مِنْ تَحْتِ, from تَحْتَ, *under, beneath*; as: جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا, *he placed immovable (mountains) upon it* (the earth); طَلَعَ مِنْ فَوْقِ ٱلْجَبَلِ وَنَزَلَ مِنْ خَلْفِهِ, *he ascended the hill and descended by the other side* (from خَلْفَ, *behind*); جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا ٱلْأَنْهَارُ, *gardens under (the trees of) which streams flow.* In all these examples مِنْ is partitive; the mountains form a part of what is raised above the earth; the man ascends a part of the summit and descends by a part of

the other side; the streams occupy a part of the space under the trees.

3) مِنْ قَبْلِ, from قَبْلَ, *before* (of time), and مِنْ بَعْدِ, from بَعْدَ, *after* (of time); as: اَلَّذِينَ مِنْ قَبْلِكُمْ, *those who were before you;* ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ, *then we brought you again to life after your death;* فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ, *then there came after them an evil generation.* Here again مِنْ is partitive, *in a portion of the space of time before* or *after.*

4) مِنْ عَلَى (Heb. מֵעַל), *from off* (lit. *from upon*); as: نَزَلَ مِنْ عَلَى فَرَسِهِ, *he dismounted from his horse;* قَفَزَ مِنْ عَلَى ظَهْرِهِ, *he sprang from off its back.*

5) مِنْ عِنْدِ (Heb. מֵעִם) and مِنْ لَدُنْ; as: هٰذَا مِنْ عِنْدِ اللّٰهِ, *this is from* (lit. *from the side of, from beside*) *God;* هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً, *grant us thy mercy* (lit. *mercy from beside thee*),

6) مِنْ قِبَلِ, from قِبَلَ, *beside, in the power* or *possession of (penes, apud);* as: كَانَ أَمِيرًا بِالشَّامِ مِنْ قِبَلِ عُثْمَانَ, *he was governor of Syria for 'Othmān* (lit. *from beside 'Othmān,* with whom lay the option of sending him as such); قَدِمَ عَلَيْهِ جَوَابُ كِتَابِهِ مِنْ قِبَلِ أَبِي بَكْرٍ, *there came to him an answer to his letter from* (Fr. *de la part de*) *Abū Bèkr;* سَلَامٌ مِنْ قِبَلِي عَلَى مَنْ تَيَّمَتْنِي بِطَرْفِهَا, *peace be from me* (Fr. *de ma part*) *upon her who has enslaved me by her pleasing address.*

Rem. *a.* Of مِنْ دُونِ and بِدُونِ we have already spoken in §. 63. — إِلَى is sometimes found in connection with other prepositions, but the compounds إِلَى عِنْدِ, إِلَى فَوْقِ, إِلَى نَحْوِ (and لِعِنْدِ), and إِلَى لَدُنْ are condemned by the grammarians.

Rem. *b.* The preposition is occasionally, though very rarely, omitted by a poet, and the genitive notwithstanding retained; as: إِذَا قِيلَ أَيُّ ٱلنَّاسِ شَرٌّ قَبِيلَةً أَشَارَتْ كُلَيْبٍ بِٱلْأَكُفِّ ٱلْأَصَابِعُ, *when the question is asked, Who of mankind are worst as a tribe? the fingers point with the hands to Kulèib* (for أَشَارَتْ إِلَى كُلَيْبٍ); حَتَّى تَبَذَّخَ فَٱرْتَقَى ٱلْأَعْلَامِ, *until he became haughty, and ascended the heights (of pride)*, for فَٱرْتَقَى إِلَى ٱلْأَعْلَامِ.

Rem. *c.* Sometimes by a more concise and bolder construction, the accusative is used instead of a preposition with the genitive (especially لِ); as: وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ يُخْسِرُونَ, *and when they measure unto them or weigh unto them, they give less (than is due)*, for وَلَقَدْ جَنَيْتُكَ أَكْمُؤًا وَعَسَاكِلَا; كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ, *and I have gathered for you mushrooms and truffles*, for وَلٰكِنْ رَحَلْنَاهَا جَنَيْتُ لَكَ (عَسَاقِلَا in rhyme for عَسَاكِلَا); نُفُوسًا كَرِيمَةً, *but we made ready noble spirits to encounter these (calamities)*, for رَحَلْنَا لَهَا; أَمَرْتُكَ ٱلْخَيْرَ فَٱفْعَلْ مَا أُمِرْتَ بِهِ, *I bade you do good, do therefore as you were bidden*, for أَمَرْتُكَ بِٱلْخَيْرِ; كَمَا عَسَلَ ٱلطَّرِيقَ ٱلثَّعْلَبُ, *as the fox trots along the path*, for فِي ٱلطَّرِيقِ (see §. 44, 2, rem. *a*).

B. The Noun.

1. The Nomina Verbi, Agentis and Patientis.

68. As we have already spoken of the idea of the *nomen verbi* or abstract verbal noun (vol. I. §. 195), of its use as the اَلْمَفْعُولُ اَلْمُطْلَقُ or objective complement of the verb (§. 26), and of its rection, in so far as it possesses verbal power (§§. 27—29), we have now only to remark that it is not (as might at first sight appear) rendered definite by the very nature of its idea, and, in consequence, able to dispense with the article in order to become definite; but, on the contrary, is, like other nouns, indefinite, where it stands without the article. For example: قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ ٱللّٰهِ وَكُفْرٌ بِهِ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ ٱللّٰهِ, *to fight in it* (one of the sacred months) *is a great sin, but to turn (others) away from the path of God, and not to believe in Him and (to prevent access to) the sacred mosque, and to turn his people out of it, is a yet greater sin in the sight of God* (قِتَالٌ is here *a fighting*, and not *the fighting*, and so with the other nomina verbi); اَلطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ(*) بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ, *the divorce may take place twice* (and the woman be taken back after each occasion), *but after that ye must either retain (your wives) with kindness or dismiss (them) with benefits* (اَلطَّلَاقُ, *the divorce*, إِمْسَاكٌ,

*) Viz. فَإِمْسَاكٌ وَاجِبٌ or إِمْسَاكٌ (هُوَ) فَٱلْوَاجِبُ.

a retaining, تَسْرِيحٌ *; a dismissing);* لَا يَسْتَطِيعُونَ نَصْرًا, *they cannot give any help* (نَصْرًا مَّا = نَصْرًا or مِنْ نَصْرٍ, whereas اَلنَّصْرَ would mean: *they cannot give the help* necessary in the particular case).

69. Of the rection of the nomina agentis and patientis or concrete verbal nouns, in so far as they possess verbal power, we have already treated in §§. 30—32. They designate the person or thing to which the verbal idea attaches itself as descriptive of it; e. g. اَلْبَاعِثُ, *the exciting cause, the motive;* اَلْمَانِعُ, *the hindering object, the hindrance.* Now, as both the person or thing and the verbal idea are something firm and abiding, it necessarily follows that the concrete verbal noun indicates a lasting and continuous action on the part of an agent or passion on that of a patient. This idea it possesses in common with the Imperfect (see §. 8), to which too it is often related in outward form (see Vol. I. §. 236, with rem. *a*). The difference between them is, that the concrete verbal noun designates a person or thing, to which the verbal idea closely attaches itself and consequently remains immovable; whilst the Imperfect, as verbum finitum, expresses the verbal idea as movable and indeed in constant motion.*) The employment of the concrete verbal noun as a perfect results from its use as a fixed immovable substantive.

*) The Arab grammarians ascribe to the finite verb, in general, the idea of اَلْحُدُوثُ, *the becoming new, the coming into existence of the act;* to the imperfect, in particular, that of اَلتَّجَدُّدُ, *constant renewal* or *repetition* (see §. 8); to the verbal noun, that of اَلثَّبَاتُ, *fixedness, immobility.*

70. To what *point of time* this lasting and continuous state of the agent or patient, as designated by the nomen verbale concretum, is to be referred, can be deduced only from some other word in the sentence that points to a specific time, from the nature of the thing or the character of the thought, or from the connection of the context. The nomen agentis or patientis itself does not include the idea of any fixed time.

71. In a clause that is not circumstantial, whether it be absolute or dependent upon another clause, the concrete verbal noun shows that the verbal idea contained in it refers either to the present, the proximate future, or the future in general. For example: زَيْدٌ نَاكِحٌ ٱبْنَهُ غَدًا زُبَيْدَةَ, *Zèid's son is to be married tomorrow to Zubèida* (the reference of نَاكِحٌ to the proximate future is shown by غَدًا); أَنَا قَاتِلُهُ, *I am going to kill him;* أَنَا قَاتِلُكَ, *I will kill you* (ego te interficiam); هٰذَا مَقْتُولٌ, *this man must be killed* (in these three examples the context fixes the meaning); وَٱعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِى ٱللّٰهِ وَأَنَّ ٱللّٰهَ مُخْزِى ٱلْكَافِرِينَ, *and know that ye shall not find God feeble, and that God will put the unbelievers to shame;* ٱلَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ, *who think that they shall meet their Lord;* قَدْ أَطْرَقَ يَنْظُرُ مَا هُمْ صَانِعُونَ, *he kept silence, in order to see what they would do* (the reference of صَانِعُونَ to the future results from يَنْظُرُ).

Rem. *a.* When the perfect كَانَ is prefixed to a concrete verbal

noun that refers to the future, the idea of futurity is transferred to a past time; as: أَمْرٌ كَانَ مَفْعُولاً, *a thing that should have been done* (equivalent to أَمْرٌ كَانَ حَقِيقًا أَنْ يُفْعَلَ); مَا كَانَ كَائِنًا لَوْ الخ, *quid futurum esset si* etc. Compare the composition of the imperfect with كَانَ, §. 9.

Rem. *b*. On the corresponding Hebrew usage, see Gesenius' Gr. §. 131, 2, *a*, *b*, and rem. 1; and with the following sections compare §. 131, 2, *c*.

72. But if the concrete verbal noun stands in a *circumstantial* clause, the state that it describes belongs to the same period of time as the verb in the leading clause. For example: أَنْشَدَ وَهُوَ مَحْبُوسٌ بِمَكَّةَ, *he recited, whilst he was in prison at Mèkka, (the following verses);* جَدَّ ٱلْمَهْدِيُّ فِي ٱلْهَرَبِ وَقَدِمَ طَرَابُلُسَ ٱلْغَرْبِ وَزِيَادَةُ ٱللّٰهِ مُتَوَقِّعٌ عَلَيْهِ, *el-Mahdī fled with all speed and reached Ṭarābulu (Tripolis) in North Africa, whilst Ziyādètu'llāh kept constantly pursuing him;* مَنْ يُسْلِمْ وَجْهَهُ إِلَى ٱللّٰهِ وَهُوَ مُحْسِنٌ, *who turns himself wholly towards God, whilst he does a good action.* In such subordinate clauses the imperfect is used in almost the same way as the concrete verbal noun (see §. 8, *e*).

73. In like manner, the concrete verbal noun refers to the same period of time as the verb with which it is connected, when it is annexed to the verb as an adverbial accusative. This may happen even when the subjects are different (§. 44, 3). For example: فَوَلَّى ٱلثَّوْرُ هَارِبًا, *the ox*

turned his back fleeing; سَافَرَ بَارِيًا أَخُوهُ ٱلْقَوْسَ, *he set off whilst his brother was cutting the bow;* خَرَجَ قَاعِدًا أَبُوهُ, *he went out whilst his father was seated;* لَقِيتُ ٱلسُّلْطَانَ بَاكِيًا عِنْدَهُ, *I found the sultan weeping in his house;* كُنْتُ فِي ٱلْبُسْتَانِ زَاهِرًا, *I was in the garden whilst it was in bloom;* مَنْ يَعْصِ ٱللّٰهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا, *whosoever disobeys God and his Apostle, and transgresses his statutes, He will cast him into hell-fire to abide in it for ever* (here the حَالٌ or circumstantial term, خَالِدًا فِيهَا, is not ٱلْحَالُ ٱلْمُقَارِنُ, or the *ḥāl* that indicates a state present at a past time, but ٱلْحَالُ ٱلْمُقَدَّرُ, or the *ḥāl* that indicates a future state). The same is the case after بَقِيَ, *to remain,* دَامَ, *to last, continue,* لَا يَزَالُ, *he will not cease,* and the like (see §. 42, 2, *a*); as لَمْ يَزَلْ قَاعِدًا, *he did not cease sitting;* لَا تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى ٱلْحَقِّ إِلَى يَوْمِ ٱلْقِيٰمَةِ, *a part of my people shall not cease openly to hold fast the truth till the day of the resurrection;* مَا دَامَ ٱلرُّوحُ سَاكِنًا فِي ٱلْجَسَدِ, *as long as the spirit continues to dwell in the body;* فَبَقِيَ مُتَحَيِّرًا, *he remained in amazement;* ذُو ٱلْعِلْمِ يَبْقَى عِزُّهُ مُتَضَاعِفًا, *the reputation of the learned shall continue multiplied* (*after his death*). The Imperfect is also used after these verbs, in many cases with this difference, that the Imperfect designates the constantly repeated action, the concrete verbal noun the lasting condition of the agent; as: مَا زَالَ يَقْتَصِرُ عَلَى ٱلسُّكُونِ

فِي قَعْرِ مَغَارَتِهِ, *he did not cease to restrict himself to sitting quietly at the bottom of his cave;* وَلَمْ يَزَلْ يُنْعِمُ ٱلنَّظَرَ فِيهَا, *and he did not desist from investigating it carefully* (يُنْعِمُ = يُنْعِنُ). Compare §. 8, *e.*

74. The concrete verbal noun is also sometimes annexed, like the Imperfect (§. 9), to the verb كَانَ, to express the praesens praeteriti or Greek and Latin imperfect; as: كَانَ نَازِلًا, *he was dwelling;* كَانَتْ مَرْكُوزَةً, *they* (the spears) *were sticking in the ground* (كَانَتْ تُرْكَزُ would mean *they were stuck into the ground*).

Rem. Similarly, in Hebrew, הָיָה with the participles; Gesenius' Gr. §. 131, 2.

2. The Government of the Noun.

The Status Constructus and the Genitive.

75. The idea of one noun is very often more nearly determined or defined by that of another. When this is the case, the noun so defined is shortened in its pronunciation by the omission of the tènwīn or the terminations نِ and نَ (vol. I. §. 315), on account of the speaker's passing on rapidly to the determining word, which is put in the genitive. The determined noun is called by the Arab grammarians ٱلْمُضَافُ, *the annexed;* the determining noun, ٱلْمُضَافُ إِلَيْهِ, *that to which annexation is made* or *to which another word is annexed;* and the relation subsisting between them is known as ٱلْإِضَافَةُ, *the annexation.* European grammarians are accustomed to say that the determined or governing word is in the *status constructus.*

Rem. *a.* The Arab grammarians speak of two kinds of annexation; the one called اَلْإِضَافَةُ اَلْحَقِيقِيَّةُ, *the proper* or *real annexation*, اَلْمَحْضَةُ, *the pure annexation*, or اَلْمَعْنَوِيَّةُ, *the logical annexation*; the other, اَلْإِضَافَةُ غَيْرُ اَلْحَقِيقِيَّةِ, *the improper annexation*, غَيْرُ اَلْمَحْضَةِ, *the impure annexation*, or اَللَّفْظِيَّةُ, *the merely verbal* or *grammatical annexation*. The latter consists in this, that an adjective, a participle active intransitive, or a participle passive, takes a definite noun in the genitive instead of an indefinite *tèmyiz*-accusative (see §. 44, 5); or that the participle active of a directly transitive verb, being used with the meaning of the اَلْمُضَارِعُ or Imperfect (see §. 30, 1), takes the object in the genitive instead of the accusative. In both cases the genitive is only a looser, representative construction, instead of the stricter accusative, and consequently exercises no defining or limiting power upon the preceding governing word (see §. 88). We have here to deal almost exclusively with the real annexation.

Rem. *b.* The remarks contained in the following sections (as far as §. 79, inclusive) mostly apply to the other Shemitic languages as well as to Arabic.

76. By the genitive is indicated: *a*) the person to whom the quality designated by the governing word belongs, as حِكْمَةُ اَللّٰهِ, *the wisdom of God*; *b*) the material of the form and the form of the material, as بَيْضَةُ فِضَّةٍ, *an egg of silver*, فِضَّةُ اَلدَّرَاهِمِ, *the silver of the dirhèms* (in the former case the annexation is *explicative*, إِضَافَةٌ بَيَانِيَّةٌ, the original expression being

بَيْضَةٌ فِضَّةٌ, i. e. بَيْضَةٌ هِيَ فِضَّةٌ, see §. 93); *c*) the cause of the effect and the effect of the cause, as خَالِقُ ٱلْأَرْضِ, *the creator of the earth*, حَرُّ ٱلشَّمْسِ, *the heat of the sun*; *d*) the part of the whole (*partitive* annexation, إِضَافَةٌ تَبْعِيضِيَّةٌ) and the whole as embracing the parts (explicative annexation), as رَأْسُ ٱلْحِكْمَةِ, *the beginning of wisdom*, كُلُّ ٱلْمَخْلُوقَاتِ, *the totality of created things*; *e*) the thing possessed by a possessor and the possessor of a thing possessed, as خَزِينَةُ ٱلسُّلْطَانِ, *the treasury of the sultān*, سُلْطَانُ ٱلْبَرِّ وَٱلْبَحْرِ, *the lord of land and sea*; and *f*) the object of the action and of the agent, as خَلْقُ ٱلسَّمَآءِ, *the creation of heaven*, كَاتِبُ ٱلرِّسَالَةِ, *the writer of the letter*.

77. The Arab grammarians say that in the real annexation is implied the force of a preposition, which is either لِ (that also represents the accusative, §§. 29—34), مِنْ or فِي. For example: غُلَامُ زَيْدٍ, *Zèid's slave*, = اَلْغُلَامُ ٱلَّذِى لِزَيْدٍ, *the slave who (belongs) to Zèid*; كَأْسُ فِضَّةٍ, *a silver cup*, = كَأْسٌ مِنْ فِضَّةٍ, *a cup (made) of silver* (see §. 49, 6); صَوْمُ ٱلْيَوْمِ, *today's fast*, = اَلصَّوْمُ فِي ٱلْيَوْمِ, *the fast (held) today* (see §. 56, 1).

78. The *determining* noun is, in the real annexation, always either a substantive or a word regarded as such, a pronoun, or an entire clause. For example: رَسُولُ ٱللّٰهِ, *the Apostle of God*; كَلِمَةُ إِنْ, *the word 'in*; مَعْنَى قَتَلَ, *the meaning of (the verb) katala*; تَنْكِيرُ إِنْسَانٍ,

the indefiniteness of (*the substantive*) *'insān* (not كَلِمَةُ الإِنْ, &c., because words, regarded as substantives, are by their very nature definite, just like proper names, and therefore do not require the article); مَعْنَاهُ, *its meaning;* هٰذَا يَوْمُ يَنْفَعُ ٱلصَّادِقِينَ صِدْقُهُمْ, *this is the day* (*when*) *their truthfulness shall benefit the truthful;* إِلَى يَوْمِ يُبْعَثُونَ, *till the day* (*when*) *they* (the dead) *shall be raised;* وَقْتَ أَنِ ٱسْتَتَرَ, *at the time* (*when*) *he hid himself,* = وَقْتَ ٱسْتِتَارِهِ, *at the time of his hiding himself;* خَوْفَ (مَخَافَةَ) أَنْ يَفْعَلَ كَذَا, *for fear of his doing so and so;* عَصْرَ حَانَ مَشِيبُ, *at the time* (*when*) *old age is coming on;* يَوْمَ تَوَلَّتِ ٱلْأَظْعَانُ عَنَّا, *the day* (*that*) *the women* (*setting out on their journey*) *turned away from us;* حَتَّى سَقَتْهُ ٱلْمَنِيَّةُ كَأْسَ وَسُقُوا مَآءً حَمِيمًا, *till death made him drink the cup of "and they were given boiling water to drink"* (el-Ḳor'ān, ch. 47, v. 17). — The *determined* noun, on the contrary, can be only a substantive; for the numerals and prepositions (خَمْسَةُ رِجَالٍ, *five men*, بَعْدَ سَنَةٍ, *after the lapse of a year*) are in reality substantives; and adjectives, standing in the position of defined nouns, have the force of substantives, as خَيْرُ ٱلْبَرِيَّةِ, *the best of* (*God's*) *creatures* (see §. 86), عَاجِلُ طَعْنَةٍ, *a hurried thrust.*

Rem. *a.* In later writers we find such phrases as سَيْفُ وَرُمْحُ زَيْدٍ, *Zeid's sword and spear*, for which the classical expression would be سَيْفُ زَيْدٍ وَرُمْحُهُ. See §. 176, *f.*

Rem. *b.* Examples of a clause supplying the place of a genitive in Hebrew, are given by Gesenius, Gr. §. 114, 3.

79. Not only common nouns, but also proper names, may be determined by a genitive; as: إِيلِيَآءُ فِلَسْطِينَ, *Ilíyà* (Aelia Capitolina, Jerusalem) *of* (i. e. *in*) *Palestine;* طَرَابُلُسُ ٱلشَّأْمِ, *Tripolis in Syria;* حِيرَةُ ٱلنُّعْمَٰنِ, *Hira, (the capital of the kingdom) of en-Nó'mān;* تَغْلِبُ وَآئِلٍ, *Taglib, (son) of Wá'il,* for تَغْلِبُ بْنُ وَآئِلٍ; حَاتِمُ طَيِّءٍ, *Hátim of (the tribe of) Tayyi';* عَمْرُو ٱلْكَلْبِ, *'Amr of the dog,* so called because he was always accompanied by a hound.

Rem. Compare, in Hebrew, בֵּית לֶחֶם יְהוּדָה, נַת פְּלִשְׁתִּים, and the like. See Gesenius' Gr. §. 112, 3, rem. 2.

80. As the Arabic language possesses, comparatively speaking, but a small number of adjectives, it often happens that a noun is qualified by the genitive of another noun, where in other languages an adjective would be employed; as: رَجُلُ سَوْءٍ, *a bad man;* حِمَارُ وَحْشٍ, *a wild ass.* This is particularly the case in specifying the material of which a thing is made; as: بَيْضَةُ فِضَّةٍ, *ovum argenteum, a silver egg;* ثَوْبُ حَرِيرٍ, *vestis serica, a silk dress* (see §. 76—77). In the same way a genitive is attached to the name of a person, to express something peculiar to and descriptive of him; as: زَيْدُ ٱلضَّلَالِ, *the erring (apostate) Zeid,* = زَيْدٌ ذُو ٱلضَّلَالِ; سَعْدُ ٱلْخَيْرِ, *the good Sa'd,* = سَعْدٌ ذُو ٱلْخَيْرِ, to which would be opposed سَعْدُ ٱلسَّوْءِ, or سَعْدُ ٱلشَّرِّ, *the wicked Sa'd,* = سَعْدٌ ذُو ٱلسَّوْءِ or ذُو ٱلشَّرِّ.

Rem. Compare, as regards Hebrew, Gesenius' Gr. §. 104, 1.

81. For the same reason, the Arabs use several nouns, which convey, at least secondarily, the ideas of possession, companionship, origination, &c., in combination with a following substantive (usually expressing a quality) in the genitive, as a substitute for adjectives. These quasi-adjectives are placed after the noun which they qualify, and in apposition to it. They are principally the following: ذُو, *the* (*man*) *of* such and such a thing, its *owner* or *possessor* (vol. I. §. 340, rem. *b*); صَاحِبٌ, *companion, possessor;* أَبٌ, *father*, and أُمٌّ, *mother*, i. e. originator, cause, origin, or principle of a thing; اِبْنٌ, *son*, and اِبْنَةٌ or بِنْتٌ, *daughter*, i. e. originating from, caused by, dependent upon or related to something; أَخٌ, *brother*, i. e. connected with or related to something. The nouns ذُو and صَاحِبٌ are constantly used in this way in common prose; the others, being metaphorical, belong almost exclusively to poetry and poetical diction. For example: ذُو ٱلْخَيْرِ, *the good;* ذُو ٱلشَّرِّ, *the bad;* ذُو ٱلْعِلْمِ, *the learned;* ذُو ٱلْجَهْلِ, *the ignorant;* أَرْضٌ ذَاتُ شَوْكٍ, *a piece of land covered with thorns;* أُولُو ٱلْأَلْبَابِ, *intelligent persons;* صَاحِبُ ٱلطَّبْعِ ٱلْمُسْتَقِيمِ, *one with good natural parts;* أَبُو ٱلْحَيَاةِ, *the father* (*supporter*) *of life*, i. e. *the rain;* أَبُو ٱلْحُصَيْنِ, *the father* (*constructor*) *of the little fortress*, i. e. *the fox;* أُمُّ ٱلْخَبَائِثِ, *the mother* (*cause*) *of disgraceful acts*, i. e. *wine;* اِبْنُ ٱلسَّبِيلِ, *the son of the way*, i. e. *the traveller;* اِبْنُ آوَى, *the son of howling*, i. e. *the jackal;* بِنْتُ ٱلْجَبَلِ, *the daughter of the mountain*, i. e. *the echo;*

أَخُو تَمِيمٍ, *a brother of Temīm, one of the tribe of Temīm;* أَخُو ٱلْعِلْمِ, *the brother of learning*, i. e. *the learned.*

Rem. Compare the use of such Hebrew words as אִישׁ, בַּעַל, בֵּן and בַּת; Gesenius' Gr. §. 104, 2.

82. Further, some secondary ideas, such as those of the whole, the part, the like, and the different, which we usually designate by adjectives, prepositions, or compound words, are expressed in Arabic by substantives, taking the primary substantives, to which they are attached, in the genitive. These substantives are:

1) كُلٌّ, *the totality, the whole* (lit. *what is rolled and gathered together*; compare كَلَّ, *to roll*, كِلَّةٌ, إِكْلِيلٌ, *a crown*, كَلَّ, *to finish*, كَلِيلٌ, *perfect, the whole).* If the leading substantive is definite, and signifies something single and indivisible, كُلٌّ means *whole*, as: كُلُّ ٱلْبَيْتِ, *the whole house*, كُلُّ ٱلْيَوْمِ, *the whole day;* if it is definite, but a plural or a collective, كُلٌّ means *all*, as: كُلُّ ٱلْحَيَوَانَاتِ, *all the animals*, كُلُّ ٱلنَّاسِ, *all mankind*; if it is indefinite, كُلٌّ means *each, every*, as: كُلُّ كَيْدٍ, *every stratagem*, كُلَّ يَوْمٍ, *every day*, كُلُّ وَاحِدٍ (أَحَدٍ), *each single one*, كُلُّ مَنْ, *every one who* (in which case the annexation is explicative, إِضَافَةُ ٱلتَّفْسِيرِ وَٱلْبَيَانِ; *each, viz. stratagem*, &c.). — Frequently, however, the definite primary substantive is put first, and كُلٌّ is placed after it, in annexation to a pronominal suffix agreeing with the primary substantive, which is, as

it were, repeated in the suffix; as: اَلْبَيْتُ كُلُّهُ, *the whole house;* اَلْأَرْضُ كُلُّهَا, *the whole earth;* اَلنَّاسُ كُلُّهُمْ, *all mankind.* Instead of this construction, we sometimes find اَلْكُلُّ, τὸ πᾶν, and even كُلٌّ, which is definite, notwithstanding the tènwīn, and stands, according to circumstances, for كُلُّنَا, كُلُّكُمْ, &c.; as: وَقَدْ تَجَمَّعَتِ ٱلصَّعَالِيكُ وَٱلْأَرَامِلُ وَٱلْأَيْتَامُ وَٱلْكُلُّ قَدْ أَتَوْا لِيَسْقُوا جِمَالَهُمْ وَٱلْأَغْنَامَ وَبَقُوا ٱلْكُلُّ عِنْدَ ٱلْمَآءِ قِيَامًا, *and the poor and widows and orphans had assembled, and had all come to water their camels and flocks, and they all remained standing near the water* (كُلُّهُمْ = اَلْكُلُّ); وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ وَأَصْحَابُ ٱلْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ ٱلرُّسُلَ, *and Ad, and Pharaoh, and the brethren of Lot, and the inhabitants of the grove and the people of Tubba, all accused the apostles of imposture* (كُلٌّ = كُلُّهُمْ).

Rem. *a.* This last remark applies also to غَدٌ, *tomorrow*, = غَدُ ٱلْيَوْمِ and غَدُ ذٰلِكَ ٱلْيَوْمِ, and to قَابِلٌ, *next year*, = قَابِلُ هٰذَا ٱلْعَامِ and قَابِلُ ذٰلِكَ ٱلْعَامِ.

Rem. *b.* On the similar construction of כֹּל in Hebrew, see Gesenius' Gr. §. 109, 1.

2) With the use of كُلٌّ coincides in most points that of جَمِيعٌ, *the totality, the whole* (lit. *what is collected*, from جَمَعَ, connected with جَمَّ); as: جَمِيعُ ٱلنَّاسِ or اَلنَّاسُ جَمِيعُهُمْ, *all mankind* (but also اَلنَّاسُ جَمِيعًا, whereas اَلنَّاسُ كُلًّا is inadmissible); اَلْمَدِينَةُ جَمِيعُهَا, *the whole city;* فَلَمَّا وَلِيَ ٱلْمُلْكَ قَتَلَ ٱلْجَمِيعَ, *and after he obtained the sove-*

reignty, he put them all to death (اَلْجَمِيعُ, τὸ ὅλον, equivalent in this case to جَمِيعُهُمْ).

Rem. The word سَائِرٌ, *the rest, the remainder* (properly the nomen agentis of سَئِرَ, *to be over, to be left*, Heb. שָׁאַר), is incorrectly used by later writers in the sense of *all*; as: قَدِمَ سَائِرُ اَلْحَاجِّ, *all the pilgrims have arrived*; اِسْتَوْفَى سَائِرَ اَلْخَرَاجِ, *he has received the whole of the property-tax.*

3) بَعْضٌ, *a part, a portion,* is used with the genitive of a plural or a collective to signify *a certain one, some*; as: خَاطَبَ بَعْضُ اَلتَّلَامِيذِ مُحَمَّدَ بْنَ اَلْحَسَنِ, *some of the pupils addressed Mohammèd the son of el-Ḥasan*; فِي بَعْضِ اَلْأَيَّامِ, *one day*; فِي بَعْضِ اَلْمَغَايِرِ, *in a certain cave*; أَنْشَدَ لِبَعْضِهِمْ, *he recited* (*the following verses*) *composed by one of them* (*one of the poets, by a certain poet*); وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اَللّٰهُ إِلَيْكَ, *and beware of them, lest they lead thee astray from part of what* (from some of the precepts which) *God has sent down* (revealed) *unto thee.* — If بَعْضٌ be repeated as a correlative, no pronominal suffix is added to it in the second place; as: وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا, *even though they should aid one another*; إِنْ يَعِدُ اَلظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا, *the wicked make to one another only vain* (or *deceitful*) *promises.* In modern Arabic the second بَعْضٌ is omitted. — Lastly, اَلْبَعْضُ is sometimes used instead of بَعْضٌ with the genitive; as: إِذَا قَامَ بِهِ اَلْبَعْضُ فِي بَلْدَةٍ

سَقَطَ عَنِ ٱلْبَاقِينَ, *when some (people) in a town observe it, it is not required of* (lit. *it falls off from*) *the rest*; وَقَدْ خَالَفَهُمُ ٱلْبَعْضُ فِي ذٰلِكَ, *some opposed them in this matter.*

4) غَيْرٌ, *alteration, difference*, as a concrete, *something different*, is used with a following genitive to designate one or more objects *other* than, *differing* from, or the *opposite* of the object or objects expressed by the genitive. In the last case, it corresponds to our negative prefix *un* or *in*; in the others, it may be rendered by *another, other, et caetera*, and the like. For example: ٱلْمُلُوكُ وَغَيْرُهُمْ, *kings and others*; ٱلشَّجَاعَةُ وَٱلْقُوَّةُ وَٱلشَّفَقَةُ وَغَيْرُهَا, *bravery, strength, clemency, and other qualities*; جَآءَ ٱلْوُزَرَآءُ وَٱلْقُضَاةُ وَغَيْرُهُمْ, *there came the vizirs, judges, &c.*; أَفَغَيْرَ دِينِ ٱللّٰهِ يَبْغُونَ, *do they then seek another religion than that of God*; غَيْرُ مَخْلُوقٍ, *uncreated*; غَيْرُ ٱلْمَخْلُوقِ, *the uncreated*; غَيْرُ مُمْكِنٍ, *impossible*; غَيْرُ ٱلْعَرَبِ, *not Arabs*; وَجْهُهُ إِلَى غَيْرِ مِصْرَ, *his face was not turned towards Egypt.* — ٱلْغَيْرُ is very rarely used instead of غَيْرٌ with the genitive; as: تُصَافِحُهَا أَكُفُّ ٱلْغَيْرِ, *the hands of others clasp them* (= غَيْرِهِمْ). — When put in the accusative, غَيْرَ, which always remains a substantive, often requires to be translated by a preposition or conjunction, such as *except, but*; as: قَامَ ٱلْقَوْمُ غَيْرَ أَبِي بَكْرٍ, *the people stood up, except Abû Bèkr*; لَا تُرَى غَيْرَ جَاهِلٍ, *you will never seem* (or *be thought*) *but a fool.* — On بِغَيْرِ and مِنْ غَيْرِ, *without*, see §. 57, rem. *a.*

Rem. *a.* When the sense demands a repetition of غَيْر, the particle لَا is used instead, likewise followed by the genitive; as: غَيْرِ ٱلْمَغْضُوبِ مِنْ غَيْرِ أَبٍ وَلَا أُمٍّ, *without father and mother;* عَلَيْهِمْ وَلَا ٱلضَّالِّينَ, *of those with whom thou art not angry, and who do not go astray.*

Rem. *b.* Instead of غَيْرٌ in the nom., genit. or accus., followed by the genit. of an adjective, we sometimes find لَا with the corresponding case of the adjective; as: نَاقَةٌ لَا ذَلُولٌ, *an unbroken she-camel,* = غَيْرُ ذَلُولٍ.

5) سِوًى (rarely سُوًى and سَوَآءٌ), *another* (*besides, so and so*), runs through all the cases; as: وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ, *whilst others than you withhold their benefits from the needy* (see §. 30, 2, rem. *b*); فَسِوَاكَ بَآئِعُهَا وَأَنْتَ ٱلْمُشْتَرِى, *then another than you is the seller and you are the buyer;* وَٱكْفِنِى بِفَضْلِكَ عَنْ سِوَاكَ, *and give me a sufficiency through thy goodness, so that I can dispense with any other but thee;* دَعَوْتُ رَبِّى أَنْ لَا يُسَلِّطَ عَلَى أُمَّتِى عَدُوًّا مِنْ سِوَى أَنْفُسِهَا, *I have prayed to my Lord that he would let no enemy conquer my people, that belonged to another race than themselves;* وَإِنَّ سِوَاكَ مَنْ يُؤَمِّلُهُ يَشْقَى, *and he who places hope in any other than you, is wretched.* — When put in the accusative, it must often be translated by *besides* (compare غَيْرَ in no. 4); as: سِوَى ٱلْعِلْمِ, *besides science;* سِوَى كَوْنِهِ رَوْنَقَ ٱلْمَجْلِسِ, *besides its being an ornament to society.*

6) مِثْلٌ, plur. أَمْثَالٌ, *likeness,* as an adjective, *like,* also runs through all the cases; as: رَجُلٌ مِثْلُ زَيْدٍ, *a man like*

Zèid, genit. رَجُلٍ مِثْلِ زَيْدٍ, accus. رَجُلاً مِثْلَ زَيْدٍ; مِثْلُهُ, (*one*) *like him* or *it;* لَيْسَ كَمِثْلِهِ شَيْءٌ, *there is nothing like him;* وَبِهَا قُرُودٌ بِيضٌ كَأَمْثَالِ ٱلْكِبَاشِ ٱلْكِبَارِ, *and in it are white apes, like* (as big as) *large rams.*

Rem. Similar is the use of قَدْرٌ, *measure, quantity;* as: صَنَمٌ قَدْرُ ٱلرَّجُلِ ٱلْمُعْتَدِلِ ٱلْخِلْقَةِ, *a statue as tall as* (lit. *the size of*) *a well-proportioned man;* طَوَاوِيسُ رُقْطٌ وَخُضْرٌ قَدْرُ ٱلنَّعَامِ ٱلْكِبَارِ, *peacocks speckled and green, as big as large ostriches.*

7) نَحْوٌ, which properly signifies *direction, road,* and is used in the accusative as a preposition (§. 55), is construed exactly like مِثْلٌ. It is generally to be translated by *the like, et caetera,* and *about.* See the examples in §. 55; to which add: كَٱلصَّلٰوةِ وَٱلصَّوْمِ وَنَحْوِهِمَا, *such as prayer, fasting, and the like;* وَهُمْ نَحْوٌ مِنْ أَرْبَعِ مِائَةِ رَجُلٍ, *and they are* (*in number*) *about* 400 *men* (on this مِنْ see §. 77).

83. كِلَانِ, fem. كِلْتَانِ, *both, a pair* (compare Heb. כִּלְאַיִם, *two things of different kinds,* Aeth. ክልኤ: *k'lē*, fem. ክልኤቱ: *k'lētū*, *two*), is always construed with the genitive dual of a definite noun or pronoun, or, it may be, with the genitive singular of a pronoun, when it is to be taken in the sense of the dual; as: كِلَا ٱلرَّجُلَيْنِ, *both the men;* كِلْتَا ٱلْجَنَّتَيْنِ, *both the gardens;* أَحَدُهُمَا أَوْ كِلَاهُمَا,

one of the two or both of them; إِنَّ لِلْخَيْرِ وَلِلشَّرِّ مَدًى وَكِلَا ذٰلِكَ وَجْهٌ وَقَبَلْ, *both good and evil have their limit, and both are plain and clear* (قَبَلْ in rhyme for قَبَلٌ). This word is not inflected except when it is connected with a pronominal suffix; as: رَأَيْتُ كِلَا أَخَوَيْكَ, *I have seen your two brothers* (not كِلَيْ); مَرَرْتُ بِكِلْتَا أُخْتَيْكَ, *I passed by your two sisters* (not بِكِلْتَيْ); but إِنَّ ٱلْمُعَلِّمَ وَٱلطَّبِيبَ كِلَيْهِمَا, *the teacher and the physician, both of them;* مَرَرْتُ بِزَيْنَبَ وَفَاطِمَةَ كِلْتَيْهِمَا, *I passed by Zèineb and Fātima, both of them.* Although dual in form, it takes the predicate in the singular; as: كِلَانَا غَنِيٌّ عَنْ أَخِيهِ حَيٰوتَهُ, *each of us can dispense with his brother, all his life long;* كِلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ, *when either of us obtains anything, he lets it slip;* كِلْتَا ٱلْجَنَّتَيْنِ آتَتْ أُكُلَهَا, *each of the gardens produced its fruit;* هٰهُنَا رَجُلَانِ كِلَاهُمَا إِلَيْكَ بَغِيضٌ, *here are two men, both of whom are hateful to you.* — In poetry it is sometimes joined to two singular genitives; as: كِلَا أَخِي وَخَلِيلِي وَاجِدِي عَضُدًا فِي ٱلنَّائِبَاتِ, *my brother and my friend both find me a help in misfortunes;* but in prose we cannot say كِلَا زَيْدٍ وَعَمْرٍو, *both Zèid and Amr;* it must be كِلَاهُمَا مِنْ زَيْدٍ وَعَمْرٍو or زَيْدٌ وَعَمْرٌو كِلَاهُمَا.

Rem. *a.* When كِلَا necessarily denotes *both together*, not *each of the two separately*, it naturally takes the predicate in the dual, as: وَكِلَاهُمَا يَعُمَّانِ كُلَّ ضَارٍّ وَنَافِعٍ, *and these two to-*

gether comprise everything hurtful and useful; or even in the plural, as: كِلَانَا فَعَلْنَا ذٰلِكَ, *we two have done this together*.

Rem. *b.* كِلْتَا is also written كِلْتَى, and in poetry the shorter form كِلْتَ sometimes occurs.

84. رُبَّ, *many a* . . . . , Germ. *manch*, Fr. *maint*, is construed with an indefinite substantive in the genitive, followed by an indefinite adjective in the same case, or by a nominal or verbal clause standing in place of such an adjective; as: رُبَّ رَجُلٍ عَالِمٍ لَقِيتُ, *many a learned man have I met*; رُبَّ رَجُلٍ رَأَيْتُهُ جَاهِلًا, *many a man have I seen to be foolish*. — Sometimes the pronominal suffix هُ is appended to رُبَّ, and the indefinite substantive put in the accusative, the verb أَعْنِي, *I mean*, being understood; as: وَرُبَّهُ عَطِبًا أَنْقَذْتُ مِنْ عَطَبِهْ, *and many a perishing* (*man*) *have I saved from destruction* (عَطَبِهْ in rhyme for عَطَبِهِ). When the substantive is feminine, some grammarians allow the use of the feminine pronoun; as: رُبَّهُ اِمْرَأَةً or رُبَّهَا اِمْرَأَةً, *many a woman*.

Rem. *a.* Other forms of this word are: رُبَّ, رُبْ, رُبَ, رَبَّ; رُبَّتَ, رُبَتَ, رُبَّتْ; of which the most common are رُبَّ and رُبَّتَ; as: أُمَيْمَ هَلْ تَدْرِينَ أَنْ رُبَّ صَاحِبٍ فَارَقْتُ يَوْمَ حُشَاشَ غَيْرِ ضَعِيفِ, *Umeima, dost thou know that I parted on the day* (i. e *at the battle*) *of Hosás from many a sturdy friend* (ضَعِيفِ in rhyme for ضَعِيفٍ); رُبَّ خُطْبَةٍ مُسْتَحْنِفِرَهْ, *many a long oration* (in rhyme for مُسْتَحْنِفِرَةٍ). — The redundant مَا is sometimes added without de-

stroying the influence of رُبَّ (see §. 57, 3); as: رُبَّتَمَا غَارَةٍ, *many a sudden foray.*

Rem. *b.* From رُبَّ and مَا is formed the adverb رُبَّمَا, *many a time, sometimes, perhaps;* as: رُبَّمَا يَوَدُّ ٱلَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, *many a time shall those, who did not believe, wish that they had been believers;* رُبَّمَا يَقُولُ مَا لَا تَقْبَلُهُ ٱلْعُقُولُ, *perhaps he may say something that our understandings cannot receive (that we cannot admit).*

Rem. *c.* رُبَّ is the accusative of the substantive رُبٌّ, Heb. רֹב, *multitude, quantity,* dependent upon the interjection يَا (§. 38, 1, *b*), which is generally understood, though sometimes expressed; as: يَا رُبَّ خَالٍ لِي أَغَرَّ أَبْلَجَا, *many a maternal uncle have I, noble and illustrious* (أَبْلَجَا in rhyme for أَبْلَجَ); مَـاوِيَّ يَا رُبَّتَمَا غَارَةٍ شَعْوَاءَ كَٱللَّذْعَةِ بِٱلْمِيسَمِ, *Mâwîya, many a far extending raid is like a burn with the branding iron.* Together with its genitive it has the value of a whole clause, to the indefinite noun in which there is added a صِفَةٌ, that is to say, an adjective or a clause taking the place of an adjective. This صِفَةٌ the grammarians call جَوَابُ رُبَّ, *the answer to rubba, what corresponds to rubba.* —It is curious to note that رُبَّ has passed, like the German *manch*, Fr. *maint*, and Eng. *many a* . . . . , from its original signification of *multitude*, into one that is almost the opposite, viz. *not a great many.* The same remark applies to رُبَّمَا and the Germ. *vielleicht, perhaps.*

85. In consequence of the elision of رُبَّ, we frequently find the indefinite genitive alone after the conjunction

وَ (وَاوُ رُبَّ, *the wāw of rubba, equivalent in meaning to rubba*); as: وَكَأْسٍ شَرِبْتُ, *many a cup have I quaffed*; وَأَرَاكَةٍ ضَرَبَتْ سَمَآءَ فَوْقَنَا, *many an arāka-tree formed a roof over us*. — The same is the case, though rarely, after فَ, and still more rarely after بَلْ; as: فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ, *many a one like thee have I visited by night, pregnant and nursing a child*; بَلْ بَلَدٍ مِلْءُ ٱلْفِجَاجِ قَتَمُهْ, *nay, there is many a town, the dust of which fills the wide roads* (قَتَمُهْ in rhyme for قَتَمُهُ). Occasionally even these particles are omitted, and the genitive alone appears; as: رَسْمِ دَارٍ وَقَفْتُ فِي طَلَلِهْ, *many a deserted abode, amid the ruins of which I have stood* (طَلَلِهْ in rhyme for طَلَلِهِ).

86. With the genitive are also construed verbal adjectives expressing the superlative, whether of the common form أَفْعَلُ (vol. I. §. 234), or of any other form, such as فَعْلٌ (e. g. خَيْرٌ, شَرٌّ); as: أَعْلَمُ ٱلْفَلَاسِفَةِ, *the most learned of the philosophers*; خَيْرُ ٱلْبَرِيَّةِ, *the best of created things*. Here the genitive designates the whole, out of which some one or something is brought conspicuously forward as its most remarkable part. As أَفْعَلُ and فَعْلٌ are in this construction definite substantives, and not adjectives (see §. 75, rem.), they do not conform in gender and number to the object or objects referred to; so that خَيْرُ ٱلْبَرِيَّةِ or أَفْضَلُ ٱلْقَوْمِ may be said of a single man or woman, or of two or more persons of either sex. — To indicate that an object is the greatest or most distinguished of its kind, the

substantive is often repeated in the form of the definite genitive plural; as: أَمِيرُ ٱلْأُمَرَآءِ, *the ĕmīr of the ĕmīrs*, i. e. *the chief ĕmīr*; قَاضِي ٱلْقُضَاةِ, *the chief judge*; طَلْحَةُ ٱلطَّلْحَاتِ, *the noblest of those who bear the name of Ṭalḥa.* — To show that an object possesses the highest degree of a quality, the adjective that designates that quality is construed with the genitive plural of the substantive, and being then virtually a substantive need not vary with the gender and number of the object spoken of; as: نَفِيسُ ٱلْجَوَاهِرِ, *the choicest gems* (lit. *the choice of gems*); سَابِغُ ٱلنِّعَمِ or سَوَابِغُ ٱلنِّعَمِ, *the most ample favours.*

Rem. *a.* Compare, in Hebrew, such constructions as קְטַן בָּנָיו, *the youngest of his sons*, קֹדֶשׁ קָדָשִׁים *the holy of holies* (i. e. *the holiest place of all*). See Gesenius' Gr. §. 117, 2.

Rem. *b.* The numeral adjective أَوَّلُ, *first*, being strictly a superlative, is also construed with the genitive; as: أَوَّلُهُمْ, *the first of them*; أَوَّلُ يَوْمٍ, *the first day*, = ٱلْيَوْمُ ٱلْأَوَّلُ; but this construction is not extended in classical Arabic to the other ordinal numbers (vol. I. §. 328), which are nomina agentis from transitive verbs (see §. 109), though later writers not unfrequently use them in this way; as ثَانِيَ مَرَّةٍ, *for the second time*, = ٱلْمَرَّةَ ٱلثَّانِيَةَ.

Rem. *c.* In such phrases as عَزِيزُ كِتَابِكُمْ, *your honoured letter*, the genitive does not designate the whole, of which the ٱلْمُضَافُ is a part, but it is (as in نَهْرُ ٱلْأُرْدُنِّ, *the river Jordan*) merely explicative (see §. 95); so that عَزِيزُ كِتَابِكُمْ = كِتَابُكُمُ ٱلْعَزِيزُ = ٱلْعَزِيزُ ٱلَّذِي هُوَ كِتَابُكُمْ

87. The interrogative pronoun أَيٌّ, fem. أَيَّةٌ (vol. I. §§. 349, 353), is construed with the genitive, definite or indefinite; as: أَيُّ رَجُلٍ, *which man?* أَيُّ ٱلرِّجَالِ, *which of the men?* In the former case the annexation is explicative, in the latter partitive.

88. The genitive of a verbal noun is not unfrequently resolved into a clause consisting of أَنْ or مَا and a finite form of the verb; as: وَقْتَ أَنِ ٱسْتَتَرَ, *at the time he hid himself*, = وَقْتَ ٱسْتِتَارِهِ, *at the time of his hiding himself;* وَإِنَّمَا سُمِّيَ طَالِبُ ٱلْعِلْمِ مَا تَقُولُ لِكَثْرَةِ مَا يَقُولُونَ فِي ٱلزَّمَانِ ٱلْأَوَّلِ مَا تَقُولُ فِي هٰذِهِ ٱلْمَسْئَلَةِ, *the student of science was named Mā-takūlu (what do you say?) for no other reason than that, in the olden time, they used constantly to say; What do you say* (mā takūlu) *about this question* (لِكَثْرَةِ قَوْلِهِمْ = لِكَثْرَةِ مَا يَقُولُونَ)? In the same way, a verbal or nominal clause is often found as the ٱلْمُضَافُ إِلَيْهِ or genitive after substantives, especially those denoting time or portions of time. See §. 78.

89. Adjectives, nomina agentis, and nomina patientis, may take after them a restrictive or limitative genitive; as: حَسَنُ ٱلْوَجْهِ, *handsome of face;* طَاهِرُ ٱلْقَلْبِ, *pure of heart;* شَدِيدُ ٱلْحَرَارَةِ, *very warm;* مُسْتَجَابُ ٱلدَّعَاءِ, *one whose prayers are answered;* صَرِيعُ ٱلْكَأْسِ, *smitten down by the wine-cup, intoxicated* (compare הַלּוּמֵי יַיִן, Isaiah 28, 1); صَرِيعُ ٱلْغَوَانِي, *smitten by (enamoured of) the fair sex;* كُلُّ نَفْسٍ ذَائِقَةُ ٱلْمَوْتِ, *every soul shall taste death;* هَدْيٌ بَالِغٌ ٱلْكَعْبَةِ,

a victim that arrives at the Kába (بَلَغَ is construed with the accusative of the object reached). Compare in Latin *aeger animi, integer vitae scelerisque purus,* &c. This annexation is an improper one (§. 75, rem.), standing in place either of a tèmyīz-accusative (§. 44, 5) or an accusative of the object. Hence the genitive, though always defined by the article, exercises no defining influence upon the governing word, any more than the accusative which it represents; and consequently, if we wish to define the governing word, we must prefix to it the article; as: اَلْمُقِيمُو ٱلصَّلٰوةِ, *those who perform the prayer;* اَلضَّارِبُ رَأْسِ ٱلْجَانِي, *he who smites the head of the sinner;* مُحَمَّدٌ ٱلْحَسَنُ ٱلْوَجْهِ, *Mohammèd, the handsome of face;* اَلْمُبْدِئُكَ, *he who created thee;* اَللَّائِمِي, *he who rebukes me* (compare הַמְּבַהֵל, Isaiah 9, 12).

Rem. *a.* The same construction is usual in Hebrew; Gesenius' Gr. §. 110, 2.

Rem. *b.* Observe, however, that the annexation may in many of these cases be a proper one, either of a partitive or an explicative character. For example, حَسَنُ ٱلْوَجْهِ *may* mean *the handsome (part) of the face,* or even *the handsome face;* مُسْتَجَابُ ٱلدُّعَاءِ, *that part of the prayer that has been answered;* شَدِيدُ ٱلْحَرَارَةِ, *the intensest portion of the heat* (compare §. 86, with rem. *b*, and §. 95). In this case the article can, of course, never be prefixed to the اَلْمُضَافُ.

90. No word can be interposed between the status

constructûs and the genitive, and consequently an adjective that qualifies the former must be placed after the latter; as: كِتَابُ ٱللّٰهِ ٱلْعَزِيزُ, *the glorious book of God;* يَدُهُ ٱلْيُمْنَى, *his right hand.* Exceptions to this rule are very rare, and found almost exclusively in the poets, who sometimes take the liberty of interposing an oath or some other word. For example, in prose: فَلَا تَحْسِبَنَّ أَنَّ ٱللّٰهَ مُخْلِفَ وَعْدَهُ رُسُلِهِ, *do not then think that God will fail to keep his promise to his apostles* (el-Kor'ān, ch. 14, v. 48, according to one reading); وَكَذٰلِكَ زُيِّنَ لِكَثِيرٍ مِنَ ٱلْمُشْرِكِينَ قَتْلُ أَوْلَادَهُمْ شُرَكَآئِهِمْ, *and in like manner the killing of their children by their companions was made to seem good to many of the polytheists* (el-Kor. ch. 6, v. 138, according to one reading); هَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي, *do you not leave me my companion?* (words of the Prophet, reported by 'Abū 'd-Dardā); تَرْكُ يَوْمًا نَفْسِكَ وَهَوَاهَا سَعْيٌ لَهَا فِي رَدَاهَا, *to let your soul alone one day with its lust is an effort towards its destruction;* إِنَّ ٱلشَّاةَ تَسْمَعُ صَوْتَ وَٱللّٰهِ رَبِّهِ, *the sheep hears the voice, by God, of its master.* Again, in poetry: كَمَا خَطَّ ٱلْكِتَابَ بِكَفِّ يَوْمًا يَهُودِيٍّ يُقَارِبُ أَوْ يُزِيلُ, *as the book was written one day by the hand of a Jew, writing the lines nearer or farther from one another;* فَرَجَّتْهَا بِمِزَجَّةٍ زَجَّ ٱلْقَلُوصِ أَبِي مَزَادَهْ, *and I stabbed her with a short lance, as 'Abū Mezāda stabs a young camel* (مَزَادَهْ in rhyme for مَزَادَةَ); وَسِوَاكَ مَانِعُ فَضْلَهُ ٱلْمُحْتَاجِ, *whilst others than you withhold their benefits from the needy;* وِفَاقُ كَعْبُ بُجَيْرٍ مُنْقِذٌ لَكَ مِنْ تَعْجِيلِ مَهْلَكَةٍ وَٱلْخُلْدِ فِي سَقَرِ, *agreement with*

Buǵèir saves thee, Ka'b, from speedy destruction and from remaining for ever in hell (for وِفَـاقُ بُجَـيْـرٍ يَا كَـعْـبُ); وَلَئِنْ حَلَفْتُ عَلَى يَدَيْكَ لَأَحْلِفَنْ بِيَمِينِ أَصْدَقَ مِنْ يَمِينِكَ مُقْسِمِ, *and verily, if I swear before thee, I swear with the oath of a swearer that is more truthful than thy oath* (for بِيَمِينِ مُقْسِمٍ أَصْدَقَ مِنْ يَمِينِكَ). In these examples, with the exception of the last, we find the word interposed to be either an oath, an objective complement of the اَلْمُضَافُ, an adverbial accusative of time, or a vocative.

Rem. This rule applies equally to the other Shemitic languages. Examples of somewhat similar exceptions in Hebrew are: 2 Sam. 1, 9. כָּל־עוֹד נַפְשִׁי בִּי; Hos. 14, 3. כָּל־תִּשָּׂא עָוֹן; Ps. 5, 10. אֵין בְּפִיהוּ נְכוֹנָה; Ps. 6,6. אֵין בַּמָּוֶת זִכְרֶךָ; 1 Kings, 6, 7. אֶבֶן שְׁלֵמָה; Ps. 68, 22. מַטָּע קֶדְקֹד שֵׂעָר מִתְהַלֵּךְ בְּאֲשָׁמָיו.

91. The relative adjectives ending in ـِيّ — (vol. I. §. 249), because standing to some extent in the place of a genitive, admit of a genitive in apposition to them; as: رَأَيْتُ اَلتَّيْمِيَّ تَيْمِ عَدِيٍّ, *I saw the Tèimī, (namely) of (the tribe of) Tèim (bin) Adī*, = رَأَيْتُ اَلرَّجُلَ مِنْ تَيْمِ تَيْمِ عَدِيٍّ; يَقُولُ عَبْدُ اَللّٰهِ بْنُ اَلزَّبِيرِ اَلْأَسَدِيُّ أَسَدِ خُزَيْمَةَ, *says Abdu 'llāh bin ez-Zèbīr el-'Asèdī, of (the tribe of) 'Asèd (bin) Ḥozèima.*

92. In the proper annexation, if the second noun be indefinite, the first is so too; but if the second be definite, so is the first likewise. For example, بِـنْـتُ مَـلِـكٍ is *a daughter of a king, a king's daughter, a princess*, Fr. *une fille de roi*, Germ. *eine Königstochter*; but بِنْتُ اَلْمَلِكِ

is *the daughter of the king*, *the king's daughter*, Fr. *la fille du roi*, Germ. *die Tochter des Königs* (either his only daughter or that daughter of his who has been already spoken of). — If we wish the first noun to remain indefinite, whilst the second is definite, we must substitute for the annexation the construction with the preposition لِ (§ 54, 2, rem. *c*); e. g. بِنْتٌ لِلْمَلِكِ, *a daughter of the king*; مَاتَ لِي أَخٌ, *a brother of mine is dead* (whereas مَاتَ أَخِي would mean *my brother is dead*, that is to say, either *my only brother* or *that one of my brothers of whom we have been speaking*). — There are some nouns, however, of a wide and general signification, that may remain indefinite even when followed by a definite genitive; for instance, مِثْلُهُ, نَحْوُهُ, نَظِيرُهُ, *something like it*; بَعْضُ ٱلْفُقَرَآءِ, *some poor people*; بَعْضُ ٱلْمَغَايِرِ, *a cave*.

Rem. *a*. On the corresponding Hebrew construction, see Gesenius' Gr. §. 109, 1, and §. 113, 2.

Rem. *b*. In such phrases as أَمْرٌ آخِرَةٍ وَدُنْيَا, *a matter of this life and the life to come*, the indefinite مُضَافٌ إِلَيْهِ shows that the مُضَافٌ is to be regarded as a single part, *some one matter* &c. In these cases the genitive may even be *virtually* definite, but nevertheless it does not take the article, in order to preserve the governing word from becoming definite; أَمْرٌ آخِرَةٍ وَدُنْيَا is in fact equivalent in meaning to أَمْرٌ مِنْ أُمُورِ ٱلْآخِرَةِ وَٱلدُّنْيَا. The same remark applies to those indefinite annexations which supply the place of our compound nouns or adjectives; e. g. قَصْرُ مَلِكٍ,

a royal castle, is nearly the same as قَصْرٌ مِنْ قُصُورِ ٱلْمَلِكِ.

93. Nouns of the forms أَفْعَلُ, فَعْلٌ, &c., used as superlatives (see §. 86), are construed as substantives in the singular masculine with the genitive of the word denoting the objects among which the one spoken of is preeminent. The genitive is at times indefinite and explicative, at times definite, and partitive. Examples of the indefinite genitive: هُوَ أَفْضَلُ رَجُلٍ, *he is a most excellent man*; هِيَ أَفْضَلُ ٱمْرَأَةٍ, *she is a most excellent woman*; هُمَا أَفْضَلُ رَجُلَيْنِ, *they are two most excellent men*; هُنَّ أَفْضَلُ نِسَآءٍ, *they are most excellent women*; ٱللّٰهُ خَيْرُ حَافِظٍ, *God is the best preserver*; كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ, *ye are the best nation that has been created for mankind*; ٱلْفِقْهُ أَفْضَلُ قَائِدٍ إِلَى ٱلْبِرِّ وَأَعْدَلُ قَاصِدٍ, *learning is the best guide to piety, and walks in the straightest of paths*; وَصَفَ ٱلْيَهُودَ بِٱلْبُخْلِ وَٱلْحَسَدِ وَهُمَا شَرُّ خَصْلَتَيْنِ, *he described the Jews as being avaricious and envious, two very bad qualities*. Examples of the definite genitive: هِيَ أَفْضَلُ ٱلنِّسَآءِ, *she is the best of the women*; هُمَا أَفْضَلُ ٱلْقَوْمِ, *these two are the two best of the tribe*; أَنْتُمَا أَصْدَقُ ٱلصَّادِقِينَ, *you two are the most truthful of the truthful*; لَتَجِدَنَّهُمْ أَحْرَصَ ٱلنَّاسِ عَلَى ٱلْحَيٰوةِ ٱلدُّنْيَا, *verily thou wilt find them the greediest of men after this present life*; خَيْرُ ٱلْأُمُورِ أَوْسَاطُهَا, *the best of things are the mediums* (or *means between two extremes*); شَرُّ ٱلنَّاسِ مَنْ

يَذْهَبُ بِدِينِهِ لِدِينِ غَيْرِهِ, *the worst of men is he who changes his religion for that of others;* أَفْضَلُ ٱلْأَوْقَاتِ شَرْخُ ٱلشَّبَابِ وَوَقْتُ ٱلسَّحَرِ, *the best of times are early youth and early morning.* Compare in general §. 86. Here must also be mentioned the indefinite genitive after أَوَّلُ, *first*, and آخِرٌ, *last*, these words being (as already remarked in reference to the former, §. 86, rem. *a*) really superlatives: e. g. أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ, *the first house (temple) that was founded for mankind;* مَسْجِدٌ أُسِّسَ عَلَى ٱلتَّقْوَى مِنْ أَوَّلِ يَوْمٍ, *a mosque founded upon the fear of God from the first day (of its existence);* عَنْ أَبِي عَبَّاسٍ أَنَّهَا آخِرُ آيَةٍ نَزَلَ بِهَا جَبْرِيلُ, *(it is stated) on the authority of Abū Abbās that this is the last verse (of the Kor'ān) that was revealed by Gabriel.* Instead of أَوَّلُ يَوْمٍ it is however very usual to say ٱلْيَوْمَ ٱلْأَوَّلُ. — On the construction of a positive adjective, used substantively, with a definite or indefinite genitive, see §. 78 (at the end) and §. 86, rem. *b.*

Rem. *a.* If the genitive be definite, the governing adjective may, according to some grammarians, agree in gender and number with the object or objects spoken of; as: هِيَ فُضْلَى ٱلنِّسَآءِ, *she is the best of the women;* هُمَا أَفْضَلَا ٱلْقَوْمِ, *these two are the two best of the tribe;* هُمْ أَفَاضِلُ ٱلْقَوْمِ or هُمْ أَفْضَلُو ٱلْقَوْمِ, *they are the best of the tribe;* أَحَاسِنُكُمْ أَخْلَاقًا, *the best of you in moral character* (words of the Prophet).

Rem. *b.* In such constructions as أَوَّلُ يَوْمٍ, أَفْضَلُ رَجُلٍ,

عَزِيزُ كِتَابِكُمْ, and عَاجِلُ طَعْنَةٍ, شَرُّ خَصْلَتَيْنِ, خَيْرُ أُمَّةٍ, the genitive is explicative (as in مَدِينَةُ بَغْدَانَ, §. 95), and not, as might at first sight appear, a substitute for a têmyîz-accusative (§. 44, 5). أَفْضَلُ رَجُلٍ is not = أَفْضَلُ رَجُلًا, *most excellent as a man (très distingué en tant qu'homme);* for we cannot say هُمَا أَفْضَلَا الرَّجُلِ, as we say هُمَا طَوِيلَا اللِّحْيَةِ, *they are both long of beard,* instead of هُمَا طَوِيلَانِ لِحْيَةً, but, on the contrary, we must say هُمَا أَفْضَلُ رَجُلَيْنِ.

94. The substantive that denotes the material of which anything is made, is put in the genitive, definite or indefinite, after the substantive designating the thing; as: ثَوْبُ حَرِيرٍ, *a silk dress;* صَنَمُ الذَّهَبِ, *the golden image* (see §§. 76, 77, 80 and 92). Frequently, however, — and this is the older construction, — the substantive denoting the material is put in apposition to the object as a determinative of kind (بَيَانٌ), both being either definite or indefinite. For example: اَلصَّنَمُ اَلذَّهَبُ, *the golden image* (not اَلصَّنَمُ اَلذَّهَبِ); اَلْكَأْسُ اَلْفِضَّةُ, *the silver cup;* اَلصُّلْبَانُ اَلْخَشَبُ, *the wooden crosses;* عِجْلًا جَسَدًا, *a calf of yellow gold;* اِحْمِلْ إِلَيْهِ دِرْعِي اَلْحَدِيدَ, *carry to him my iron coat of mail;* وَنَزَعَ مَا كَانَ عَلَيْهِمْ مِنَ اَلثِّيَابِ اَلْحَرِيرِ وَأَلْبَسَهُمْ ثِيَابًا مِنَ اَلشَّعْرِ, *and he stripped off the silken garments they had on, and clothed them in garments of hair;* اَلْفِرَاءُ اَلْبُرْطَاسِيُّ, *mantles of Burṭâsî* (i. e. *of fur from the country of the Burṭâs);* اَلثِّيَابُ اَلْعَتَّابِيُّ, *robes of (the stuff called) 'et-*

Attābī (manufactured in اَلْعَتَّابِيَّةُ, one of the quarters of Bagdād); اَلْكُسَى اَلدَّرْجِينِيُّ, *cloaks of* (*the stuff called*) *ed-Darǵīnī* (manufactured in Darǵīn in North Africa).

Rem. *a.* Different from the above are such constructions as: رَطْلُ زَيْتٍ, *a pound of olive oil*; اَلْبَيْتُ اَلْحَرَامُ, *the sacred house (temple)*; اَلْكَعْبَةُ اَلْحَرَامُ, *the holy Ka'ba*; اَلْأَشْهُرُ اَلْحُرُمُ, *the sacred months*. In the first of these, زَيْتٍ is not a بَيَانٌ, but a بَدَلٌ or permutative, instead of which we may employ a têmyīz- accusative (رَطْلٌ زَيْتًا) or a genitive (رَطْلُ زَيْتٍ); in the others, حَرَامٌ, plur. حُرُمٌ, is an adjective of both genders (originally an infinitive)

Rem. *b.* Similarly, in Hebrew and Syriac, הַבָּקָר הַנְּחֹשֶׁת, *the brazen oxen* (2 Kings, 16, 17), דִּינָר זָהָב, *a golden dīnār*. See Gesenius' Gr. §. 108, 2, *c*, as compared with §. 104, 1.

95. The genitive construction is also often extended in Arabic to things that are identical, the second of which ought strictly to be in apposition to the first. This remark applies:

1. To nicknames in connection with the names of persons; as: سَعِيدُ كُرْزٍ, *Sa'īd* (*nicknamed*) *Wallet*, = سَعِيدٌ اَلَّذِي هُوَ كُرْزٌ.

Rem. Some grammarians admit the apposition سَعِيدٌ كُرْزٌ as correct. In case of either word, or both, being compounds (as عَبْدُ اَللّٰهِ or أَنْفُ اَلنَّاقَةِ, *camel's nose*), the genitive construction is of course impossible, and they must be put in apposition to one another; as: عَبْدُ اَللّٰهِ كُرْزٌ or سَعِيدٌ أَنْفُ اَلنَّاقَةِ. Some, however, allow the nickname to be put in the accusative, when the name is in the nominative; in the nominative, when the

name is in the accusative; and in either case, when the name is in the genitive; as: هٰذَا سَعِيدٌ أَنْفَ ٱلنَّاقَةِ (scil. أَعْنِي, *I mean*); رَأَيْتُ سَعِيدًا أَنْفَ ٱلنَّاقَةِ (scil. ٱلَّذِي هُوَ); مَرَرْتُ بِسَعِيدٍ أَنْفِ ٱلنَّاقَةِ.

2. To the names of town, rivers, mountains, &c., when preceded by the words for *town*, *river*, &c.; as: مَدِينَةُ بَغْدَاذَ, *the city of Bagdād* (= ٱلْمَدِينَةُ ٱلَّتِي هِيَ بَغْدَاذُ); نَهْرُ ٱلْفُرَاتِ, *the river Euphrates*; طُورُ سِينِينَ, *mount Sinai*.

Rem. Compare in Hebrew נְהַר פְּרָת, *the river Euphrates*, Gesenius' Gr. §. 112, 3; as well as the Latin *fluvius Rheni*, Fr. *la ville de* . . . ., and our own *the city of* . . . .

3. To words, regarded merely as such, and governed by a word signifying *word*, such as كَلِمَةٌ or لَفْظٌ; e. g. كَلِمَةُ كَانَ, *the word kāna* (see §. 78).

4. To nouns governed by other nouns, when the governing word signifies something to which the object designated by the governed word is similar; as: لُجَيْنُ ٱلْمَآءِ, *the silvery water* (lit. *the silver of the water*), = ٱللُّجَيْنُ ٱلَّذِي هُوَ ٱلْمَآءُ, i. e. ٱلْمَآءُ ٱلَّذِي هُوَ مِثْلُ ٱللُّجَيْنِ. Here the مُضَافٌ إِلَيْهِ is the *primum comparationis*, and the مُضَافٌ the *secundum comparationis*.

5. To adjectives defined by the article in connection with substantives not so defined; as: بَيْتُ ٱلْمُقَدَّسِ, *the Holy Temple* (i. e. *Jerusalem*), = ٱلْبَيْتُ ٱلَّذِي هُوَ ٱلْمُقَدَّسُ, or, shortly, ٱلْبَيْتُ ٱلْمُقَدَّسُ; بَابُ ٱلصَّغِيرِ, *the little*

gate (as a name), = اَلْبَابُ اَلصَّغِيرُ; رَبِيعُ اَلْأَوَّلِ, *the first Rabī*, and رَبِيعُ اَلْآخِرِ, *the last* (*second*) *Rabī* (names of months); عَامُ اَلْأَوَّلِ, *last year*. In these and similar annexations some grammarians see an إِضَافَةُ اَلْمَوْصُوفِ إِلَى اَلصِّفَةِ, or *annexation of the thing described to the descriptive epithet*, i. e. of the substantive to the adjective; but as such an annexation is impossible (see §. 78), those grammarians are correct, who regard the adjective as having been raised to the level of a substantive. Strictly speaking, بَيْتُ اَلْمُقَدَّسِ means *the house of the holy place* (taking مُقَدَّسٌ, if we like, as the *nomen loci* from قَدَّسَ, *to sanctify*, vol. I. §. 227); رَبِيعُ اَلْأَوَّلِ, *the Rabī of the first place, first in order;* &c. On the other hand, in صَلٰوةُ اَلْأُولَى the annexation is an ordinary, proper one (إِضَافَةٌ حَقِيقِيَّةٌ), the word سَاعَةٌ, *hour*, being understood; صَلٰوةُ اَلْأُولَى = اَلصَّلٰوةُ فِي اَلسَّاعَةِ اَلْأُولَى, i. e. اَلسَّاعَةِ اَلْأُولَى (see §. 77). Here too the constructions, أَفْضَلُ رَجُلٍ, عَاجِلُ طَعْنَةٍ, عَزِيزُ كِتَابِكُمْ, &c., find a place (see §. 78, at the end, §. 86, rem. *b*, and §. 93).

Rem. This sort of annexation is called by the Arabs إِضَافَةُ اَلتَّفْسِيرِ or اَلْإِضَافَةُ اَلتَّفْسِيرِيَّةُ, *the interpretative annexation*, as also إِضَافَةُ اَلْبَيَانِ or اَلْإِضَافَةُ اَلْبَيَانِيَّةُ, *the explicative annexation*. The special sort mentioned in no. 4 is named إِضَافَةُ اَلتَّشْبِيهِ, *the comparative annexation*.

3. The Numerals.

96. We have already mentioned, in vol. I. §. 319—321, that the cardinal numbers from 3 to 10, when placed in apposition to the things numbered, agree with them in case, and when placed in annexation before them, govern the genitive plural; as: سِتَّةُ رِجَالٍ, *six men;* ثَلٰثَتُنَا, *we three* (women); أَرْبَعَتُهُمْ, *the four of them* (men). The genitive must, in every possible case, be that of the *broken* plural (vol. I. §. 300, *b*, and §§. 304—305); and if the substantive has a جَمْعُ ٱلْقِلَّةِ as well as a جَمْعُ ٱلْكَثْرَةِ (vol. I. §. 307), the former should be preferred; e. g. ثَلٰثَةُ أَفْلُسٍ, *three fels* (a copper coin), not ثَلٰثَةُ فُلُوسٍ. — They are very rarely construed with the accusative لِلتَّمْيِيزِ (§. 44, 5); as خَمْسَةً أَثْوَابًا instead of خَمْسَةُ أَثْوَابٍ, *five dresses.*

Rem. See Gesenius' Heb. Gr. §. 118, 1, 2. The construction with the accus., which is so rare in Arabic, is common in Hebrew.

97. اِثْنَانِ, fem. اِثْنَتَانِ or ثِنْتَانِ, is not unfrequently placed, as an adjective, after a noun in the dual, to express the idea of duality more strongly; as: لَا تَتَّخِذُوا إِلٰهَيْنِ ٱثْنَيْنِ, *do not take unto yourselves two gods;* فَٱسْلُكْ فِيهَا مِنْ كُلٍّ زَوْجَيْنِ ٱثْنَيْنِ, *bring into it* (the ark) *of every* (*species of animals*) *a pair* (lit. *two individuals male and female*); وَٱلَّذِي جَعَلَ لَهُ صَلَاحُ ٱلدِّينِ بَدَلًا مِنْ مَكْسِ ٱلْحَاجِّ أَلْفَا دِينَارٍ ٱثْنَانِ, *what Salāho'd-dīn has assigned him in lieu of the*

tax levied on the pilgrims is 2000 *dināra;* نَازِلِينَ مُنْذُ شَهْرَيْنِ ٱثْنَيْنِ, *dwelling (in it) for the last two months;* عَلَى مِيلَيْنِ ٱثْنَيْنِ مِنْهَا, *at a distance of two miles from it.* It is very rarely prefixed to the things numbered, and then requires the genitive singular; as: إِثْنَتَا حَنْظَل, *two colocynth gourds,* = حَبَّتَا حَنْظَلٍ (حَبَّةٌ, *grain, berry,* being used, like the Persian دانه, *dāna,* in counting fruit). See vol. I. §. 321, rem. *c.*

98. When the numeral is followed, not by the noun expressing the things numbered, but by a collective designating the whole species or genus, the relation between it and the collective is indicated, not by the simple genitive, but by the preposition مِنْ; as: أَرْبَعَةٌ مِنَ ٱلطَّيْرِ, *four birds,* = أَرْبَعَةُ طُيُورٍ مِنَ ٱلرَّهْطِ; تِسْعَةٌ مِنَ ٱلرَّهْطِ, *nine of the people;* = تِسْعَةُ أَشْخُصٍ مِنَ ٱلرَّهْطِ. Sometimes, however, the collective is put in the genitive singular; as: وَكَانَ فِي ٱلْمَدِينَةِ تِسْعَةُ رَهْطٍ, *there were in the city nine persons;* وَهُمْ أَرْبَعَةُ نَفَرٍ, *and they were four in number.*

99. The cardinal numbers from 11 to 99 take, as already mentioned (§. 44, 5, rem. *b*, and vol. I. §. 323, rem. *b*), the objects numbered in the accusative singular; as: ثَلَاثَةَ عَشَرَ رَجُلًا, *thirteen men;* تِسْعَ عَشْرَةَ ٱمْرَأَةً, *nineteen women;* ثَلٰثَةٌ وَسَبْعُونَ رَجُلًا, *seventy-three men;* تِسْعٌ وَتِسْعُونَ نَعْجَةً, *ninety-nine sheep.* They are very rarely followed by the accusative plural; as: وَقَطَّعْنَاهُمْ ٱثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا,

and we divided them into twelve tribes (or) nations. — As to gender, the *tens* (عِشْرُونَ, &c.) are both masculine and feminine, but the *units* must conform to the gender of the noun denoting the things numbered; as: أَحَدَ عَشَرَ كَوْكَبًا, *eleven stars;* خَمْسٌ وَأَرْبَعُونَ نَاقَةً, *forty-five she-camels.*

Rem. Compare, for the Hebrew, Gesenius' Gr. §. 118, 2, along with the remark.

100. If an adjective be appended to the noun denoting the things numbered, after any numeral between 11 and 99, the adjective may agree either grammatically with the noun, or logically with the cardinal number; as: عِشْرُونَ دِينَارًا نَاصِرِيًّا, *twenty dīnārs of 'el-Mèlik 'en-Nāṣir* (where نَاصِرِيًّا agrees grammatically with دِينَارًا, accus. sing. masc.), or عِشْرُونَ دِينَارًا نَاصِرِيَّةً (where نَاصِرِيَّةً agrees logically with عِشْرُونَ, as representing the broken plural دَنَانِيرُ, which requires an adjective in the sing. fem.).

101. When the object numbered has been already spoken of, the cardinal numbers from 20 to 90 (tens) may be construed, like substantives, with the genitive; as: عِشْرُو زَيْدٍ, *Zèid's twenty* (camels); ثَلَاثُوكَ, *your thirty* (servants). Compare §. 108.

102. The cardinal numbers from 11 to 19 may also be construed in the same way with the genitive of the possessor (except اِثْنَا عَشَرَ and its fem.). In this case they remain, according to most grammarians, indeclinable, as

خَمْسَةَ عَشَرَكَ, fem. خَمْسَ عَشْرَتَكَ, *thy fiftecn* (nom., gen., acc.). According to others, the عَجُزْ or latter part of the compound is declined; as: خَمْسَةَ عَشَرُكَ, gen. خَمْسَةَ عَشَرِكَ, acc. خَمْسَةَ عَشَرَكَ. Others still admit the declinability of the صَدْرْ or former part of the compound, and put the عَجُزْ or latter part in the genitive; as: خَمْسَةُ عَشَرِكَ, gen. خَمْسَةِ عَشَرِكَ, acc. خَمْسَةَ عَشَرِكَ.

103 The cardinal numbers مِائَةٌ, *a hundred*, and أَلْفٌ, *a thousand*, and their compounds, are construed with the genitive singular of the noun denoting the objects numbered; as: مِائَةُ رَجُلٍ, 100 *men*; مِائَتَا حِمَارٍ, 200 *asses*; أَلْفُ مَدِينَةٍ, 1000 *cities*; أَلْفَا كِتَابٍ, 2000 *books*; ثَلْثُمِائَةِ كَلْبٍ, 300 *dogs*; أَحَدَ عَشَرَ أَلْفَ دِينَارٍ, 11,000 *dīnārs*; أَرْبَعَةُ آلَافِ رَجُلٍ, 4000 *men*; ثَلْثُمِائَةِ أَلْفِ رَجُلٍ, 300,000 *men*.

104. If a sum be composed of several numerals of different kinds, the noun denoting the things numbered falls under the government of the last numeral; as: بَيْنَ ٱلْهِجْرَةِ وَبَيْنَ آدَمَ عَلَى مُقْتَضَى ٱلتَّوْرَاةِ ٱلْعِبْرَانِيَّةِ أَرْبَعَةُ آلَافٍ وَسَبْعُ مِائَةٍ وَإِحْدَى وَأَرْبَعُونَ سَنَةً, *between the Hijra and Adam, according to the Hebrew Pentateuch, there are* 4741 *years*; بَيْنَ تَبْلْبُلِ ٱلْأَلْسُنِ وَبَيْنَ ٱلْهِجْرَةِ عَلَى ٱخْتِيَارِ ٱلْمُؤَرِّخِينَ ثَلَاثَةُ آلَافٍ وَثَلْثُمِائَةٍ وَأَرْبَعُ سِنِينَ, *between the confusion of tongues and the Hijra, there are, according to the assumption of the chronologists,* 3304 *years*. The substantive may also, however, be repeated after each

numeral; as: اَلْغَرْبِيَّةُ غِيرَتُهَا أَلْفَا أَلْفِ دِينَارٍ وَمِائَةُ أَلْفِ دِينَارٍ وَأَرْبَعَةٌ وَأَرْبَعُونَ أَلْفَ دِينَارٍ وَثَمَانُونَ دِينَارًا جَيْشِيَّةً, *the revenue of (the province of) el-Garbīya* (in Lower Egypt) *is* 2,144,080 *military dīnārs.* In large amounts, consisting of millions, hundreds of thousands and thousands, the word أَلْفٌ must be repeated after each numeral; as: جُمْلَةُ ذٰلِكَ تِسْعَةُ آلَافِ أَلْفٍ وَخَمْسُمِائَةِ أَلْفٍ وَأَرْبَعَةٌ وَثَمَانُونَ أَلْفًا وَمِائَتَانِ وَأَرْبَعَةٌ وَسِتُّونَ دِينَارًا, *the total of this amounts to* 9,584,264 *dīnārs.*

105. The higher cardinal numbers, as well as those from 3 to 10 (vol. I. §. 321), may be placed in apposition to the substantive denoting the objects numbered; as: جَذَبَ ٱلشَّبَكَةَ إِلَى ٱلْأَرْضِ إِذْ هِيَ مُمْتَلِئَةٌ حِيتَانًا كِبَارًا مِائَةً وَثَلٰثَةً وَخَمْسِينَ, *he drew the net to land, and lo, it was full of large fishes, a hundred and fifty-three;* كَانَتْ شُعُوبُ أَوْلَادِ نُوحٍ ٱلثَّلٰثَةِ عِنْدَ تَبَلْبُلِ ٱلْأَلْسُنِ ٱثْنَيْنِ وَسَبْعِينَ شَعْبًا, *the nations sprung from the three sons of Noah were, at the time of the confusion of tongues, seventy-two in number* (the substantive denoting the things numbered, شَعْبٌ, is repeated here, because the last numeral requires it in a form different in number and case from شُعُوبُ).

Rem. See Gesenius' Hebrew Gr. §. 118, 1, 2.

106. As regards the agreement in gender between the cardinal numbers and the nouns denoting the objects numbered, the following rules hold.

1) The numeral agrees in gender with the *singular*

of the substantive denoting the things numbered; as: سَبْعَ سِنِينَ, *seven years* (sing. سَنَةٌ, fem.), but سَبْعَةُ أَعْوَامٍ, *id.* (sing. عَامٌ, masc.); ثَلَاثَةُ حَمَّامَاتٍ, *three baths* (sing. حَمَّامٌ, masc.). This rule holds even when the substantive itself is suppressed; as: مِنْهُمْ مَا يَمْشِي عَلَى أَرْبَعٍ, *among them are creatures that walk on four feet* (i. e. عَلَى أَرْبَعِ أَرْجُلٍ, from رِجْلٌ, fem., *a foot*); يَا عَيْنِ بَكِّي عِنْدَ كُلِّ صَبَاحِ جُودِي بِأَرْبَعَةٍ عَلَى ٱلْجَرَّاحِ, *O eye of mine, weep every morning* (صَبَاحِ in rhyme for صَبَاحٍ); *shed copious tears over el-Ǵarrāḥ* (lit. *weep with the four channels for tears*, بِأَرْبَعَةِ شُؤُونٍ, from the sing. شَأْنٌ, masc., or *with the four corners of the eyes*, بِأَرْبَعَةِ جَوَانِبِ ٱلْعَيْنِ, from the sing. جَانِبٌ, masc. *a side*).

Rem. This rule is often disregarded by modern incorrect writers and copyists. See Gesenius' Heb. Gr. §. 95, 1, along with the note †.

2) The numeral follows the grammatical gender of the substantive, when the objects numbered are designated merely by a noun of a vague, general signification; e. g. ثَلَاثَةُ أَشْخُصٍ, *three persons*, from شَخْصٌ, masc.; ثَلَاثُ أَعْيُنٍ, *three individuals*, from عَيْنٌ, fem. But if another noun be annexed to this, which determines the real gender of the objects more precisely, the numeral agrees with the second noun; as: فَكَانَ مِجَنِّي دُونَ مَنْ كُنْتُ أَتَّقِي ثَلَاثَ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ, *and so my shield against those whom I feared was three persons, two girls and a young woman*

(كَاعِبٌ and مُعْصِرٌ are used only of women, vol. I. §. 297, rem. *b*; شُخُوصٍ is here employed by the poet, through the exigency of the metre, instead of أَشْخُصٍ, §. 96; مُعْصِرُ stands in rhyme for مُعْصِرٌ). Again: فَإِنَّ كِلَابًا هٰذِهِ عَشْرُ أَبْطُنٍ وَأَنْتَ بَرِيٌّ مِنْ قَبَائِلِهَا ٱلْعَشْرِ, *this (tribe of) Kilāb has ten branches, but thou hast nought to do with its ten branches* (أَبْطُنٌ is a plural of بَطْنٌ, vol. I. §. 304, rem. *c*, which is masc., but the numeral takes the gender of the feminine substantive قَبِيلَةٌ, which immediately follows in its plural form قَبَائِلُ); and in the Ḳor'ān, ch. 7, v 160, وَقَطَّعْنَاهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا, *and we divided them into twelve tribes (or) nations* (أَسْبَاطٌ is the plural of سِبْطٌ, masc., Heb. שֵׁבֶט, but the numeral agrees with أُمَّةٌ, which follows in the plural form أُمَمٌ). Sometimes, however, the numeral agrees with the real gender of the objects numbered, even when the grammatical gender of the noun used is different; as: ثَلٰثَةُ أَنْفُسٍ, *three persons (of the male sex)*, where ثَلٰثَةٌ is masc., although نَفْسٌ is fem., because نَفْسٌ is here equivalent to رَجُلٌ.

3) If the substantive be suppressed, and its place be taken by an adjective or other word expressive of its quality, the numeral agrees in gender with the understood substantive; e. g. مَنْ جَآءَ بِٱلْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا, *he who has done a good thing, shall receive a tenfold recompense for it*, lit. *shall receive ten (good things) like it* (عَشْرٌ is

fem., because مِثْلٌ, plur. أَمْثَالٌ, though masc., is here only an epithet of حَسَنَاتٌ understood, the plur. of حَسَنَةٌ, which is fem.).

4) When the numeral is connected with the substantive by the preposition مِنْ (§. 98), it agrees in gender with the substantive; as; أَرْبَعٌ مِنَ ٱلْغَنَمِ, *four sheep* (غَنَمٌ being fem., vol. I. §. 290, 1, e); ثَلٰثَةٌ مِنَ ٱلْبَطِّ, *three ducks* (بَطٌّ being masc., vol. I. §. 292, 1). This is the case even when an epithet follows, that fixes the real gender of the objects numbered; as: أَرْبَعٌ مِنَ ٱلْغَنَمِ ذُكُورٌ, *four sheep, males;* ثَلٰثَةٌ مِنَ ٱلْبَطِّ إِنَاثٌ, *three ducks, females.* If, however, the epithet be placed between the numeral and the substantive, the numeral must agree in gender with the epithet; as: ثَلٰثُ إِنَاثٍ مِنَ ٱلْبَطِّ, أَرْبَعَةُ ذُكُورٍ مِنَ ٱلْغَنَمِ.

5) The numerals as abstract numbers are of the masculine gender; as: اَلثَّلٰثَةُ نِصْفُ ٱلسِّتَّةِ, *three is the half of six.*

6) In the enumeration of several groups of objects of different genders, the following rules hold. — *a*) The numerals from 3 to 5, inclusive, must be repeated before each substantive, and vary in gender accordingly; as: لِي خَمْسَةُ أَعْبُدٍ وَخَمْسُ إِمَآءٍ, *I have five male and five female slaves.* *b*) From 6 to 10, inclusive, they are not repeated, and conform in gender to the nearest substantive; as: لِي ثَمَانِيَةُ أَعْبُدٍ وَإِمَآءٍ, *I have eight male and (eight) female slaves,* or, transposing the words, لِي ثَمَانِي إِمَآءٍ وَأَعْبُدٍ.

c) The compound numerals, from 11 upwards, take the masculine form, when the following substantives designate rational beings; as: عِنْدِى خَمْسَةَ عَشَرَ عَبْدًا وَجَارِيَةً, *I have fifteen male and (fifteen) female slaves*, or, transposing the words, عِنْدِى خَمْسَةَ عَشَرَ جَارِيَةً وَعَبْدًا. But when the substantives designate irrational objects, the numerals take the gender of the nearest substantive; as: عِنْدِى خَمْسَةَ عَشَرَ جَمَلًا وَنَاقَةً, *I have fifteen male and (fifteen) female camels*, or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ نَاقَةً وَجَمَلًا. If, however, in the case of irrational objects, a vague, general expression, such as مَا بَيْنَ (§. 61), be interposed between the numeral and the things numbered, the numeral is always of the *feminine* gender; as: عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ جَمَلٍ وَنَاقَةٍ, *I possess fifteen camels, male and female*, or, transposing the words, عِنْدِى خَمْسَ عَشْرَةَ مَا بَيْنَ نَاقَةٍ وَجَمَلٍ.

107. The cardinal numbers become determined or definite in the same cases as substantives; viz.

1) When the numeral is used to express an abstract number, and hence contains the idea of genus; e. g. اَلثَّلٰثَةُ نِصْفُ ٱلسِّتَّةِ, *three* (every three) *is the half of six* (every six). The article is here employed لِلْجِنْسِ, *to indicate the genus*.

2) When the objects numbered have already been mentioned, or are supposed to be well known; as: فَرَجَعَ ٱلسَّبْعُوْنَ بِفَرَحٍ, *and the seventy* (disciples) *returned with joy;* وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِيْنِ, *since I am already past forty*, scil. سَنَةً, *years* (observe ٱلْأَرْبَعِيْنِ by poetic license for

اَلْأَرْبَعِينَ). The article is here used لِلْعَهْدِ, *to indicate previous knowledge.*

3) When the numeral is in apposition, as an adjective, to a definite noun; as: اَلرِّجَالُ اَلْخَمْسَةُ, *the five men* (*οἱ ἄνδρες οἱ πέντε*, see vol. I. §. 321).

4) When the numerals, from 3 to 10, precede a definite noun in the construct state (see §. 92); as ثَلٰثَةُ اَلرِّجَالِ, *the three men* (lit. *the triad of the men*). Sometimes, however, the numeral too has the article; as: اَلْخَمْسَةُ اَلْأَثْوَابِ, *the five dresses;* اَلثَّلَاثَةُ اَلْأَصْوَاتِ اَلْمُخْتَارَةِ, *the three selected airs* or *tunes.* — According to the later and now (but without case-endings) usual construction, the article is dropped before the substantive and appears only prefixed to the numeral; as: اَلثَّلَاثَةُ رِجَالٌ, instead of the older اَلثَّلَاثَةُ اَلرِّجَالِ or ثَلَاثَةُ اَلرِّجَالِ. — The same remarks apply to مِائَةٌ and أَلْفٌ, with their derivatives and compounds; e. g. ثَلٰثُمِائَةِ اَلدِّينَارِ, *the* 300 *dināṛs*, but also اَلثَّلٰثُمِائَةِ اَلدِّينَارِ, and in modern Arabic اَلثَّلَاثُمِائَةُ دِينَارٌ. — Those numerals that take the objects numbered in the accusative singular, must have the article prefixed to them to render them definite; as: اَلتِّسْعُونَ رَجُلًا, *the* 90 *men;* and in the case of a compound of tens and units, the article must be prefixed to both; as: اَلسَّبْعَةُ وَاَلسَّبْعُونَ جَمَلًا, *the* 77 *camels.* The compound numbers from 11 to 19, however, according to the best grammarians, prefix the article to the unit alone, without

making any change in the termination; as: اَلثَّلَاثَةَ عَشَرَ جَمَلًا, *the thirteen camels.*

Rem. The peculiar construction of the numerals in modern Arabic, alluded to above, is analogous to that employed by the same dialect in such compounds as اَلْمَاوَرْدْ, *rose-water*, instead of the classical مَآءُ ٱلْوَرْدِ, or اَلْحَصَالُبَانْ, *frankincense in grains*, instead of حَصَا ٱللُّبَانِ.

108. The ordinal numbers are often construed with the genitive, especially of the month (on the omission of the word for *day*, compare §. 101); as: خَامِسَ عَشَرِهِمْ, *the fifteenth of them;* ثُمَّ سَارَ ٱلسُّلْطَانُ إِلَى عَزَازَ وَنَازَلَهَا ثَالِثَ ذِى ٱلْقَعْدَةِ وَتَسَلَّمَهَا حَادِىَ عَشَرَ ذِى ٱلْحِجَّةِ, *next the sultān proceeded to Azāz, and laid siege to it on the third of Dū'l-Ḳā'da, and took possession of it by capitulation on the eleventh of Dū'l-Ḥiǵǵa;* وَكَانَ ثَامِنَ عِشْرِى تَمُوزَ, *and it was the twentyeighth of Tèmūz* (in this example ثَامِنَ is in the construct state before عِشْرِى, lit. *the eighth of the twenties*, and so also in the following ones, in which, however, the modern form عِشْرِينْ, gen. عِشْرِينِ, acc. عِشْرِينَ, is used instead of the classical عِشْرُو, gen. and acc. عِشْرِى; just as in the noun we find سِنِينَ instead of سِنُو and سِنِى, from سِنُونَ, plur. of سَنَةٌ, *a year*, vol. I. §. 302, rem. *d*); هُوَ حَادِى عِشْرِينْ تِشْرِى, *it is the twenty-first of Tišrī;* فِى ثَالِثِ عِشْرِينِهِ نُودِىَ بِٱلْقَاهِرَةِ, *on the twenty-third of this (month) there was a proclamation made in 'l-Ḳāhira.*

109. An ordinal number is not unfrequently connected with the genitive either *a*) of its own cardinal, or *b*) of the cardinal that is one less than its own.

a) In the former case, the ordinal expresses *indefinitely* one of the individuals designated by the cardinal; as: لَقَدْ كَفَرَ ٱلَّذِينَ قَالُوا إِنَّ ٱللَّهَ ثَالِثُ ثَلٰثَةٍ, *verily those are unbelievers who say, God is a third of three (is one of three);* إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُوا ثَانِيَ ٱثْنَيْنِ, *when those, who were unbelievers, drove him forth a second of two (one of two, along with a single companion);* خَرَجَ زَيْدٌ سَابِعَ سَبْعَةٍ, *Zèid went out a seventh of seven (with six companions).* With the numerals from 11 to 19, we may either use the whole ordinal number, or suppress the second part of it, in which case the first part becomes declinable; as: ثَانِيَ ٱثْنَيْ عَشَرَ or ثَانِيَ عَشَرَ ٱثْنَيْ عَشَرَ, *a twelfth of twelve*, fem. ثَانِيَةُ ٱثْنَتَيْ عَشْرَةَ or ثَانِيَةَ عَشْرَةَ ٱثْنَتَيْ عَشْرَةَ.

b) In the latter case, the ordinals from third to ninth are in reality nomina agentis (compare §. 86, rem. *a*) from the verbs ثَلَثَ, *to make (two) into three,* رَبَعَ, *to make (three) into four*, &c.; as: هُوَ ثَالِثُ ٱثْنَيْنِ, *he makes a third*, lit. *he makes three of two.* Hence they may also be construed with the accusative; as: هُوَ رَابِعُ ثَلَاثَةً, *he makes a fourth*, fem. هِيَ رَابِعَةُ ثَلَاثًا. With the numerals from 11 to 19, we may in like manner say: هُوَ ثَالِثَ عَشَرَ ٱثْنَيْ عَشَرَ, *he makes a thirteenth;* هِيَ رَابِعَةَ عَشْرَةَ ثَلَاثَ عَشْرَةَ, *she makes a fourteenth* (where the cardinal number is in

the accusative); though many grammarians wholly disapprove of this construction. With the numerals compounded of units and tens, only the unit is put in the construct state, and the ten is suppressed; as: هُوَ رَابِعُ ثَلٰثَةٍ وَعِشْرِينَ, *he makes a twentyfourth;* or, with the accusative, هِيَ رَابِعَةٌ ثَلَاثًا وَعِشْرِينَ, *she makes a twentyfourth.*

Rem. From the tens are formed quadriliteral verbs, the nomina agentis of which may be used in the same way as the ordinal numbers under *b*; e. g. هُوَ مُعَشْرِنٌ تِسْعَةَ عَشَرَ, *he makes a twentieth* (lit., if we may be allowed to coin a word, *he twenties nineteen*), from عَشْرَنَ, *to make (nineteen) into twenty.*

110. In stating dates, particularly when reckoning according to the Mohammèdan era, the cardinal numbers are employed instead of the ordinal. They are put in the genitive after the word denoting *year*, but agree with it in gender; as: فِي سَنَةِ ثَمَانٍ وَثَمَانِينَ وَثَمَانِ مِائَةٍ لِلْإِسْكَنْدَرِ, *in the year* 888 *of the Alexandrine era;* ثُمَّ دَخَلَتْ سَنَةُ سِتٍّ وَتِسْعِينَ وَثَلٰثِمِائَةٍ, *then commenced the year* 396 *(of the Hiǵra);* تُوُفِّيَ صَلعم ضُحًا يَوْمَ ٱلْاِثْنَيْنِ لِثِنْتَيْ عَشْرَةَ لَيْلَةً خَلَتْ مِنْ شَهْرِ رَبِيعٍ ٱلْأَوَّلِ سَنَةَ إِحْدَى عَشْرَةَ مِنَ ٱلْهِجْرَةِ, *he* (the Prophet) *died early in the forenoon, on Monday the twelfth* (lit. *twelve nights being passed*) *of the month of the first Rabī', in the eleventh year of the Hiǵra.* But if the years of a life or a reign are meant, the ordinal must be employed; as: فِي ٱلسَّنَةِ ٱلسَّادِسَةِ مِنْ مُلْكِ ٱلْأَشْرَفِ شَعْبَانَ, *in the sixth year of the reign of el-Aśraf*

Śábān; فِي ٱلسَّنَةِ ٱلثَّانِيَةِ وَٱلْأَرْبَعِينَ مِنْ مُلْكِهِ, *in the forty-second year of his reign.*

Rem. Compare, for the Hebrew, such constructions as: בִּשְׁנַת שְׁתַּיִם לְאָסָא, 1 Kings, 15, 25; בִּשְׁנַת עֶשְׂרִים וְשֶׁבַע לְאָסָא, do., 16, 10. See Gesenius' Gr. §. 118, 4.

111. The Arabs have two ways of stating the day of the month. They count either from the first day to the last, as we do, e. g. يَوْمَ عِشْرِينَ مِنْ شَهْرِ رَجَبٍ, *on the twentieth of the month of Règèb;* or they reckon by the *nights* of the month, the civil day being held by them, as well as by the Jews, to commence at sunset. To illustrate this, let us take the month of Règèb, which has thirty days.

1st of Règèb . . . لِأَوَّلِ لَيْلَةٍ مِنْ رَجَبٍ, or لِلَيْلَةٍ خَلَتْ مِنْ رَجَبٍ, *one night of Règèb being past.*)*

2nd . . . . . لِلَيْلَتَيْنِ خَلَتَا مِنْ رَجَبٍ.

3d . . . . . لِثَلَاثٍ (لِثَلْثِ لَيَالٍ) خَلَوْنَ مِنْ رَجَبٍ;

and so on up to the

*) We may also say: غُرَّةَ رَجَبٍ or لِغُرَّةِ رَجَبٍ (from غُرَّةٌ, *the blaze on a horse's forehead, the new moon*). The word مُسْتَهَلٌّ (from هِلَالٌ, *the new moon*) is likewise frequently used to denote the first of the month, and more rarely اِسْتِهْلَالٌ, إِهْلَالٌ, هِلَّةٌ, and هِلٌّ; e. g. كَانَ ٱبْتِدَآءُ ٱلْوَجَعِ فِي مُسْتَهَلِّ رَبِيعٍ ٱلْأَوَّلِ وَتُوُفِّيَ صلعم فِي ٱلثَّانِي عَشَرَ مِنْهُ, *the disease began on the first of the first Rabi', and he* (the Prophet) *died on the twelfth of that month.*

10th . . . . لِعَشْرٍ خَلَوْنَ مِنْ رَجَبٍ.

11th . . . . لِإِحْدَى عَشْرَةَ (لَيْلَةً) خَلَتْ مِنْ رَجَبٍ;
and so on up to the

14th . . . . لِأَرْبَعَ عَشْرَةَ خَلَتْ مِنْ رَجَبٍ.

15th . . . . فِي مُنْتَصَفِ رَجَبٍ or فِي ٱلنِّصْفِ مِنْ رَجَبٍ,
in the middle of Rèǵèb.

16th . . . . لِأَرْبَعَ عَشْرَةَ (لَيْلَةً) بَقِيَتْ مِنْ رَجَبٍ,
fourteen nights remaining of Rèǵèb; and so on up to the

20th . . . . لِعَشْرٍ (لَيَالٍ) بَقِينَ مِنْ رَجَبٍ;
and so on up to the

27th . . . . لِثَلَاثٍ بَقِينَ مِنْ رَجَبٍ.

28th . . . . لِلَيْلَتَيْنِ بَقِيَتَا مِنْ رَجَبٍ.

29th . . . . لِلَيْلَةٍ بَقِيَتْ مِنْ رَجَبٍ.

30th . . . . لِآخِرِ لَيْلَةٍ مِنْ رَجَبٍ, *on the last night of Rèǵèb.**)

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*) Or لِسَلْخِ رَجَبٍ, لِإِنْسِلَاخِ رَجَبٍ. The words سَرَارٌ or سِرَارٌ, سَرَرٌ, and more rarely سِرٌّ, are also employed to denote the last day of the month.

II. The Sentence and its Parts.

A. The Sentence in General.

1. The Parts of the Sentence: the Subject, the Predicate, and their Complements.

112. Every sentence (جُمْلَةٌ, plur. جُمَلٌ, *a sum* or *total* of words) consists necessarily of two parts, a *subject* and a *predicate*. The latter is called by the native grammarians اَلْمُسْنَدُ, *that which leans upon* or *is supported by (the subject)*, *the attribute;* whilst the former is called اَلْمُسْنَدُ إِلَيْهِ, *that upon which (the predicate) leans* or *by which it is supported, that to which something is attributed.* The relation between them is known as اَلْإِسْنَادُ, properly *the act of leaning (one thing against another)*, then, as a concrete, *the relation of attribution.*

113. The subject is either a *noun* (substantive or expressed pronoun), or a *pronoun implied in the verb;* the predicate is either a *noun* (substantive or adjective) or a *verb;* e. g. زَيْدٌ عَالِمٌ, *Zèid is learned;* أَنْتَ شَرِيفٌ, *thou art noble;* اَللّٰهُ هُوَ اَلْحَقُّ, *God is the truth;* مَاتَ زَيْدٌ, *Zèid is dead;* مَاتَ, *he is dead* (in which last example the pronoun هُوَ is implied in the verb). — Every sentence that begins with the subject (substantive or pronoun) is called by the Arab grammarians جُمْلَةٌ اَسْمِيَّةٌ, *a nominal sentence.*

Whether the following predicate be a noun, or a preposition and the word it governs (جَارٌ وَمَجْرُورٌ, *the attracting and the attracted*, §. 115 and vol. I. §. 355), or a verb, is a matter of indifference; زَيْدٌ مَاتَ, *Zèid is dead*, is in their eyes a nominal sentence just as much as زَيْدٌ عَالِمٌ, *Zèid is learned*, or زَيْدٌ فِي ٱلْمَسْجِدِ, *Zèid is in the mosque*. What characterises a nominal sentence, according to them, is the absence of a logical copula expressed by or contained in a finite verb. On the contrary, a sentence of which the predicate is a verb preceding the subject (as مَاتَ زَيْدٌ, *Zèid is dead*), or a sentence consisting of a verb that includes both subject and predicate (as مَاتَ, *he is dead*), is called by them جُمْلَةٌ فِعْلِيَّةٌ, *a verbal sentence*. The subject of a nominal sentence is called ٱلْمُبْتَدَأُ, *that with which a beginning is made, the inchoative*, and its predicate ٱلْخَبَرُ, *the enuntiative* or *announcement*. The subject of a verbal sentence is called ٱلْفَاعِلُ, *the agent*, and its predicate ٱلْفِعْلُ, *the action* or *verb*.

114. The place of the subject both of a nominal and of a verbal sentence may sometimes be supplied by an entire sentence compounded of a verb and one of the particles مَا and أَنْ (called ٱلْحُرُوفُ ٱلْمَصْدَرِيَّةُ, *the particles that supply the place of the masdar* or *nomen verbi*, vol. I. §. 195, rem.); as: أَنْ تَصُومُوا خَيْرٌ لَكُمْ, *it is good for you that you should fast* or *to fast* (أَنْ تَصُومُوا = صَوْمُكُمْ); أَعْجَبَنِي أَنْ خَرَجْتَ, *it pleased me that you went out* or

وَدُّوا ;(خُرُوجُكَ = أَنْ خَرَجْتَ) *your going out pleased me*
مَا عَنِتُّمْ, *they desire your destruction* (عَنَتَكُمْ = مَا عَنِتُّمْ).
Compare §§. 78 and 88.

115. The predicate may be, as mentioned in §. 113, a preposition with its genitive; as: زَيْدٌ فِي ٱلْمَسْجِدِ, *Zèid is in the mosque;* زَيْدٌ عِنْدَكَ, *Zèid is with you* or *in your house;* نَحْنُ لِلّٰهِ, *we are God's;* أَنَا مِنَ ٱلصَّادِقِينَ, *I am one of those who speak the truth;* عَلَيَّ دَيْنٌ, *I owe some money* (lit. *upon me there is a debt*, see §. 62, 3); لَكَ أَنْ تَفْعَلَهُ, *you may do it* (lit. *it is to thee that thou do it).* When the subject is placed first, these are nominal sentences (§. 113); but when the predicate precedes it, their nature is doubtful, some grammarians holding them to be transposed nominal sentences (in which case عَلَيَّ in عَلَيَّ دَيْنٌ is a خَبَرٌ مُقَدَّمٌ, or *predicate placed in front,* and دَيْنٌ a مُبْتَدَأٌ مُؤَخَّرٌ, or *subject placed behind),* whilst others regard them as being in reality verbal sentences, with the verb suppressed (so that, according to them, عَلَيَّ is equivalent to يَسْتَقِرُّ عَلَيَّ, *there rests upon me,* and دَيْنٌ is the فَاعِلٌ or subject of this suppressed verb). A sentence, of which the predicate is a preposition with a genitive indicating a *place*, is called by the Arabs جُمْلَةٌ ظَرْفِيَّةٌ, *a local sentence* (see vol. I. §. 221, rem. *a*); and if the genitive indicates any other relation but that of place, it is said to be جُمْلَةٌ جَارِيَةٌ مَجْرَى ٱلظَّرْفِيَّةِ, *a sentence that runs the course,* or *follows the analogy, of a local sentence.* As,

however; the expression ظَرْف is often used in the general sense of جَارٌ وَمَجْرُور (§. 113), any sentence commencing with a preposition and its genitive as the predicate may be called جُمْلَةٌ ظَرْفِيَّةٌ (see §. 127).

116. When the predicate is a preposition with its genitive, and the subject a sentence compounded of أَنْ and a finite verb (§. 114), the predicate must necessarily be put first; as: لَكَ أَنْ تَفْعَلَهُ, *you may do it*, and not أَنْ تَفْعَلَهُ لَكَ.

117. If a nominal sentence be preceded by an interrogative or negative particle, the predicate is placed before the subject when it agrees with it in number; as: أَقِيَامٌ ٱلرِّجَالُ, *are those men standing?* مَا قَآئِمَانِ ٱلرَّجُلَانِ, *those two men are not standing.*

118. In verbal sentences the subject or agent must always follow the predicate or verb; as: مَاتَ عُمَرُ, *'Omar is dead;* عُمَرُ مَاتَ أَبُوهُ, *'Omar's father* (lit. *'Omar, his father*) *is dead* (see §. 120).

119. When the noun (substantive or pronoun) stands first, and the verb second, the former is not a فَاعِلٌ or agent, but a مُبْتَدَأٌ or inchoative, of which the latter is the خَبَرٌ or enuntiative, the whole being not a verbal but a nominal sentence (see §. 113). A sentence of this kind, consisting of an inchoative and a complete verbal sentence, the agent of which is contained in the verb itself (§. 113), may be called *compound* (see §. 120, rem.); e. g.

زَيْدٌ مَاتَ, *Zèid is dead*, = زَيْدٌ مَاتَ هُوَ; أَنَا قُلْتُ, *I have said*, where the agent is تُ in قُلْتُ. In such sentences, the pronoun that is contained in the verb takes the place of, and falls back upon, the noun that stands before the compound verbal sentence and constitutes its inchoative. — The difference between a compound nominal sentence, such as زَيْدٌ مَاتَ, and a verbal one, such as مَاتَ زَيْدٌ, is this. In the former, the inchoative is always (tacitly or expressly) contrasted with another inchoative, having not the same predicate but a different or even an opposite one; e. g. زَيْدٌ مَاتَ وَعُمَرُ حَيٌّ, *Zèid is dead and 'Omar is alive*, أَمَّا زَيْدٌ فَمَاتَ وَأَمَّا عُمَرُ فَحَيٌّ =; whereas in the latter, in which the logical emphasis rests almost solely upon the verb, such a contrast of two inchoatives is not admissible. Even when the verb is cast into the background by the emphasis falling with specialising or contrasting force upon some one of its complements, the very fact of the emphasis so falling at once sets aside all question of a contrast of the inchoatives; as, for example: إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ, *thee we worship and to thee we cry for help*; ضَرَبَ زَيْدٌ رَجُلًا وَاحِدًا وَضَرَبَ عُمَرُ رَجُلَيْنِ اثْنَيْنِ, *Zèid struck one man, and 'Omar struck two men.*

120. Those sentences are also compound, which are made up of a noun and a nominal sentence or a verbal sentence, consisting of a verb and a following noun. For example: زَيْدٌ ابْنُهُ حَسَنٌ, *Zèid's son* (lit. *Zèid, his son*) *is handsome*; زَيْدٌ مَاتَ أَبُوهُ, *Zèid's father is dead*; زَيْدٌ

زَيْدٌ, قُتِلَ أَخُوهُ, *Zèid's brother has been killed*; زَيْدٌ جِيءَ إِلَيْهِ بِكِتَابٍ, *a letter has been brought to Zèid* (lit. *Zèid, there has been a coming to him with a letter*). In compound sentences of this sort, there is appended to the subject of the nominal or verbal sentence that occupies the place of the خَبَرٌ, a pronominal suffix, which represents, and falls back upon, the noun forming the مُبْتَدَأٌ. Any such sentence is said by the grammarians to be جُمْلَةٌ ذَاتُ وَجْهَيْنِ, *a sentence with two faces* or *aspects*, because, as a whole, it partakes both of the nominal and the verbal nature.

121. If a sentence consists of a verbal adjective, occupying the first place, and a noun, occupying the second, then the sentence is regarded as a verbal one, the verbal adjective being looked upon as a verb and the noun as its agent; e. g. زَيْدٌ ضَارِبٌ غُلَامُهُ عُمَرَ, *Zèid's slave is beating Omar*; جَاءَنِي زَيْدٌ ٱلْحَسَنُ غُلَامُهُ, *the Zèid, whose slave is handsome, came to me.* — The same is necessarily the case, when the verbal adjective is preceded by an interrogative or negative particle, and does *not* agree with the following noun in number; as: أَقَائِمٌ ٱلرِّجَالُ, *are those men standing?* مَا قَائِمٌ ٱلرَّجُلَانِ, *those two men are not standing.* But if the verbal adjective agrees in number with the noun, the sentence may be regarded as either nominal or verbal; for examples see §. 117, where it is also stated that, when a nominal sentence begins with an interrogative or negative particle, and the predicate agrees with the subject in number, the former must be placed first.

122. The Arabic language, like the Hebrew and Syriac, has no *abstract* or *substantive verb* to unite the predicate to the subject of a nominal sentence, for كَانَ is not an abstract verb, but, like all other verbs, an attributive, ascribing to the subject the attribute of existence. Consequently its predicate is put, not in the nominative, but in the adverbial accusative (§. 41). The same remark naturally applies to the أَخَوَاتُ كَانَ (§. 42).

123. If a definite noun (substantive or pronoun) and an indefinite adjective are placed in juxtaposition, the very fact of the former being defined (no matter in what way) and the latter undefined, shows that the latter is the predicate of the former, and that the two together form a complete nominal sentence; for an adjective which is appended to a noun as a mere descriptive epithet, and forms along with it only one part (either subject or predicate) of a sentence, must be defined according to the nature of the noun. For example: يُوسُفُ مَرِيضٌ, *Joseph (is) sick;* اَلسُّلْطَانُ مَرِيضٌ, *the sultān (is) sick;* أَبُو يُوسُفَ مَرِيضٌ, *Joseph's father (is) sick;* أَبِي مَرِيضٌ, *my father (is) sick;* هُوَ مَرِيضٌ, *he (is) sick;* هٰذَا مَرِيضٌ, *this man (is) sick;* whereas هٰذَا اَلْمَرِيضُ would mean either *this (is) the sick man* or *this sick man,* and اَلسُّلْطَانُ اَلْمَرِيضُ, *the sick sultān.*

124. When both subject and predicate are defined, the pronoun of the third person is frequently inserted between them (see §. 129), to prevent any possibility of the predicate being regarded as a mere apposition. This is done

even when the subject is a pronoun of the first or second person. For example: اَللّٰهُ هُوَ ٱلْحَيُّ ٱلْقَيُّومُ, *God is the living, the self-subsisting;* اَللّٰهُ هُوَ ٱلْحَيٰوةُ وَٱلْحَقُّ, *God is the life and the truth;* اَلْغِنَى هُوَ ٱلْقُنُوعُ, *the (only true) wealth is contentment;* أُولٰئِكَ هُمْ وَقُودُ ٱلنَّارِ, *these are fuel for the fire;* ذٰلِكَ ٱلرَّجُلُ هُوَ أَنَا, *that man is I;* أَنَا هُوَ ٱلرَّبُّ إِلٰهُكَ, *I am the Lord thy God;* أَنَا هُوَ ٱلطَّرِيقُ وَٱلْحَقُّ وَٱلْحَيٰوةُ, *I am the way and the truth and the life;* مَنْ هُوَ أَنَا, *who am I?* This interposed pronoun is called by the grammarians ضَمِيرُ ٱلْفَصْلِ, *the pronoun of separation.* It is equally common in the other Shemitic languages; see, for example, Gesenius' Heb. Gr. §. 119, 2.

125. In the case of a definite subject in the accusative after إِنَّ, أَنَّ, &c. (§. 36), the ضَمِيرُ ٱلْفَصْلِ is not required, because the predicate is sufficiently marked as such by its remaining in the nominative; as: إِنَّ ٱللّٰهَ ثَالِثُ ثَلٰثَةٍ, *verily God is one of three;* whereas a mere adjective would be in the same case as the subject, viz. the accusative. A pronoun may, however, be inserted, provided it be of the same person as the substantive or pronoun after إِنَّ, &c.; as: إِنَّ ٱلْآخِرَةَ هِيَ دَارُ ٱلْقَرَارِ, *the world to come is the everlasting abode;* إِنَّكَ أَنْتَ ٱلْوَهَّابُ, *thou art the bountiful giver;* إِنِّي أَنَا رَبُّكَ, *I am thy Lord.* Very often the predicate after إِنَّ, &c., is introduced, for the sake of greater distinctness, by the particle لَ (§. 36); as: إِنَّ ٱللّٰهَ لَذُو فَضْلٍ عَلَى ٱلنَّاسِ, *verily God is good towards men;* and

even here the pronoun may be introduced after لَ; as: إِنَّ ٱللَّهَ لَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ, *verily God is the mighty, the wise.*

Rem. The noun governed by إِنَّ, &c., is not regarded by the Arab grammarians as a مُبْتَدَأٌ, but as the اِسْمُ إِنَّ, *the noun of 'inna*, &c. See §. 36, rem. *a*.

126. When both the subject and the predicate of a nominal sentence are indefinite, but the former consists of several words, no doubt can arise as to whether they form a complete sentence or only a part of one, because the subject, being cut off by the words annexed to it, cannot possibly form any one portion of a sentence (subject or predicate) in connexion with the noun that is separated from it by these words. For example: قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى, *kind words and forgiveness are better than alms followed by injury;* أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ, *a female slave that believes is better than an idolatress, even when she* (the latter) *pleases you* (*more*).

127. The inchoative or subject of a nominal sentence cannot, according to the Arab grammarians, consist of an indefinite noun*), or one that is not qualified by an adjective

*) *Indefinite* is here to be taken in the sense of *not having a genitive after it*, for such a phrase as عَمَلُ بِرٍّ يَزِينُ, *a pious action* or *good work adorns (a man)*, is quite admissible, and yet the governing noun is indefinite, according to §. 92. The inchoative may, however, be an indefinite

or an expression equivalent to an adjective (as: رَجُلٌ مِنَ ٱلْكِرَامِ عِنْدَنَا, *there is a man of the noble with us* = رَجُلٌ كَرِيمٌ, *a noble man)*, except in certain cases, of which the following are the most important.

1) When the sentence is of the class called ٱلظَّرْفِيَّةُ (taking this term in its widest sense, §. 115 at the end), and *a*) the predicate is placed first, as: عِنْدَ زَيْدٍ نَمِرَةٌ, *there is a leopard in Zèid's possession;* or *b*) the subject is preceded by an interrogative or negative particle, as: هَلْ إِنْسَانٌ فِي ٱلدَّارِ, *is there any person in the house?* هَلْ فَتًى فِيكُمْ, *is there a man among you?* مَا أَحَدٌ فِي ٱلدَّارِ, *there is no one in the house;* مَا خِلٌّ لَنَا, *we have no friend.*

2) When the subject is preceded by the affirmative لَ; as: لَرَجُلٌ قَائِمٌ, *certainly there is a man standing.*

3) When the subject is a diminutive, because the substantive then includes the idea of the adjective صَغِيرٌ, *small,* or حَقِيرٌ, *contemptible;* as: رُجَيْلٌ عِنْدَنَا, *there is a little man* (or *a mean fellow*) *at our house.*

4) When the subject is a noun of a general signification, such as كُلٌّ, *all;* e. g. كُلٌّ فَانٍ, *all perish;* كُلٌّ يَمُوتُ,

verbal noun, provided that it retains the government of the verb from which it is derived; e. g. رَغْبَةٌ فِي ٱلْخَيْرِ خَيْرٌ, *a desire to do good is a good thing.* In both these cases, however, there is evidently a sort of partial determination.

all die; because كُلٌّ is here equivalent to كُلُّ ٱلنَّاسِ, *all mankind*, and therefore virtually definite (see §. 82, 1).

5) When the sentence expresses a wish or prayer; as: سَلَامٌ عَلَيْكُمْ, *peace be upon you!*

6) When the subject is a word that contains the conditional meaning of the particle إِنْ, *if*, such as مَنْ (§. 6); e. g. مَنْ يَقُمْ أَقُمْ, *if any one gets up, I will get up.*

7) When the subject is preceded by the وَاوُ ٱلْحَالِ or *wāw* that introduces a circumstantial clause (§. 183), or by the conjunction لَوْلَا, *if not;* as: سَرَيْنَا وَنَجْمٌ قَدْ أَضَاءَ وَمُذْ بَدَا مُحَيَّاكَ أَخْفَى ضَوْءُهُ كُلَّ شَارِقِ, *we travelled by night, after a star had already shone out; but from the moment thy face appeared, its light obscured every shining star* (شَارِقِ in rhyme for شَارِقٍ); لَوْلَا ٱصْطِبَارٌ لَأَوْدَى كُلُّ ذِي مِقَةٍ, *were it not for patience, every lover would die.*

In all these different sorts of sentences, there can be no doubt that the words form a complete sentence, and not merely a part of one.

Rem. European grammarians have mostly erred in their analysis of the phrase فَصَبْرٌ جَمِيلٌ in the Kor'ān, ch. 12, v. 18, بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ. This they translate either: *nay, your minds have made a thing seem pleasant unto you (and ye have done it), but patience is becoming* (Lane); or: *mais la patience vaut mieux* (Kasimirski); or: *ergo pati (patientem esse) pulchrum est* (Ewald); according to which translation صَبْرٌ would be an inde-

finite مُبْتَدَأٌ and جَمِيلٌ its خَبَرٌ. Still worse is it to regard the words as an exhortation: *therefore—becoming patience! (also—geziemende Geduld!* Caspari), which would necessarily be فَصَبْرًا جَمِيلًا (§. 35). The Arab commentators are right in regarding the words either as a compound خَبَرٌ, i. e. فَأَمْرِي صَبْرٌ جَمِيلٌ, *and therefore my business* (or *duty*) *is (to show) becoming patience;* or as a compound مُبْتَدَأٌ, i. e. (أَمْثَلُ) فَصَبْرٌ جَمِيلٌ أَجْمَلُ, *and therefore (to show) becoming patience is more seemly.* The former of these two views seems to be the preferable one.

128. When both subject and predicate are definite, but the former consists of several words, it is also clear, without the insertion of the ضَمِيرُ ٱلْفَصْلِ, that the words form a complete sentence; as: إِنَّ ٱلدِّينَ عِنْدَ ٱللَّهِ ٱلْإِسْلَامُ, *the (only true) religion in God's eyes is el-'islām;* مَثَلُ ٱلَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ, *those who expend their wealth in the path* (or *cause*) *of God, are like a grain of corn that produces seven ears.*

129. The ضَمِيرُ ٱلْفَصْلِ is also not rarely omitted in sentences in which both subject and predicate are definite, but the former consists of only one word; as: مُحَمَّدٌ رَسُولُ ٱللَّهِ, *Mohammèd is the apostle of God;* عَلِيٌّ وَلِيُّ ٱللَّهِ, *Ali is the friend of God;* ذٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ, *this is the great felicity* (el-Ḳor'ān, ch. 9, v. 90, but in v. 73 we read ذٰلِكَ هُوَ ٱلْفَوْزُ ٱلْعَظِيمُ). Here a doubt might at first arise, whether these words form a complete sentence, or merely the compound subject of one; in which case we must only examine whether the words

that follow can be taken as their predicate, without doing violence to sense and grammar, or not.

130. From the ضَمِيرُ ٱلْفَصْلِ, or *pronoun of separation*, must be carefully distinguished the pronoun which is appended to the subject to give it emphasis and contrast it with another subject (ضَمِيرُ ٱلتَّأْكِيدِ أَوِ ٱلتَّوْكِيدِ); as: كَانَ هٰذَا هُوَ ٱلسَّبَبَ, *this was the reason;* كَانَ ٱلْمُسْلِمُونَ هُمُ ٱلْجُنْدَ, *the Muslims* (and not slaves or mercenaries) *formed the army.* — This pronoun is also frequently appended to a pronominal suffix in any case, to give it emphasis; as: كَانَ رَأْيُهُ هُوَ أَلَّا يَتَنَاوَلَ أَحَدٌ شَيْئًا, *his opinion was that no one should take anything;* فَأَيْنَ نَصِيبِي أَنَا مِنْ هٰذَا ٱلنَّفَلِ, *where then is my share of this booty?* لِمَنْ هٰذَا ٱلْكِتَابُ لَنَا نَحْنُ, *whose is this book? Ours;* مَا مَنَعَكُمَا أَنْتُمَا مِنْ ذٰلِكَ, *what has prevented you two from doing that?* إِنْ تَرَنِي أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا, *if you think that I have less wealth and (fewer) children than you;* and more rarely to a noun in the accusative; as: وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ ٱلْبَاقِينَ, *and we made his offspring the survivors.*

Rem. The same usage is found in the other Shemitic languages. See, for example, Gesenius' Heb. Gr. §. 119, 3.

131. If, however, in a nominal sentence, a more precise indication of time and mood be necessary, the Arabs use for this purpose كَانَ or one of its "sisters" (§. 41, 42). The imperfect, يَكُونُ, has in this case the usual meanings

of the imperfect (§. 8); whilst the perfect, كَانَ, admits of four significations; viz. *a)* of the *historical tense* or Greek aorist (§. 1, *a*), in which case it has, according to the Arab grammarians, the sense of صَارَ, *to become*; *b*) of the actual *perfect* (§. 1, *b*); *c*) of the actual *imperfect*, as it were a shortening of كَانَ يَكُونُ, which also occasionally occurs; and *d*) sometimes, especially in the Ḳor'ān, of the *present*, but only by giving a peculiar turn to its use as a perfect (has become by nature, *πέφυκα*), as: إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا, *God is watching you* (ch. 4, v. 1). The perfect كَانَ expresses the *present* in particular after the negative particle مَا, and the interrogative particles, such as أَ; e. g. مَا كَانَ حَدِيثًا يُفْتَرَى وَلٰكِنْ تَصْدِيقَ ٱلَّذِى بَيْنَ يَدَيْهِ, *it* (the Ḳor'ān) *is not a discourse invented* (by Mohammèd), *but a confirmation of what* (i. e. *of the sacred writings which*) *preceded it*; مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَآئِفِينَ, *they cannot enter them* (lit. *it is not to them that they should enter them*) *but with fear*; مَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ ٱللَّهِ, *no soul can believe except by the permission of God*; مَا كَانَ هُوَ لِيَضُرَّنَا, *he is not* (*the man*) *to do us any harm*; مَا كَانَ ٱللَّهُ لِيُضِيعَ إِيمَانَكُمْ, *God is incapable of letting* — lit. *is not* (*the one*) *to let* — *your belief perish* (i. e. *go without a reward*); أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ, *is it a wonder to men that we have made a revelation to one of them?*

132. The subject of a sentence is frequently not specified, either because we do not know it, or do not choose to

mention it. We have, however, the option of expressing ourselves *personally*, by such forms as *one says, they say, people say*, Germ. *man sagt*, Fr. *on dit;* or *impersonally*, either by means of the passive voice, as *it is said*, Germ. *es wird gesagt*, or the active voice, as *it rains*, Germ. *es regnet*, Fr. *il pleut.* The Arabs too express themselves in both ways (with the restriction stated in §. 133, rem. *b*). If they wish to use the *personal* form, they employ *a*) the third person sing. masc. of the verb along with its own nomen agentis, defined or undefined by the article; as: قَالَ قَآئِلٌ, *one has said*, قَالَ ٱلْقَآئِلُ, *id.* (lit. *he who*, or *every one who, was in a position to say, has said*); يَقُولُ ٱلْقَآئِلُ, *one says, is wont to say* (lit. *every one who is in*, or *gets into, a position to say, says*). The determination of the singular subject by the article expresses in such cases a distributive totality. *b*) If the undefined subject is one of a number of persons who are known to us, the suffix pronoun of the third person plural is annexed to the nomen agentis to indicate these persons; as: قَالَ قَآئِلُهُمْ, *one of them said.* *c*) If there be several indefinite subjects, the third person plur. masc. of the verb may be used, as: قَالُوا, *they say;* زَعَمُوا, *they think;* but it is more usual to employ the verb in the singular and its nomen agentis, defined or undefined by the article, in the plural; as: قَالَ قَآئِلُونَ, *some said;* مَا سَمِعَ ٱلسَّامِعُونَ قَطُّ شَيْئًا أَحْسَنَ مِنْ ذٰلِكَ, *no one has ever heard anything more beautiful than this* (lit. *those who can hear have never heard &c.*).

Rem. *a.* Instead of the nomen agentis, defined or undefined,

such words as رَجُلٌ, *man*, اِمْرَأَةٌ, *woman*, and the like, are occasionally used with or without the article; as: رَجُلٌ قَالَ = قَالَ قَائِلٌ; يَقُولُ اَلْقَائِلُ = يَقُولُ اَلرَّجُلُ; &c. For the nomen agentis with the plural suffix, the word بَعْضٌ, *a part, some one*, is often employed; as: قَالَ بَعْضُهُمْ = قَالَ قَائِلُهُمْ.

Rem. *b*. On the corresponding Hebrew constructions, see Gesenius' Gr. §. 134, 3, along with rem. 1. With rem. *a* compare, in particular, 1. Sam. 9, 9. לְפָנִים בְּיִשְׂרָאֵל כֹּה־אָמַר הָאִישׁ בְּלֶכְתּוֹ לִדְרוֹשׁ אֱלֹהִים.

133. If the *impersonal* form of expression is to be employed, the Arabs use the third person sing. masc. of the passive voice, whether of a transitive or of an intransitive verb; as: كُتِبَ, *it has been written, it is written;* سِيرَ, *there was a travelling, they travelled;* اُخْتُلِفَ, *it has been disputed, there has been a dispute;* يُظْمَأُ, *there is thirst felt, they thirst;* أُنْزِلَ عَلَيْهِمْ, *a revelation was made to them;* غُشِيَ عَلَيْهِ, *he fainted* (lit. *there was a covering thrown over him;* comp. תְּחִתְעַלֵּף), whence اَلْمَغْشِيُّ عَلَيْهِ, *the person in a faint*, fem. اَلْمَغْشِيُّ عَلَيْهَا (in later times incorrectly اَلْمَغْشِيَّةُ عَلَيْهَا, and, without the preposition, اَلْمَغْشِيُّ, fem. اَلْمَغْشِيَّةُ). Verbs thus used are always of the *masculine* gender, which the Arabs frequently employ where we should use the neuter (see Gesenius' Heb. Gr. §. 134, 2). The neuter plural of adjectives and nomina agentis and patientis is, however, always expressed by the feminine plur. san. or the plur. fract. (see Gesenius' Heb. Gr. §. 105, 3, *b*) as: اَلْحَسَنَاتُ, *beau-*

tiful things (not اَلْحِسَانُ, which means *handsome persons);* اَلطَّيِّبَاتُ, *good things* (not اَلطَّيِّبُونَ, which means *good men*); اَلْمَوْجُودَاتُ, *existing things;* اَلْوَاجِبَاتُ, *necessary things;* اَلْمُمْكِنَاتُ, *possible things;* اَلشَّدَآئِدُ, *difficult things, calamities;* اَلْبَوَاعِثُ, *exciting causes* (from بَاعِثٌ); اَلْمَوَانِعُ, *hindrances* (from مَانِعٌ).

Rem. *a.* The passive of directly transitive verbs may be used either personally or impersonally; as: كُتِبَ, *it (a book* or *letter) was written,* and *the act of writing was performed.* In the former case, the direct object or accusative of the active voice becomes the subject of the passive (قَآئِمٌ مَقَامَ اَلْفَاعِلِ); in the latter, according to the Arab grammarians, the subject is the nomen actionis of the verb itself, as اُخْتُلِفَ, *there is a dispute,* = اُخْتُلِفَ اِخْتِلَافٌ, *a disputing is disputed;* so that, according to their view, the impersonal passive becomes really personal. If a passive that is, according to our ideas, impersonal, governs an object by means of a preposition (as غُشِيَ عَلَيْهِ), this object becomes virtually the subject of the passive voice, just as it was virtually the object of the active, and consequently if the nomen actionis be expressed along with it, it must be put in the accusative; as: سِيرَ إِلَيْهِ سَيْرًا (not سَيْرٌ), from the active سَارَ إِلَيْهِ سَيْرًا, *he journeyed to him (a journeying).* In either case, — whether the passive be personal or impersonal, — it is مَا لَمْ يُسَمَّ فَاعِلُهُ, *a verb of which the agent,* i. e. the acting person, *is not named,* not even by means of a preposition, as with us (for the subject of the passive voice is, as we have said above, merely the اَلْمَفْعُولُ بِهِ,

or object of the active voice,*) converted into the subject, and so نَائِبٌ مَنَابَ ٱلْفَاعِلِ or قَائِمٌ مَقَامَ ٱلْفَاعِلِ, *supplying the place of the agent).* If the agent is to be named, the active voice must be used. — Since the Arab uses many verbs as directly transitive, which in our idiom are only indirectly so, their passives may of course be employed in both of the above ways; e. g. جِيءَ means not only *ventum est* (impers.), but also *ventum est ad eum* (pers.). In the former case, only the third person sing. masc. is used, جِيءَ بِشَيْءٍ, *a thing was brought,* imperf. يُجَاءُ; in the latter, all the numbers and persons are employed, sing. 3. p. m. جِيءَ, f. جِيئَتْ, 2. p. m. جِئْتَ, &c., as جِيءَ بِشَيْءٍ, *a thing was brought to him* (act. جَاءَهُ بِشَيْءٍ, *he brought him something*).

Rem. *b.* Our impersonal actives indicating natural phenomena, such as *it snows, it rains,* &c., are always expressed by the Arabs personally. They say either ثَلَجَ ٱلثَّلْجُ, *the snow snows,* مَطَرَ ٱلْمَطَرُ, *the rain rains,* or ثَلَجَتِ ٱلسَّمَاءُ, *the sky snows,* مَطَرَتِ ٱلسَّمَاءُ, *the sky rains.* In the latter of these two forms of expression the substantive ٱلسَّمَاءُ is sometimes suppressed, leaving only the verb in the third person sing. fem., ثَلَجَتْ, مَطَرَتْ.

Rem. *c.* In the case of words like يَجُوزُ, *it is allowed,* يَجِبُ, *it is necessary,* &c., followed by أَنْ with the subjunctive, the subject naturally is the following clause, and therefore the verb does not come under the head of impersonal.

*) The ٱلْمَفْعُولُ بِهِ, or *object,* may be either صَرِيحٌ, *pure,* i. e. the accusative, or غَيْرُ صَرِيحٍ, *impure,* i. e. a preposition with the genitive (جَارٌّ وَمَجْرُورٌ).

134. The complements of the subject and predicate are annexed to them either by *subordination* (the accusative or a preposition with the genitive) or *coordination* (apposition).

135. When the pronominal suffixes are attached to a substantive in the accusative, governed by a verb, or to one in the genitive, governed by a preposition annexed to a verb, they may refer to the agent of the verb, and consequently have a *reflexive* meaning, for which the Arabic, as well as the other Shemitic languages, has no distinct pronominal form; as: أَنْفَقَ مَالَهُ, *he has spent his (own) fortune;* قَالُوا لِإِخْوَانِهِمْ, *they said to their (own) brothers.* But a suffix attached to the verb itself, or to the preposition annexed to the verb, cannot have a reflexive meaning; to give it such, the word نَفْس, *soul,* or عَيْن, *eye, essence,* (and in later Arabic رُوح, *spirit,* ذَات, *substance, essence,* or حَال, *state,*) must be interposed; as: قَتَلَ نَفْسَهُ, *he killed himself;* عَزِّ بِهِ نَفْسَكَ, *console thyself therewith;* أَهْلَكْتُ رُوحِي, *I have destroyed myself;* except in the case of the verba cordis (§. 24), when the pronominal suffix is the first object and the second object is either a noun or a whole sentence; as: خَالَهُ مُصَابًا, *he imagined himself struck;* رَآهُ يَعْصِرُ خَمْرًا, *he saw himself* (in a dream, it appeared to him as if he were) *pressing out wine.*

Rem. Compare the use, in Heb. and Aram., of נֶפֶשׁ, נַפְשָׁא; in post-biblical Hebrew, of עֶצֶם or גֶּרֶם, *bone,* and גּוּף, *body;* and in Ethiopic, of ርእስ: *(re'es) head.*

136. The complements that are coordinated with, or

placed in apposition to, the subject or predicate, are called by the Arab grammarians اَلتَّوَابِعُ, *sequentia*, *followers* or *appositives* (sing. تَابِعٌ), and the word to which they are placed in apposition is called اَلْمَتْبُوعُ, *that which is followed* (by some word in apposition). They are generally connected with a noun, more rarely with a verb. — With the noun is thus united the *adjective*, which, like all other words in apposition, follows the noun, and agrees with it in respect of determination or indetermination, as well as of gender, number, and case (see Gesenius' Heb. Gr. §. 110, 1, and §. 109, 2); e. g. رَجُلٌ كَرِيمٌ, *a noble man*; اَلرَّجُلِ اَلْكَرِيمِ, *of the noble man*; زَيْدًا اَلْكَرِيمَ, *the noble Zèid* (acc.); كِتَابُهُ اَلْعَزِيزُ, *his glorious book*; قَاعِدَةٌ مُرَبَّعَةٌ, *a square pedestal*; كُنُوزًا كَثِيرَةً, *great treasures* (acc.). A noun may have two or more adjectives connected with it; as: اَلْكَوْكَبُ اَلنَّيِّرُ اَلْأَحْمَرُ, *the bright red star*. Sometimes a substantive is used adjectively; as: جَارِيَةٌ بِكْرٌ, *a young woman (who is) a virgin* (נַעֲרָה בְתוּלָה); مَسَاجِدُ عِدَّةٌ, *a number of mosques*; تَشْتَمِلُ عَلَى خَيْلٍ وَرِجَالٍ عِدَّةٍ, *it contains a number of horses and men*; وَذَاكَ مِنْهُ خُلُقٌ عَادَةٌ, *and this is a usual custom of his*; وَأَنْتُمْ مَعْشَرٌ زَيْدٌ عَلَى مِائَةٍ, *and ye are a band of more than a hundred*. Compare, in Hebrew, יָמִים מִיָּמִים, Num. 9, 20, אֲנָשִׁים מֵעָם, Nehem. 2, 12; and in Syriac, ܓܢ̈ܬ̈ܐ ܣܓܝ̈ܐ, *many gardens*, ܒܢ̈ܝ̈ܐ ܘܒܢ̈ܬ̈ܐ ܣܓܝ̈ܐ, *many sons and daughters*. — As regards the demonstrative pro-

nouns, which are looked upon by the Arabs as substantives (vol. I. §. 190, 4, and §. 338), either they may be placed in apposition to the substantive, or the substantive to them; as: هٰذَا ٱلْمَلِكُ, *this king*, lit. *this (person), the king;* زَيْدٌ هٰذَا, *Zèid, this (person)*, i. e. *this Zèid* or *Zèid here.* In both cases the apposition is a qualificative one, whence the first word in each is called by the Arabs ٱلْمَوْصُوفُ, *that which is described*, and the second, ٱلصِّفَةُ, *the description* or *descriptive epithet.* As the demonstrative pronoun is by its nature definite, the noun in apposition to it must of course be definite likewise. If it be defined by the article, the demonstrative usually precedes, as هٰذَا ٱلرَّجُلُ, *this man*, though it sometimes follows, as تَابِعٌ مَتْبُوعٌ; e. g. ٱلرَّجُلُ هٰذَا, rarely. But if the substantive be definite by its own nature (as a proper name or a mere word, §. 78), or defined by having a genitive after it, the demonstrative always follows; as: زَيْدٌ هٰذَا, *this Zèid* (see above)*; إِذَنْ هٰذِهِ, *this (word) 'idan;* ٱلْمَشْهُورُ فِي ٱلنَّحْوِ أَنَّ إِلَى هٰذِهِ بِمَعْنَى مَعَ, *it is well known in grammar that this 'ilā has the meaning of maa;* هٰؤُلَاءِ عِبَادِي, *these my servants* or *these servants of mine;* إِلَى وَقْتِنَا هٰذَا, *to this age of ours;* كِتَابُهُ هٰذَا ٱلْجَلِيلُ, *this famous book of his.*

*) If the proper name has the article, هٰذَا may also precede, because it is to a certain extent a common noun defined by the article; as: هٰذَا ٱلْحَرِثُ or ٱلْحَرِثُ هٰذَا, *this el-Hārit.*

On the other hand, in such a phrase as هٰذِهِ نَاقَةُ ٱللّٰهِ لَكُمْ آيَةً, the words نَاقَةُ ٱللّٰهِ are the predicate (خَبَرٌ) of هٰذِهِ, and لَكُمْ آيَةً is a circumstantial accusative, *this is the she-camel of God as a sign unto you.*

137. كُلٌّ, جَمِيعٌ, and more rarely عَامَّةٌ, *totality*, are often placed after the definite noun which they might govern in the genitive (§. 82, 1, 2), in which case a pronominal suffix is appended to them, referring to that noun; as: اَلنَّاسُ كُلُّهُمْ or اَلنَّاسُ جَمِيعُهُمْ, *all men* (also اَلنَّاسُ جَمِيعًا, §. 82, 2); اَلْقَبِيلَةُ كُلُّهَا or اَلْقَبِيلَةُ جَمِيعُهَا, *the whole tribe;* اَلْجَيْشُ عَامَّتُهُ, *the whole army.* A peculiar use of كُلٌّ as an appositive, is exemplified by the phrases: هُوَ ٱلشَّجَاعُ كُلُّ ٱلشَّجَاعِ, *he is a real hero;* هُوَ ٱلْعَالِمُ كُلُّ ٱلْعَالِمِ, *he is a thorough scholar.* If the noun be indefinite, this construction is inadmissible, for the pronominal suffix, being by nature definite, can not refer to any other than a definite noun. There is, however, one exception, namely, when the indefinite noun indicates a *precise period of time;* e. g. شَهْرٌ كُلُّهُ, *a whole month;* سَنَةٌ كُلُّهَا, *a whole year.* Words of a vague signification, such as وَقْتٌ, *time,* مُدَّةٌ, *a space of time*, &c., cannot be thus construed. — After كُلٌّ and its suffix we often find a second apposition, agreeing with the preceding substantive in gender, number and case, namely, the adjective أَجْمَعُ, fem. جَمْعَاءُ, plur. masc. أَجْمَعُونَ, fem. جُمَعُ (the dual masc. أَجْمَعَانِ, and fem. جَمْعَاوَانِ, are not admitted by the great majority of grammarians); as:

فَسَجَدَ ٱلْمَلٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ, *and the angels all (without exception) prostrated themselves.* Sometimes this word is used without كُلٌّ, as لَأُغْوِيَنَّهُمْ أَجْمَعِينَ, *verily I will lead them all astray;* إِذَنْ ظَلِلْتُ ٱلدَّهْرَ أَبْكِي أَجْمَعَا, *in that case I would pass all my time in weeping* (أَجْمَعَا in rhyme for أَجْمَعَ).

Rem. To أَجْمَعُ are sometimes appended other synonymous words, which form their feminine sing. and masculine and feminine plur. in the same way; viz. أَكْتَعُ, أَبْصَعُ, and أَبْتَعُ. The usual sequence of these synonyms is exemplified in the phrase جَآءَ ٱلْجَيْشُ كُلُّهُ أَجْمَعُ أَكْتَعُ أَبْصَعُ أَبْتَعُ, *the entire army came.* They are scarcely ever used singly and without كُلٌّ.

138. Like كُلٌّ and its synonyms are used كِلَانِ, fem. كِلْتَانِ, *both* (§. 83), and نِصْفٌ, *a half.* They follow the nouns to which they refer, and take the appropriate pronominal suffix; as: إِنَّ ٱلْمُعَلِّمَ وَٱلطَّبِيبَ كِلَيْهِمَا, *the teacher and physician, both of them;* ٱلْجَيْشُ نِصْفُهُ, *half the army.*

139. نَفْسٌ, *soul,* and عَيْنٌ, *eye, essence (of a thing),* are often employed in the sense of *ipse, self* (compare §. 135). They are then not seldom prefixed to a noun, which they govern in the genitive; as: عَيْنُ ٱلْكَوْكَبِ, *the star itself;* رَأَيْتُ نَفْسَهُ, *I have seen himself;* إِزَالَةُ ٱلْجَهْلِ عَنْ نَفْسِهِ, *the removing of ignorance from himself* (compare the Hebrew use of עַיִן, and also of נֶפֶשׁ in 2 Kings 9, 13, provided this passage be not corrupt); but more

generally they are used, like كُلٌّ, as appositives to a definite noun, and are followed by the appropriate pronominal suffix; as: جَآءَ زَيْدٌ نَفْسُهُ, *Zèid himself came;* جَآءَتْ زَيْنَبُ نَفْسُهَا, *Zèinèb herself came;* رَأَيْتُ عَمْرًا نَفْسَهُ, *I saw Amr himself.* If the noun be in the dual or plural, the plural forms أَنْفُسٌ and أَعْيُنٌ must be employed; as: رَأَيْتُ ٱلْأَمِيرَيْنِ أَنْفُسَهُمَا, *I saw the two ʾemīrs themselves;* مَرَرْتُ بِٱلْهِنْدَيْنِ أَنْفُسِهِمَا, *I passed by the two Hinds themselves;* قَتَلَهُ ٱلْوُزَرَآءُ أَنْفُسُهُمْ, *the vizīrs themselves killed him.* They are also often connected with the nouns to which they refer by means of the preposition بِ; as: جَآءَ بِنَفْسِهِ, *he came in person;* ٱلْهَوَانُ بِعَيْنِهِ, *degradation itself, utter degradation;* وَٱلْآنَ يَخْتَارُونَ بِأَنْفُسِهِمْ, *and now they are choosing in person.* Occasionally, too, عَيْنٌ is appended in the form of an adverbial accusative, or by means of the preposition بِ, but without any suffix; as: هُوَ هُوَ عَيْنًا (بِعَيْنٍ), *he is the very person.* — When نَفْسٌ and عَيْنٌ are in apposition to a pronominal suffix in the accusative or genitive, a pronomen separationis may be interposed; as: مَرَرْتُ بِكَ نَفْسِكَ, or مَرَرْتُ بِكَ أَنْتَ نَفْسِكَ, *I passed by you yourself;* رَأَيْتُكَ نَفْسَكَ, or رَأَيْتُكَ أَنْتَ نَفْسَكَ, or رَأَيْتُكَ إِيَّاكَ نَفْسَكَ, *I saw you yourself;* but if the pronominal suffix represent the agent, as in the verb, the insertion of this pronoun is a matter of necessity; as: قُمْتَ أَنْتَ نَفْسُكَ, *you yourself stood up;* قُومُوا أَنْتُمْ أَنْفُسُكُمْ, *stand up yourselves.*

Rem. *a.* The words كُلٌّ, جَمِيعٌ, عَامَّةٌ, أَجْمَعُ &c., كِلَانِ and نَفْسٌ, نِصْفٌ, كِلْتَانِ and عَيْنٌ, form one division of that class of appositives, اَلتَّوَابِعُ, which the grammarians name اَلتَّأْكِيدُ (or اَلتَّوْكِيدُ), *the strengthening* or *corroboration*, and اَلْمُؤَكِّدُ, *the corroborative*, because they strengthen the idea of totality or of self, already contained in the اَلْمَتْبُوعُ, by the addition of their own. This class of appositives is designated by the special name of اَلتَّوْكِيدُ ٱلْمَعْنَوِيُّ, *the corroboration in meaning*, to distinguish them from the اَلتَّوْكِيدُ ٱللَّفْظِيُّ, or *verbal corroboration*, which consists in the emphatic repetition of the word itself; as in the verse: فَأَيْنَ إِلَى أَيْنَ ٱلنَّجَاةُ بِبَغْلَتِي أَتَاكَ أَتَاكَ ٱللَّاحِقُونَ ٱحْبِسِ ٱحْبِسِ, *whither, whither can I escape with my mule? The pursuers are come up, come up to you; halt! halt!* (اِحْبِسِ in rhyme for اِحْبِسْ). So also in answers: نَعَمْ نَعَمْ, *yes, yes;* لَا لَا, *no, no.* If a word is governed by a preposition or other particle, both must be repeated; as: مَرَرْتُ بِكَ بِكَ, *I passed by you—you;* إِنَّ زَيْدًا إِنَّ زَيْدًا قَائِمٌ, *Zeid — Zeid is standing up.*

Rem. *b.* Besides the اَلتَّوْكِيدُ, the Arab grammarians acknowledge three other classes of تَوَابِعُ; viz. اَلنَّعْتُ or اَلصِّفَةُ, *the description* or *descriptive word, qualificative, adjective;* اَلْبَدَلُ, *the substitution* or *permutative;* and عَطْفُ ٱلْبَيَانِ, *the explanatory apposition.*—1) The اَلنَّعْتُ or اَلصِّفَةُ may refer to the اَلْمَتْبُوعُ either directly (in which case it is a simple adjective), as: جَاءَنِي رَجُلٌ حَسَنٌ, *there came to me a handsome man;* or indirectly, in virtue of a following word that is connected with it, as: جَاءَنِي رَجُلٌ حَسَنٌ أَخُوهُ, *there came to me a man whose brother is handsome.* In this latter case

the adjective belongs, as a prefixed predicate, to the following noun, which is its subject, and the two together form a صِفَةٌ, or qualificative clause, of the preceding substantive, with which the adjective agrees in *case* by attraction; as: رَأَيْتُ رَجُلًا حَسَنًا أَخُوهُ, *I saw a man whose brother is handsome*; مَرَرْتُ بِرَجُلٍ كَرِيمٍ أَبُوهُ, *I passed by a man whose father is noble*; مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ, *I passed by a man whose mother is handsome* If the following noun be in the dual or plural, the adjective is still left in the singular; as: مَرَرْتُ بِٱمْرَأَتَيْنِ حَسَنٍ أَبَوَاهُمَا, *I passed by two women whose parents are handsome*; رَأَيْتُ رِجَالًا حَسَنًا آبَاؤُهُمْ, *I saw some men whose fathers are handsome.* If the preceding noun be defined in any way, the adjective takes the article; as: رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ, *I saw Zèid, whose face is handsome*; حَكَى أَبُو ٱلْفُتُوحِ ٱلْعِجْلِيُّ ٱلْمُتَقَدِّمُ ذِكْرُهُ, *Abū 'l-Futūh el-Iglī, who has been mentioned before, narrates*; اَلْمُلُوكُ ٱلْمُتَقَدِّمُ ذِكْرُهُمْ, *the kings who have been mentioned before*; فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ, *woe to those whose hearts are hard!* The Arab grammarians assume that every adjective contains a pronominal agent within itself, when no other agent is expressed, and they therefore call the adjective شِبْهُ ٱلْفِعْلِ, *that which is like the verb.* Consequently رَجُلٌ حَسَنٌ is with them رَجُلٌ حَسَنٌ هُوَ = رَجُلٌ حَسَنٌ (هُوَ); but رَجُلٌ حَسَنٌ أَخُوهُ, where another agent is expressed, is = رَجُلٌ حَسُنَ أَخُوهُ; and so with the rest: مَرَرْتُ بِرَجُلٍ حَسُنَتْ أُمُّهُ = مَرَرْتُ بِرَجُلٍ حَسَنَةٍ أُمُّهُ; رَأَيْتُ رِجَالًا حَسُنَ آبَاؤُهُمْ = رَأَيْتُ رِجَالًا حَسَنًا آبَاؤُهُمْ; رَأَيْتُ زَيْدًا ٱلَّذِي حَسُنَ وَجْهُهُ = رَأَيْتُ زَيْدًا ٱلْحَسَنَ وَجْهُهُ;

&c. In such cases the seemingly nominal sentence is in reality a verbal sentence, serving as صِفَةٌ to the preceding substantive. On the other hand, if the substantive precedes the adjective, as in جَآءَنِي رَجُلٌ أَبُوهُ حَسَنٌ, the second substantive and the adjective that follows it form together a really nominal sentence, of which the substantive is the مُبْتَدَأٌ and the adjective the خَبَرٌ; and consequently both must remain, under all circumstances, in the nominative, and the adjective must agree regularly with the substantive; as: مَرَرْتُ بِرَجُلٍ أُمُّهُ حَسَنَةٌ, رَأَيْتُ رَجُلًا أَخُوهُ حَسَنٌ. — 2) The بَدَلُ ٱلْكُلِّ, or *permutative*, is of four kinds. *a*) بَدَلُ ٱلْكُلِّ مِنَ ٱلْكُلِّ, *the substitution of the whole for the whole*; as: جَآءَنِي عُمَرُ أَخُوكَ, *Omar, your brother, came to me*; جَآءَنِي ٱلْقَوْمُ كُلُّهُ, *the whole people came to me*; جَآءَنِي قَوْمُ ٱلْمَدِينَةِ كِبَارُهُمْ وَصِغَارُهُمْ, *the people of the city came to me, great and small.* *b*) بَدَلُ ٱلْبَعْضِ مِنَ ٱلْكُلِّ, *the substitution of the part for the whole*; as: جَآءَنِي ٱلْقَوْمُ بَعْضُهُمْ, *some of the people came to me*; جَآءَنِي ٱلْجَيْشُ نِصْفُهُ, *half the army came to me*; أَكَلْتُ ٱلرَّغِيفَ ثُلُثَهُ, *I ate a third of the loaf.* *c*) بَدَلُ ٱلِٱشْتِمَالِ, *the comprehensive substitution*, i. e. the permutative which indicates a quality or circumstance possessed by or included in the preceding substantive; as: أَعْجَبَنِي زَيْدٌ عِلْمُهُ, *Zeid's learning filled me with surprise*; وَذَكَرَتْ تَقْتُدَ بَرْدَ مَآئِهَا, *and she called to mind the coldness of the water of Taktud*, lit. *Taktud, the coldness of its water*; يَسْأَلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ, *they will question thee about fighting in the sacred month*, lit. *about the sacred month, (about)*

fighting in it. d) The fourth case is where the permutative is wholly different from the word for which it is substituted (اَلْبَدَلُ اَلْمُبَايِنُ لِلْمُبْدَلِ). It is of two sorts: *α)* بَدَلُ اَلْإِضْرَابِ, *the permutative of retractation* (from أَضْرَبَ, *to turn away from*), or بَدَلُ اَلْبَدَاءِ, *the substitution of something else one would like to state for the original statement;* as, for instance, when one says أَكَلْتُ خُبْزًا, *I ate bread*, but then, preferring to state that he had eaten meat, adds the word لَحْمًا (أَكَلْتُ خُبْزًا لَحْمًا). Here, to use the words of the grammarians, يُقْصَدُ اَلْمَتْبُوعُ كَمَا يُقْصَدُ اَلتَّابِعُ, *the mètbū' is designed as well as the tábi';* and this is what distinguishes it from *β)* بَدَلُ اَلْغَلَطِ, *the permutative of error*, or بَدَلُ اَلنِّسْيَانِ, *the permutative of forgetfulness*, in which the اَلْمَتْبُوعُ is uttered merely by mistake, and the correct word immediately substituted for it; as when one says: مَرَرْتُ بِكَلْبٍ فَرَسٍ, *I passed by a dog, (I mean to say) a horse.* The بَدَلُ اَلْإِضْرَابِ is equivalent to the use of the particle بَلْ (أَكَلْتُ خُبْزًا بَلْ لَحْمًا). — 3) The عَطْفُ اَلْبَيَانِ or *explicative apposition*, which is the asyndetic connection of a substantive with a preceding substantive, which it more nearly defines; as: جَاءَنِي أَخُوكَ زَيْدٌ, *your brother Zeid came to me*, أَقْسَمَ بِاللّٰهِ عُمَرْ, *Abū Hafs Omar swore by God* (عُمَرْ in rhyme for عُمَرْ). This apposition is equivalent to the use of وَهُوَ, وَهِيَ, &c. (e.g. جَاءَنِي أَخُوكَ وَهُوَ زَيْدٌ); and, being asyndetic, is opposed to the عَطْفُ اَلنَّسَقِ, or *connection of sequence*, which takes place by means of connective particles, such as وَ, فَ, ثُمَّ, حَتَّى, أَمْ, and أَوْ.

Rem. *c.* The word to which a مُؤَكِّدٌ is annexed is called by the

grammarians اَلْمُؤَكَّدُ, *that which is strengthened* or *corroborated;* that which is followed by a صِفَةٌ or نَعْتٌ, اَلْمَوْصُوفُ or اَلْمَنْعُوتُ, *the qualified* or *described;* that which has a بَدَلٌ after it, اَلْمُبْدَلُ مِنْهُ, *that for which something is substituted;* and that to which an عَطْفُ اَلْبَيَانِ is appended, اَلْمَعْطُوفُ عَلَيْهِ; *the word to which an explanatory word is attached by means of a virtual conjunction.*

Rem. *d.* In sentences like تَقَاتَلُوا بَعْضُهُمْ لِبَعْضٍ, *they fought with one another,* the words بَعْضُهُمْ لِبَعْضٍ are a permutative of the agent هُمْ, contained in the verb تَقَاتَلُوا, and serve to strengthen the idea of reciprocity belonging to that verbal form. The لَامُ لِتَقْوِيَةِ اَلْعَامِلِ in لِبَعْضٍ, which supplies the place of the accusative, is dependent upon قَاتَلُوا, *they fought with,* contained in تَقَاتَلُوا.

140. One finite verb may also be put in apposition to another. In this case either *a*) the first is the preparative act, introductory to the second; as: قَامَ سَجَدَ لَهُ, *he arose (and) prostrated himself before him;* فَأَرْسَلَ أَعْلَمَ بِذٰلِكَ أَبَاهُ, *then he sent (and) informed his father of this;* or *b*) the second modifies the first; as: سَجَدَ أَطَالَ, *he continued long prostrate;* غَنَّى أَحْسَنَ, *he sang well.* In both cases the older and more elegant form of expression is to insert the conjunction فَ; as: قَامَ فَسَجَدَ لَهُ, سَجَدَ فَأَطَالَ. If the first of the two verbs be a perfect, the second must be so likewise; for the imperfect would be a حَالٌ مُقَدَّرٌ (see §. 8, *d*, *e*), and, as such, would virtually stand in the accusative;

as: أَرْسَلَ يُعْلِمُ, *misit nuntiaturus, he sent to inform.* If both verbs are in the imperfect, the second may either be an apposition or a حَالٌ مُقَدَّرٌ; as: يُرْسِلُ يُعْلِمُ, *he sends (and) informs,* or *mittit nuntiaturus, he sends to inform.*

Rem. The later Arabic construction, without the conjunction, is very common in Syriac (e. g. ܫܕܪ ܐܚܕ, *he sent (and) seized him*), and also occurs in Hebrew. See Gesenius' Gr. §. 139, 3, *b.*

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2. Concord in Gender and Number between the Parts of a Sentence.

141. In verbal sentences, in which (according to §. 118) the predicate (verb) must always precede the subject (agent), the following rules hold regarding their agreement in gender and number.

142. 1) If the subject be a singular substantive, that is feminine by signification (vol. I. §. 290, 1), two constructions are possible. *a*) If it immediately follows the verb, the verb must be put in the fem. sing.; as: قَالَتِ ٱمْرَأَةُ ٱلْعَزِيزِ, *the wife of el-'Azīz said.* But *b*) if it be separated from the verb by one or more words, the verb may stand in the sing. masc., although the fem. is preferable; as: إِنَّ ٱمْرَءًا غَرَّهُ مِنكُنَّ وَاحِدَةٌ, *a man, whom one of you* (women) *has deceived.*

2) If the subject be a singular substantive, that is fe-

minine merely by form (vol. I. §. 290, 2), the preceding verb may be put either in the masculine or feminine, whether the subject immediately follows it or not. In the following examples it is masculine: فَيَنْظُرُونَ كَيْفَ كَانَ عَاقِبَةُ ٱلَّذِينَ مِنْ قَبْلِهِمْ, *and they see what was the end of those who preceded them;* لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ, *that the people may not have any pretext against you.*

3) If the feminine subject be separated from the verb by the particle إِلَّا, the verb is put in the masculine; as: مَا زَكَا إِلَّا فَتَاةُ ٱبْنِ ٱلْعَلَاءِ, *no one was innocent except the maidservant of 'Ibnu 'l-Alā* (i. e. مَا زَكَا أَحَدٌ). The feminine is, however, admissible, especially in poetry; for instance, in the above example, زَكَتْ.

4) The verbs نِعْمَ and بِئْسَ (vol. I. §. 183) take the masculine form in preference to the feminine, even when the subject is feminine by signification; as: نِعْمَ ٱلْمَرْأَةُ زَيْنَبُ, *Zèinèb is an excellent woman!*

143. If the subject be a plur. sanus masc., or a plur. fractus denoting persons of the male sex, the preceding verb is usually put in the sing. masc., particularly when one or more words are interposed between it and the subject; as: قَالَ ٱلْمُؤْمِنُونَ, *the believers said;* جَاءَ ذَاتَ يَوْمٍ رِجَالٌ مِنْ مَكَّةَ, *there came one day (some) men from Mèkka;* أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَاءُ, *shall we believe as fools have believed?*

Rem. بَنُونَ, *sons* (pl of ٱبْنٌ), and other similar words (vol. I. §. 302, 5, and rem. *d*), are exceptions, being treated as plurales

fracti (see §. 144), and therefore admitting the verb in the fem. sing. This remark applies, however, to بَنُونَ only when it is used to denote a *family* or *tribe* (compare §. 147); as: قَالَتْ بَنُو إِسْرَآئِيلَ *the Bènū 'Isrā'īl (children of Israel) said.*

144. If the subject be a pluralis fractus, no matter whether derived from a masc. or a fem. sing., the preceding verb may be either masc. or fem.; as: ثُمَّ قَسَتْ قُلُوبُكُمْ, *then, after this, your hearts became hard* (from قَلْبٌ, masc.); فَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ, *(other) apostles have been accused of falsehood before you* (from رَسُولٌ, masc.); مَتَى كَانَ ٱلْخِيَامُ بِذِى طُلُوحٍ, *when the tents are (set up) at Dū Ṭolūḥ* (from خَيْمَةٌ, fem.).

Rem. The remark made in §. 142, 3, regarding the particle إِلَّا, applies here too. An example of the fem. is: وَمَا بَقِيَتْ إِلَّا ٱلضُّلُوعُ ٱلْجَرَاشِعُ, *and nothing remained but the low rugged ridges of hills* (from ضِلَعٌ, fem.), where a prose writer would have said وَمَا بَقِيَ, scil. شَيْءٌ.

145. If the subject be a collective, like قَوْمٌ, *people*, or a noun designating a whole class of animals, like غَنَمٌ, *sheep*, or طَيْرٌ, *birds* (vol. I. §. 290, 1, e, and §. 292, 1), the preceding verb may be put in the fem. sing.; as: قَالَتِ ٱلْيَهُودُ لَيْسَتِ ٱلنَّصَارَى عَلَى شَيْءٍ, *the Jews say, the Christians stand upon nothing* (have no foundation for their belief); إِنِّى أَرَانِى أَحْمِلُ فَوْقَ رَأْسِى خُبْزًا تَأْكُلُ ٱلطَّيْرُ مِنْهُ, *I saw myself (in a dream) carrying upon my head (some) bread, of which the birds were eating.*

146. If the subject be a feminine noun in the plural number, whether plur. sanus or plur. fractus, the preceding verb may be put either in the masc. or fem. sing.; unless the plur. sanus refers to persons of the female sex, in which case the fem. is decidedly to be preferred. Examples: فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا, *the evil consequences of what they did, came upon them;* قَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ, *(some) women in the city said;* فَبَكَى بَنَاتِي شَجْوَهُنَّ, *and my daughters lamented their misery.* Such instances as إِذَا جَآءَكُمُ ٱلْمُؤْمِنَاتُ, *when believing women come unto you,* are comparatively rare.

147. The names of the Arab tribes, which are mostly of the feminine gender, take a preceding verb in the fem. sing. (see §. 143, rem.); but a following verb may be put in the plur. masc., because such names have the sense of collectives. For example: تَجَمَّعَتْ عُقَيْلٌ وَقُشَيْرٌ وَتَشَاكَوْا مَا يَلْحَقُهُمْ مِنْ سَيْفِ ٱلدَّوْلَةِ, *(the tribes of) 'Okail and Koshèir assembled and complained to one another of what was done to them by Sèifu 'd-daula.*

148. In general, when once the subject has been mentioned, any following verb must agree with it strictly in gender and number; as: خَرَجَ عَلَيْهِ ٱلصَّيَّادُونَ فَٱنْهَزَمَ مِنْهُمْ فَأَمَّا وَهُوَ فِي ٱلسَّهْلِ فَلَمْ يُدْرِكُوهُ, *the hunters came out against him and he fled from them, and, whilst he continued on level ground, they did not overtake him* (خَرَجَ sing., but يُدْرِكُوهُ plur.); كَانَ فِيهِ قُبَّةٌ تُعْرَفُ بِقُبَّةِ ٱلْهَوَآءِ, *there was*

upon it a cupola, known by (the name of) the cupola of the air (كَانَ masc., but تُعْرَفُ fem.); وَبِمَغَارَةِ ٱلْخِضْرِ يَتْرُكُ ٱلزُّوَّارُ أَسْبَابَهُمْ وَيَصْعَدُونَ مِيلَيْنِ إِلَى أَعْلَى ٱلْجَبَلِ, *and the pilgrims leave their baggage at the cave of el-Ḫidr, and ascend two miles to the top of the mountain* (يَتْرُكُ sing., but يَصْعَدُونَ plur., because ٱلزُّوَّارُ is a plur. fract. denoting rational beings); لِلّٰهِ مَلَآئِكَةٌ يَتَعَاقَبُونَ فِيكُمْ, *God has angels who watch over you in turn* (يَتَعَاقَبُونَ plur., for the same reason as in the last example); فَجَالَ ٱلصِّوَارُ وَٱتَّقَيْنَ بِقَرْهَبٍ, *and the herd wheeled and guarded (their rear) with an old buck* (اِتَّقَيْنَ fem., because, with the exception of the single buck, the rest of the herd were does); فَأَبْرَزَ مِنْهُ رِقَاعًا قَدْ كُتِبْنَ بِأَلْوَانِ ٱلْأَصْبَاغِ, *and he took out of it scraps of paper written with (ink of) various colours* (where كُتِبَتْ might also be used). — If irrational or inanimate objects are spoken of (for example, in fables) as persons, the plur. fractus may be followed by the verb in the plur. masc.; as: كِلَابٌ مَرَّةً أَصَابُوا جِلْدَ سَبُعٍ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدتُّمْ عَلَيْنَا قَالُوا أَنْطَقَنَا ٱللّٰهُ, *once on a time (some) dogs found the skin of a beast of prey; and they shall say to their skins* (members), *Why have ye borne witness against us? They shall answer, God has made us speak.*

149. If the subject be a substantive in the dual number, the preceding verb must be put in the singular, but must agree with the subject in gender. Examples: وَدَخَلَ مَعَهُ ٱلسِّجْنَ فَتَيَانِ, *and two young men went into*

the prison along with him; لَمَّا تَنَازَعَنِي ٱلرَّجُلَانِ, *after the two men disputed with one another about me;* وَسُيِّرَتْ يَدَاهُ وَعَضُدَاهُ وَرِجْلَاهُ, *and his hands and arms and feet were pierced with nails;* لَوْ كَانَ بَدْرٌ حَاضِرًا وَٱبْنُ حَمَلْ مَا نُقِشَتْ كَفَّاكِ, *had Bèdr been present and 'Ibn Ḥamèl, thy hands would not have been branded* (حَمَلْ in rhyme for حَمَلٍ); لَا رَقَأَتْ عَيْنَاهُ مِنْ طُولِ ٱلْبُكَاءْ, *may his eyes never cease from constant weeping;* خُذْ مِنْ شَارِبِكَ حَتَّى تَبْدُوَ شَفَتَاكَ وَمِنْ ثَوْبِكَ حَتَّى تَبْدُوَ عَقِبَاكَ, *cut your moustache till your lips can be seen, and your dress till your heels can be seen* (compare, in Hebrew, Micah 4, 11. וְתֶחֱזֶינָה בְּצִיּוֹן עֵינֵינוּ; see Gesenius' Gr. §. 143, 5). — A following verb must, of course, agree strictly with the preceding subject in gender and number; as: إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا, *when two troops among you were on the point of behaving with cowardice.* But if it be a collective, designating rational beings, the masc. plur. is admissible; as: وَإِنْ طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا, *and if two parties of believers fight with one another, make peace between them.*

Rem. *a.* Sometimes, however, a preceding verb is found in actual agreement with a following subject in the dual or plural, or even in virtual agreement with a singular collective; as: وَقَدْ أَسْلَمَاهُ مُبْعَدٌ وَحَمِيمُ, *after both far and near (after every one) had abandoned him* (حَمِيمُ in rhyme for حَمِيمٌ); اِحْمَرَّتَا عَيْنَاهُ, *his eyes were red;* رَأَيْنَ ٱلْغَوَانِي ٱلشَّيْبَ لَاحَ بِعَارِضِي يَلُمْنَنِي فِي ٱشْتِرَآءِ, *the women saw the white hairs that glittered in my whiskers;*

أَهْلِي النَّخِيلِ, *my family abuse me for the purchase of the palm-trees;* نَصَرُوكَ قَوْمِي فَاعْتَزَزْتَ بِنَصْرِهِمْ, *my people aided you, and you became powerful through their aid.* The phrase أَكَلُونِي الْبَرَاغِيثُ, *the fleas have devoured me,* is generally cited by the native grammarians to exemplify this construction.

Rem. *b.* With reference to Hebrew, compare with the above sections Gesenius' Gr. §. 143 (especially 1 and 3) and §. 144 (esp. *a* and *d*).

150. If the preceding verb has several subjects, it may be put in the plural, as: جِئْنَا أَنَا وَأَنْتَ, *you and I are come;* or it may agree in number and gender with the nearest subject, as: وَيُسْنِدُ هٰرُونُ وَبَنُوهُ أَيْدِيَهُمْ عَلَى رَأْسِهِ, *and Aaron and his sons shall lay their hands upon his head;* تَكَلَّمَتْ مَرْيَمُ وَهٰرُونُ فِي مُوسَى, *Miriam and Aaron spoke about Moses.* — If the subjects precede, and are either three or more singulars, or a singular and a dual, the verb is put in the plural; if they are merely two singulars, in the dual; as: اَلْبَطْنُ وَالرِّجْلَانِ تَخَاصَمُوا, *the belly and the two feet disputed with one another;* اَلْبَرْدُ وَالْحَرُّ تَخَاصَمَا, *the cold and the heat disputed with one another;* وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ, *and the plants and trees worshipped* (not يَسْجُدُونَ, because اَلنَّجْمُ and اَلشَّجَرُ are not individuals but species); وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً, *and (when) the earth and the mountains shall be lifted up and dashed in pieces at one stroke* (not دُكَّتْ or دُكِكْنَ, اَلْجِبَالُ being a plur. fract.). If the subjects be of different genders, the verb is usually put in the mas-

culine, as in the first of the above examples, or in: اَلْكَسَلُ وَكَثْرَةُ ٱلنَّوْمِ يُبْعِدَانِ مِنَ ٱللّٰهِ وَيُورِثَانِ ٱلْفَقْرَ, *indolence and excess of sleep remove us far from God and make us heirs of (reduce us to) poverty.*

Rem. Compare Gesenius' Heb. Gr. §. 145, 2.

151. The verb frequently agrees in respect of gender, not with the grammatical subject, but with its complement (the genitive annexed to it), which is the logical subject; e. g. يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا, *on the day (when) every soul shall find the good it has done present* (along with itself before God); اِسْتَرْخَتْ جَمِيعُ أَعْضَائِي, *all my limbs were relaxed;* تَفْتَدِي مِنْهُ بَعْضُهَا بِبَعْضٍ, *some of them ransom themselves from him with others* (by giving up others to him); إِذَا بَعْضُ ٱلسِّنِينَ تَعَرَّقَتْنَا, *when some years shall have gnawed at us;* كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ, *ye are the best people that has been brought forth (created) for mankind.* As the above examples show, this agreement of the verb with the logical subject most frequently takes place when the grammatical subject expresses a subordinate idea, like كُلٌّ, جَمِيعٌ, بَعْضٌ and غَيْرٌ (see §. 82).

Rem. Compare Gesenius' Heb. Gr. §. 145, 1.

152. What has been said regarding the concord of gender and number in a verbal sentence, is nearly all applicable to a nominal sentence

1) When the predicate follows the subject, they must agree strictly in gender and number; unless the subject be

a plur. fractus, in which case the predicate may also be put in the fem. sing., as: تَعْمَى ٱلْقُلُوبُ وَٱلْعُيُونُ نَاظِرَةٌ, *the hearts are blind, whilst the eyes are seeing* (see §. 148). This latter remark applies also to the names of the Arab. tribes (see §. 147); as: وَبَنُو عَبْسٍ يَوْمَئِذٍ نَازِلَةٌ فِي بَنِي عَامِرِ بْنِ صَعْصَعَةَ, *and the Bènū Abs were at that time dwelling among the Bènū ʿĀmir bin Ṣaṣaʿa.*

2) When the predicate precedes the subject, as happens in negative and interrogative sentences, then *a*) if the sentence be nominal, the predicate and subject must agree in number (see §. 117); but *b*) if the sentence be verbal, the predicate is put in the singular (see §. 121).

3) If the subject be a collective, the predicate may be put in the plural; as: كُلٌّ لَهُ قَانِتُونَ, *all are obeying him.* Similarly, when a verb is placed after a collective subject, as: وَلٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَشْكُرُونَ, *but the greatest part of mankind are thankless;* فَرِيقٌ مِنْهُمْ يَخْشَوْنَ ٱلنَّاسَ, *a part of them are afraid of men* (see §. 148).

4) The predicate frequently agrees in gender, not with the grammatical subject, but with its complement, which is the logical subject; as: كُلُّ نَفْسٍ ذَآئِقَةُ ٱلْمَوْتِ, *every soul shall taste of death;* أَتَى ٱلْفَوَاحِشَ عِنْدَهُمْ مَعْرُوفَةٌ, *the committing of crimes is held laudable by them* (see §. 151).

5) If the subject of a nominal sentence be a personal or demonstrative pronoun, and the predicate a feminine substantive or a plur. fractus,*) then the former is generally

*) For the plur. fract., even when derived from a masc. sing., agrees with adjectives, personal or demonstrative pronouns, and verbs, in the fem. sing.

put in the fem. sing., even when the preceding substantive, to which it refers, is of the masc. gender, as: إِنَّ هٰذِهِ تَذْكِرَةٌ, *this is an admonition* (Germ. *dies ist eine Erinnerung*, Fr. *ceci est un avertissement*); تِلْكَ حُدُودُ ٱللّٰهِ, *such are God's ordinances* (Germ. *dies sind Gottes Regeln*, Fr. *ce sont-là les règles de Dieu*); تِلْكَ آيَاتُ ٱللّٰهِ نَتْلُوهَا عَلَيْكَ, *such are God's signs, which we repeat to thee.*

B. The Different Kinds of Sentences.

1. Negative and Prohibitive Sentences.

153. The negative particles may, as in the Indo-european languages, deny any part of the sentence — the predicate, the subject (e. g. لَا نَافِيَةُ ٱلْجِنْسِ, §. 39), the object, the *hāl* or circumstantial expression, &c.

154. The negative particle sometimes immediately precedes that part of the sentence which it denies, at other times is separated from it by some other part; e. g. لَا يُكْرِمُ ٱلسَّخِيُّ ٱلْبَخِيلَ, *the liberal man does not respect the niggardly*; مَا هٰذَا بَشَرًا, *this is no human being* (see §. 42, rem. *c*); مَا قَالَ هٰذَا, *he has not said this.*

155. The predicate of a simple declarative verbal sentence, which is neither optative nor asseverative (§. 1, *e* and *f*), may, when denied by لَا, be put either in the imperfect or the perfect. *a*) When put in the *imperfect*, it may be

rendered into English by the present, the future, or, when connected with preceding past tenses, by the Latin imperfect (§§. 8, 9); as: لَا يُكْرِمُ ٱلسَّخِيُّ ٱلْبَخِيلَ, *the liberal man does not respect* (or *will not respect*, or, under certain circumstances, *did not respect*; non honorabat) *the niggardly.* *b*) The *perfect* can properly be used only *α*) when لَا is repeated twice or oftener in clauses connected by وَ, in which case it may be translated by the perfect or the past (§. 1, *a* and *b*), as: لَا صَدَّقَ وَلَا صَلَّى, *he has neither believed nor prayed,* or *he neither believed nor prayed;* or *β*) when لَا is connected by وَ with a preceding negative, such as مَا, لَمْ, or لَمَّا, and merely carries on the negation of something past (see §. 1, *e*, rem. *b*, and §. 160).

156. The particle لَنْ — a contraction of لَا أَنْ —, which is construed with the subjunctive of the imperfect (§. 15, 1), is a very strong negation of the future, *not at all, never; e. g.* فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَٱتَّقُوا ٱلنَّارَ, *if ye do not do it — and ye will never do it — then dread the fire (of hell).*

Rem. On لَمْ and لَمَّا see §. 12 and §. 18.

157. The particle مَا, when joined to the perfect, denies the past; when joined to the imperfect, the present (see §. 8, rem. *b*).

158. The particle إِنْ is often found with negative force in verbal as well as in nominal sentences (see §. 42, rem. *c*), and that before both the perfect and the indicative of the imperfect. For example: إِنِ ٱلْكَافِرُونَ إِلَّا فِي غُرُورٍ,

the unbelievers are in utter blindness (lit. *are not except in blindness*); أَيَا ٱللَّهُ إِنْ أَفْعَلُ هٰذَا ٱلْفَعَالَ, *O God! I will not commit this action*; وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ, *and if they* (heaven and earth) *should fail, no one could support them after him* (if he, i. e. God, should withdraw his support); إِنْ أَجْرِيَ إِلَّا عَلَى ٱلَّذِي فَطَرَنِي, *it is for him alone to reward me, who has created me*; ثُمَّ جَآءُوكَ يَحْلِفُونَ بِٱللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا, *then they will come unto thee swearing by God* (*and saying*), *We intended to do nothing but good.* In the elevated prose style, as well as in poetry, the negative مَا is often prefixed to this إِنْ; e. g. وَمَا إِنْ يَنْجَحُ لَهَا عَنَآءٌ, *but her pains were* (*all*) *of no avail*; مَا إِنْ يَمَسُّ ٱلْأَرْضَ إِلَّا مَنْكِبٌ مِنْهُ, *only one shoulder of his touches the ground*; مَا إِنْ رَأَيْتَ لَهُمْ فِي ٱلنَّاسِ أَمْثَالَا, *thou hast never seen* (*any*) *like them among men* (أَمْثَالَا in rhyme for أَمْثَالًا).

Rem. This إِنْ (called by the grammarians إِنِ ٱلنَّافِيَةُ, *the negative 'in'*) is not to be confounded with the conditional particle of the same sound (إِنِ ٱلشَّرْطِيَّةُ, *the conditional 'in'*); for 1) it admits of a nominal sentence after it; 2) it does not govern the jussive; 3) it lets the perfect retain its past signification; 4) its predicate is sometimes put in the accusative, like that of مَا (§. 42, rem. *c*); and 5) it is joined, as a corroborative, to مَا. It seems rather to be connected with the Hebrew negative אַיִן, אַי, and occurs itself in that language in the form אִם.

159. The negative verb لَيْسَ (vol. I. §. 182) is used *a*) as equivalent sometimes to كَانَ ٱلتَّامَّةُ (§. 41), e. g.

لَيْسَ لِصَحِيحِ ٱلْعَقْلِ وَٱلْبَدَنِ عُذْرٌ فِي تَرْكِ ٱلتَّعَلُّمِ, *for him who is healthy in mind and body, there is no excuse for neglecting the acquisition of knowledge;* at other times to كَانَ ٱلنَّاقِصَةُ (§. 41), e. g. لَيْسَ عَالِمًا or لَيْسَ بِعَالِمٍ, *he is not learned.* But it is also employed *b*) as an indeclinable negative particle, stronger than لَا, to deny some part of the sentence to which it is prefixed; e. g. لَيْسَ لِهٰذَا خُلِقْتَ وَلَا بِهٰذَا أُمِرْتَ, *thou wast not created for this, nor bidden to do this;* لَيْسَ كُلُّ مَا فَاتَ يُدْرَكُ, *nothing that has escaped us can be overtaken* (an opportunity once lost never recurs); إِنَّمَا يَجْزِي ٱلْفَتَى لَيْسَ ٱلْجَمَلْ, *it is only the man that makes a return, not the camel* (ٱلْجَمَلْ in rhyme for ٱلْجَمَلُ); أَلَيْسَ قَدْ نَوَيْتَ أَنْ تُعْتِقَنِي, *have you not formed the intention of setting me free?* In connection with an imperfect, it expresses a strongly denied present or future; as: لَسْتُ أَقْصِدُ ٱلْحَرْبَ بَلْ جِئْتُ لِأَهْدِمَ ٱلْكَعْبَةَ, *I do not intend to make war (upon you), but I am come to destroy the Ka'ba;* لَسْتَ تَنَالُ ٱلْعِزَّ حَتَّى تُذِلَّهَا, *you will never attain greatness till you humble it (your spirit);* فَلَيْسَ تُدْخَلُ بَعْدَ ٱلْجَنَّةِ ٱلنَّارُ, *for the fire (of hell) is never entered after (one has been a dweller in) Paradise;* لَيْسَ تُرْجَى لِفَآئِدَهْ, *no good is hoped of thee* (لِفَآئِدَهْ in rhyme for لِفَآئِدَةٍ). It may even be governed by كَانَ, so as to express the negative imperfect of that verb; as: كَانَ ٱلنَّبِيُّ صلعم لَيْسَ بِٱلطَّوِيلِ وَلَا بِٱلْقَصِيرِ, *the Prophet was neither of high nor low stature.*

160. When to a clause containing one of the negative particles مَا, لَمْ, لَمَّا or لَنْ, or the negative verb لَيْسَ, there is appended, by means of the conjunction وَ, another dependent clause, then, in place of repeating the particular negative of the former clause, the general negative لَا is used, because the special kind of negation has already been sufficiently made known. For example: لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ ٱللّٰهِ شَيْئًا, *neither their goods nor their children shall avail them aught against God;* رَأَى أَنَّ ذٰلِكَ ٱلْبَدَنَ لَمْ يُخْلَقْ لَهُ عَبَثًا وَلَا قُرِنَ بِهِ لِأَمْرٍ بَاطِلٍ, *he saw that this body was not created for him in jest, nor connected with him for any vain purpose;* لَمْ يَبْقَ عَلَيْهِ مُشْكِلٌ فِي ٱلشَّرْعِ إِلَّا تَبَيَّنَ وَلَا مُغْلَقٌ إِلَّا ٱنْفَتَحَ وَلَا غَامِضٌ إِلَّا ٱتَّضَحَ, *there remained for him no difficulty in the (divine) law that did not become clear, and nothing sealed up that was not opened, and nothing obscure that was not made plain;* لَسْتُ أَعْنِي بِٱلْقَلْبِ قَلْبَ ٱلْجِسْمِ وَلَا ٱلرُّوحَ ٱلَّذِي فِي تَجْوِيفِهِ, *I understand by the (term) heart neither the corporeal heart nor the spirit that dwells in its cavity.* If, however, the second clause be conceived as independent of the first, and the connection be merely an external one, the particular negative is repeated; as: هَلْ هُوَ أَمْرٌ لَمْ يَزَلْ مَوْجُودًا فِيمَا سَلَفَ وَلَمْ يَسْبِقْهُ ٱلْعَدَمُ بِوَجْهٍ مِنَ ٱلْوُجُوهِ, *is it a thing which has never ceased existing during the past, and which a period of non-existence has never in any way preceded?*

Rem. a. When غَيْر requires to be repeated, its place is sup-

plied by لَا, which is followed by the genitive governed by غَيْر; as: فَنَبَحَرَهَا غَيْرَ مُحْبَسَةٍ وَلَا مُعَقَّلَةٍ, *and he slaughtered them without their being either shut up or bound;* هُوَ غَيْرُ غَرِيبٍ وَلَا عَجِيبٍ, *this is neither strange nor wonderful.* See §. 82, 4, rem. *a.*

Rem. *b.* وَلَا is sometimes repeated emphatically after a preceding negative, and requires to be rendered in English by *even;* as: وَلَا أَرَى أَنْ خَرَجَ مِنْهُمْ وَلَا وَاحِدٌ, *but I do not see that there has come out even a single one of them.*

161. In oaths and asseverations لَا is followed by the perfect with the signification of our future (see §. 1, *e*); as: وَٱللّٰهِ لَا عَصَيْتُ رَبِّي, *by God, I will not disobey my Lord;* وَٱللّٰهِ لَا فَتَحْتُ هٰذَا ٱلْبَابَ, *by God, I will not open this door;* وَحَيٰوةِ فِرْعَوْنَ لَا خَرَجْتُمْ مِنْ هٰهُنَا, *by the life of Pharaoh, ye shall not quit this place;* لَا عَتَبْتُ عَلَيْهِ بَقِيَّةَ عُمْرِي, *I will never reproach him (again) during the remainder of my life.* In blessings and curses it is followed by the perfect as an optative (see §. 1, *f*); as: لَا رَأَيْتَ شَرًّا, *may you never see (suffer) evil!* لَا كَانَ, *may he not be (may he perish)!*

162. When verbs signifying to forbid, fear, and the like, are followed by أَنْ with the subjunctive, the negative لَا is sometimes inserted after أَنْ (أَلَّا or أَنْ لَا) without affecting the meaning (see §. 15, 1); as: مَا مَنَعَكَ أَلَّا تَسْجُدَ, مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا أَنْ لَا تَتَّبِعَنِي, *what prevented you from worshipping (him)? what hindered thee from following me, since thou sawest that they have gone astray?*

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي ٱلْيَتَامَى, *and if ye are afraid of being unjust towards the orphans* (but if we read تُقْسِطُوا, لَا is no longer redundant: *if ye are afraid of not being just &c.*).

163. The prohibitive لَا governs either the jussive or the energetic. See §. 17, 2, §. 19, 2, and §. 20.

2. Interrogative Sentences.

164. The Arabic language ignores the difference between the direct and the indirect question, in so far as regards the arrangement of the words and the mood of the verb. Every interrogative clause, even when dependent upon a preceding one, takes the direct form.

165. A question is sometimes indicated merely by the tone of the voice, and that both when it stands alone, and when it is connected with a second question by أَمْ or أَوْ; as: فَقَالُوا تَخْشَى عَلَيْنَا مِنْ نَفْسِكَ شَيْئًا, *and they said, Dost thou fear any evil to us from thyself?* رَمْيُ ٱلْجِمَارِ رَاكِبًا, أَفْضَلُ أَمْ رَاجِلًا, *is it better to cast the stones* (one of the ceremonies of the pilgrimage to Mèkka) *riding or on foot?* لَا أَدْرِي هُوَ مِنْ رُحْتُ أَوْ مِنْ أَرَحْتُ, *I do not know whether it comes from rohtu or from 'arahtu.* In general, however, a question is introduced by one or other of the interrogative particles mentioned in vol. I. §§. 361, 362.

166. The simplest interrogative particle is أَ, which is also prefixed to the word إِنَّ, and to the conjunctions وَ

and فَ; as: أَنُؤْمِنُ كَمَا آمَنَ ٱلسُّفَهَآءُ, *shall we believe as fools have believed?* أَإِنَّكَ لَأَنْتَ يُوسُفُ, *art thou really Joseph?* فَقَالَ أَبُو بَكْرٍ أَوَكُلُّكُمْ رَأْيُهُ عَلَى هٰذَا, *and 'Abū Bèkr said, Are you all of this opinion?* أَفَسَمِعْتَنِي أَقُولُ إِلَّا خَيْرًا, *have you then heard me saying aught but good?* If another clause be connected by أَمْ with the one beginning with أَ (in this case called هَمْزَةُ ٱلتَّسْوِيَةِ, *the hèmza of equalisation*), there arises a disjunctive or alternative question; as: سَوَآءٌ عَلَيْنَا أَجَزِعْنَا أَمْ صَبَرْنَا, *it is all the same to us, whether we bear (our torments) impatiently or with patience;* سَوَآءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ, *it is all one to them, whether thou hast warned them or not;* وَمِنَ ٱلْعَجَآئِبِ عُجْبُ مَنْ هُوَ جَاهِلٌ أَهُوَ ٱلسَّعِيدُ أَمِ ٱلشَّقِيُّ أَمْ كَيْفَ يُخْتَمُ عُمْرُهُ, *one of the strange things is the self-conceit of him who does not know whether he will be saved or damned, or how his life will end.* Instead of أَمْ we may use أَوْ; as: ٱخْتِلَافُهُمْ فِي نَعِيمِ ٱلْجَنَّةِ أَهُوَ مِنْ جِنْسِ نَعِيمِ ٱلدُّنْيَا أَوْ غَيْرِهِ, *their difference of opinion in regard to the delights of Paradise, whether they are of the same kind as the delights of the world, or of a different kind.*

167. The interrogative particle هَلْ introduces questions of a more lively sort; as: هَلْ تَحْفَظِينَ مِنْ أَبِي يُوسُفَ فِي ٱلْفِقْهِ شَيْئًا, *do you recollect any of 'Abū Yūsuf's sayings* (lit. *do you recollect anything from 'Abū Yūsuf*) *regarding*

jurisprudence? — On the elliptical expression هَلْ لَكَ فِي كَذَا, see §. 54, 2, rem. *e*. When followed by a clause commencing with أَنْ, the preposition فِي may be omitted; as: هَلْ لَكَ أَنْ تَنَامَ, *do you wish to go to sleep?*

168. The compound negative particle أَلَا, *nonne*, is often used to draw close attention to the certainty of the following assertion, and hence admits of being rendered into English by *truly, verily, certainly* (compare in Hebrew הֲלֹא = הֲנָה, Gesenius' Gr. §. 150, 2), in which case it is frequently followed, as a farther asseverative, by إِنَّ; e. g. أَلَا لَا تَنَالُ ٱلْعِلْمَ إِلَّا بِسِتَّةٍ, *certainly you will never attain learning except through six things* (lit. *is it not so? you will not &c.*); أَلَا إِنَّ ٱلْحَدَاثَةَ لَا تَدُومُ, *verily youth does not last for ever;* أَلَا إِنَّهُمْ هُمُ ٱلسُّفَهَآءُ, *verily these are the fools;* أَلَا أَيُّهَا ذَا ٱلنَّابِحُ ٱلسِّيدَ إِنِّي عَلَى نَأْيِهَا مُسْتَبْسِلٌ مِنْ وَرَآئِهَا, *O thou that barkest at (revilest) the Benū 's-Sid, I am ready to fight to the death in their defence, though they are far away.* It is also used as a corroborative before the optative perfect (§. 1, *f*), the imperative, jussive, and energetic; as: أَلَا قَبَّحَ ٱللّٰهُ وَجْهَكَ, *may God disfigure thy face!* — The synonymous particle أَمَا is used in the same way as أَلَا; e. g. أَمَا وَٱللّٰهِ لَوْ تَعَدَّيْتَهَا قَتَلْتُكَ, *verily, by God, had you transgressed it, I would have put you to death;* أَمَا إِنَّهُ لَا خَيْرَ بِخَيْرٍ بَعْدَهُ ٱلنَّارُ, *verily there is no good in prosperity that is followed by the fire (of hell);* أَمَا وَٱلرَّاقِصَاتِ بِذَاتِ عِرْقٍ وَمَنْ صَلَّى بِنَعْمَانِ ٱلْأَرَاكِ

لَقَدْ أَضْمَرْتُ حُبَّكِ فِي فُؤَادِي, *by those who are dancing at Ḍāt 'Irḳ, and who pray at Nā'mān abounding in 'arāk-trees, (I swear that) I have treasured up love for thee in my heart.*

169. أَلَّا, هَلَّا, لَوْلَا, and لَوْمَا, (called by the grammarians حُرُوفُ ٱلتَّحْضِيضِ وَٱلْعَرْضِ, *the particles of incitement and reproof*), are used before the imperfect to incite one to perform an act, and before the perfect to rebuke the neglect of it; as: أَلَّا تُصَنِّفُ كِتَابًا فِي ٱلزُّهْدِ, *why do you not write a book upon asceticism?* equivalent to *write one, pray;* but: أَلَّا صَنَّفْتَ كِتَابًا فِي ٱلزُّهْدِ, *why have you not written a book upon asceticism?* هَلَّا أَعْلَمْتَنِي, *why did you not inform me of it?* يَقُولُ ٱلَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ, *those who do not believe, say, Why has no sign from his Lord been sent down to him?* لَوْلَا يُكَلِّمُنَا ٱللّٰهُ أَوْ تَأْتِينَا آيَةٌ, *why does not God speak to us or a sign come to us?* لَوْمَا تَأْتِينَا بِٱلْمَلٰئِكَةِ إِنْ كُنْتَ مِنَ ٱلصَّادِقِينَ, *why dost thou not bring the angels to us, if thou art (one) of those who speak the truth?* In later times the simple مَا is so used; e. g. مَا تَقُومُ, *dost thou not stand up?* or *thou dost not stand up!* equivalent to *pray, stand up.*

170. The interrogative pronouns مَنْ, *who?* and مَا, *what?* may stand in any one of the three cases, nominative, genitive, or accusative; as: مَنْ أَنْتَ, *who art thou?* بِنْتُ مَنْ أَنْتِ, *whose daughter art thou?* مَنْ قَتَلْتَ, *whom hast thou slain?* Even when they ought, strictly speaking, to

follow another word in the genitive, they may be put first in the nominative absolute, and their proper place supplied by a pronoun that falls back upon them (عَآئِدٌ or رَاجِعٌ); as: قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ (instead of مَنْ بِيَدِ), *Say, In whose hand is the kingdom over everything?* But no such pronoun can be used, unless مَنْ and مَا precede in the nominative absolute. — To render the interrogation more lively, the demonstrative pronoun ذَا is appended (like the Heb. זֶה) to the interrogatives مَنْ and مَا, even when the subject of the interrogative clause is introduced by the relative pronoun اَلَّذِى; as: مَا ذَا تَقُولُ or مَا ذَا ٱلَّذِى تَقُولُ, *what is it (that) you say?* مَنْ ذَا ٱلَّذِى أَمَرَ or مَنَ ٱلَّذِى أَمَرَ, *who is it that has given orders?* لِمَا ذَا وَلَّيْتَ بَعْدَ مَجِيئِكَ إِلَى هٰهُنَا (pron. *limâ dâ*), *why do you run away after your coming hither?* — The pronouns مَنْ and مَا are always used substantively, but can neither govern a genitive nor be followed by another substantive in apposition to them in any case (nom., gen., or acc.); مَنْ فَتًى, مَنْ فَارِسٌ, do not mean τίς ἀνήρ; *quisnam vir? quis eques (est ille quem vides)?* but *quis (est) vir? quis (est) eques?* مَنْ being the subject and the following word the predicate. E. g. إِذَا ٱلْقَوْمُ قَالُوا مَنْ فَتًى خِلْتُ أَنَّنِى عُنِيتُ, *when the tribe ask, Who is a man? I think that I am meant;* لَوْ كَانَ فِي ٱلْأَلْفِ مِنَّا وَاحِدٌ فَدَعَوْا مَنْ فَارِسٌ خَالَهُمْ إِيَّاهُ يَعْنُونَا, *were there one of us among a thousand, and they cried out, Who is a horseman? he would think that it was he they meant* (يَعْنُونَا

in rhyme for يَعْنُونَ); مَنْ إِلٰهٌ غَيْرُ ٱللّٰهِ يَأْتِيكُمْ بِضِيَآءٍ, lit. *who (is) a god, different from the (true) God, (that) can give you light?* the words يَأْتِيكُمْ بِضِيَآءٍ forming a relative clause in connection with the indefinite substantive إِلٰهٌ (see §. 172). Even such a case as is represented by the words مَنْ زَيْدٍ, مَنْ زَيْدًا, in no way violates our rule. One person says رَأَيْتُ زَيْدًا, *I have seen Zèid;* another, repeating the exact words of the former speaker (اَلْحِكَايَةُ), asks: مَنْ زَيْدًا, *who is* (the person you meant, when you said "ra'èitu Zèidan", by the word) *„Zeidan"*? Similarly, in the genitive, مَرَرْتُ بِزَيْدٍ, *I passed by Zèid,* مَنْ زَيْدٍ. In general, however, the حِكَايَةٌ (*imitation, citation* or *quoting of the exact words of a speaker*) is neglected, and the questioner asks مَنْ زَيْدٌ, *who is Zèid?* in the nominative. This حِكَايَةٌ is allowed only when the word quoted is a proper name, and مَنْ is not preceded by any connective particle, such as وَ. We can only say وَمَنْ زَيْدٌ, *and who is Zèid?* مَنْ غُلَامُ زَيْدٍ, *who is the slave of Zèid?* — As an interrogative, مَنْ is construed with the masculine singular of a verb, but occasionally admits of the feminine, when the predicate is a person of the female sex; as: مَنْ كَانَتْ أُمَّكَ, *who was thy mother?* — If inquiry be made regarding the nature, qualities, social position, &c., of a person, مَا is used as the predicate, and not مَنْ; e. g. وَقُلْنَا لَهُ مَا أَنْتَ, *and we said to him, What art thou?* مَا رَبُّ ٱلْعَالَمِينَ, *what is the Lord of created things?* أَخْبِرْنِي عَنْ قَوْلِكَ وَلَمَّا رَأَتْ رَكْبَ ٱلنُّمَيْرِيِّ أَعْرَضَتْ وَكُنَّ مِنَ أَنْ

يَلْقَيْنَهُ حَذِرَاتِ(* مَا كُنْتُمْ قَالَ كُنْتُ عَلَى حِمَارٍ هَزِيلٍ وَمَعِي صَاحِبٌ لِي عَلَى أَتَانٍ مِثْلِهِ, *tell me about your verse: "And after she descried the cavalcade of the Numèiri, she turned aside, and they were on their guard against meeting him", — what were you? He said, I was upon a lean he-ass, and along with me was a companion of mine upon a she-ass like it.*

Rem. On the shortening of مَا into مَ, see vol. I. §. 351, rem.

171. Regarding the interrogative pronoun أَيٌّ, of which we have spoken before (§. 87), there are here two remarks to be made. 1) أَيٌّ is used, not only instead of the fem. أَيَّةٌ, but also instead of the plur. أَيُّونَ; as: مِنْ أَيِّ قَبِيلَةٍ أَنْتَ, *of what tribe art thou?* مِنْ أَيِّ ٱلنَّاسِ أَنْتَ, *of what people art thou?* 2) A nominal sentence with a nominal predicate, of which the subject (ٱلْمُبْتَدَأُ) is أَيٌّ with a pronominal suffix, may, as a whole, without any change of case, supply the place of an accusative to a verb or of a genitive after a preposition; as: ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى ٱلرَّحْمٰنِ عُتِيًّا, *then will we draw forth from every sect those who have been most violent in rebellious pride towards the Merciful;* مَضَغَهَا لِيَنْظُرَ أَيُّهَا أَصْلَبُ, *he bit them with his teeth in order to see which of them was the hardest;* إِذَا مَا لَقِيتَ بَنِي مَالِكٍ فَسَلِّمْ عَلَى أَيُّهُمْ أَفْضَلُ, *when you meet the Bènū Mālik, salute him who is most excellent*

*) مِنَ آنْ by poetic license for مِنْ أَنْ, and حَـذِرَات in rhyme for حَـذِرَاتٍ.

amongst them. In such cases, however, أَيٌّ may be put alone, without any suffix, in the accusative or genitive, the vacant place of the subject in the nominal clause being supplied by the pronoun of the third person. In the former case أَيٌّ is treated as an interrogative, in the latter as a relative pronoun.

Rem. أَيٌّ also serves to express astonishment, in which case it is always put in the masc. sing., and the noun which it governs in the genitive is undefined. If the preceding noun, to which أَيٌّ refers, be indefinite, then أَيٌّ agrees with it in case; as: جِئْتَنِي بِرَجُلٍ أَيِّ رَجُلٍ, *you have brought me a man, (and) what a man! = what a man you have brought me!* But if the preceding noun be definite, أَيٌّ is always put in the circumstantial accusative or *hāl;* as: جَآءَنِي زَيْدٌ أَيَّ رَجُلٍ, *Zèid came to me, (and) what a man (he is)!* The reason of this is, that the interrogative and exclamatory أَيٌّ, being by its very nature always indefinite, can never be in concord with a definite substantive. — The substantive that constitutes the object of wonder may be understood, when it is virtually contained in the verb, and أَيٌّ must then be put in whatever case that substantive would have stood, had it been expressed; as: اِنْتَكَرُوا أَيَّ نِكَايَةٍ, *how they have been tormented!* i. e. اِنْتَكَرُوا نِكَايَةً أَيَّ نِكَايَةٍ.

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3. Relative Sentences.

172. There are in Arabic, as well as in the other Shemitic languages, two sorts of relative sentences; namely 1) *indefinite*, i. e. such as are annexed to an immediately preceding indefinite substantive, without the aid of a conjunctive noun (vol. I. p. 219); and 2) *definite*, i. e. such as are introduced by a conjunctive noun, whether substantive or adjective, which is definite by its very nature. A sentence of the former kind is called صِفَةٌ, *a descriptive* or *qualificative sentence;* of the latter kind, صِلَةٌ, *a conjunctive sentence;* and the conjunctive noun itself is called اَلْاِسْمُ اَلْمَوْصُولُ or simply اَلْمَوْصُولُ. Examples of the *first* kind: مَرَرْتُ بِرَجُلٍ يَنَامُ, *I passed by a man who was sleeping;* أَوَّلُ بَيْتٍ وُضِعَ لِلنَّاسِ, *the first temple that was founded for mankind;* آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ اَلْكِتَابِ, *firmly constructed* (i. e. *unambiguous*) *verses, which form the chief portion* (lit. *are the mother*) *of the Scriptures;* يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ, *a day on which neither traffic, nor friendship, nor intercession, shall be of any avail* (compare Gesenius' Heb. Gr. §. 121, 3). Examples of the *second* kind: مَنْ فَعَلَ ذٰلِكَ, *he who did* or *has done this;* اَلْمَلِكُ اَلَّذِى يَعْدِلُ, *the king who is just.* — Sometimes, however, a noun defined by the article is followed by a qualificative sentence, when that noun indicates, not a

particular individual (animate or inanimate), but any individual bearing the name; e. g. مَا يَنْبَغِي لِلرَّجُلِ يُشْبِهُكَ, *what becomes the man who is like you;* كَمَثَلِ ٱلْحِمَارِ يَحْمِلُ أَسْفَارًا, *like the ass that carries books;* كَٱلْجَمْرِ يُوضَعُ فِي ٱلرَّمَادِ, *like the coal that is put among the ashes.* In such phrases as نِعْمَ ٱلرَّأْيُ رَأَيْتَ, *what an excellent resolution you have adopted!* the substantive ٱلرَّأْيُ is the first nominative after the verb of praise, and the clause رَأَيْتَ the second nominative, standing for مَا رَأَيْتَ; so that the expression is equivalent to نِعْمَ ٱلرَّأْيُ رَأْيُكَ.

Rem. *a.* The Arabs, like the other Shemites, have no relative pronoun which they can employ when the antecedent to the relative clause is indefinite. Further, it should be observed that أَيٌّ and ٱلَّذِي are always definite, whether the latter be used substantively or adjectively, whilst مَنْ and مَا, which can only be used substantively, are either definite or indefinite; e. g. مَنْ جَآءَ, *he who comes* or *one who comes;* مَا لِي, *that which I have* or *something which I have.* When employed indefinitely, مَنْ and مَا are not regarded by the Arabs as conjunctive nouns, but as indeclinable substantives (equivalent in meaning to شَخْصٌ, *a person,* and شَيْءٌ, *a thing*), to which the words that we regard as the complement of the relative pronoun, are annexed as a qualificative clause, which is virtually in the same case. We even find, though very rarely, a single adjective so annexed to مَنْ or مَا, and actually agreeing with them in case. When thus used, مَنْ and مَا are said to be مَوْصُوفَةٌ.

Rem. *b.* The pronoun in the qualificative clause, which falls

back upon the antecedent (اَلْعَآئِدُ or اَلرَّاجِعُ), ought, strictly speaking, to be of the third person, even when the subject of the qualified substantive is a pronoun of the first or second person. In practice, however, the one is usually brought into agreement with the other; as: إِنَّا لَقَوْمٌ مَا إِنَّكُمْ قَوْمٌ تَجْهَلُونَ, *ye are people who are foolish;* نَرَى ٱلْقَتْلَ سُبَّةً, *verily we are people who count it no disgrace to be slain;* إِنِّى ٱمْرُؤٌ تَجِدُ ٱلرِّجَالُ عَدَاوَتِى, *verily I am a man whose hostility (brave) men find (to be terrible).*

173. The qualificative sentence necessarily contains a pronoun (اَلْعَآئِدُ or اَلرَّاجِعُ), referring to the qualified noun and connecting it with the qualificative sentence. This pronoun is either contained in the verb of the qualificative sentence, as its nominative, e. g. رَجُلٌ جَآءَ, *a man who came;* or, in case of its being a nominal sentence, is expressed by a separate pronoun, e. g. رَجُلٌ هُوَ صَدِيقِى, *a man who is my friend;* or, lastly, appears as a suffix in the genitive or accusative, e. g. مَرَرْتُ بِرَجُلٍ أَبُوهُ نَآئِمٌ, *I passed by a man whose father was asleep;* زَوَّجْتُ ٱبْنِى بِٱمْرَأَةٍ كَانَ عَمْرٌو يُحِبُّهَا, *I married my son to a woman with whom 'Amr was in love.* The suffix is, however, not unfrequently suppressed, when the sense clearly indicates the connection between the qualified noun and the qualificative clause; as: فَمَا أَدْرِى أَغَيَّرَهُمْ تَنَآءٌ وَطُولُ ٱلْعَهْدِ أَمْ مَالٌ أَصَابُوا, *and I do not know whether distance and length of time have altered them, or wealth which they have won* (أَصَابُوا for أَصَابُوهُ); ضَرَبْتُهُ ضَرْبَةً خَرَّ كَٱلْمَيِّتِ, *I struck him a blow at which he fell like dead* (خَرَّ for خَرَّ بِهَا).

174. The conjunctive noun اَلَّذِى may be used either substantively or adjectively. In the former case, it includes the idea of a person or thing, that is to say, it is equivalent to the substantive مَنْ and مَا, when they are definite (مَوْصُولَةٌ), *he who, that which.* In the latter case, it agrees, like any other adjective, with its antecedent, which is always a definite substantive, in gender, number and *case,* and thus markedly differs from the relative pronouns of the Indogermanic languages; as: عِنْدَ ٱلرَّجُلَيْنِ ٱللَّذَيْنِ جَآءَا, *in the possession of the two men who are come;* رَأَيْتُ ٱلرَّجُلَيْنِ ٱلَّذَيْنِ هُمَا بَخِيلَانِ, *I saw the two men who are niggardly.*

175. As the case in which the conjunctive nouns stand, is altogether independent of the conjunctive clause, they cannot express the syntactical relations of our relative pronouns. If they stand (as is always the case with مَنْ, مَا, and أَىٌّ, and frequently with اَلَّذِى) as substantives at the beginning of an independent sentence, they form its subject or inchoative (مُبْتَدَأٌ), and are consequently in the nominative; and the same is the case with اَلَّذِى, when it is annexed as an adjective to any such subject in the nominative. In every other case, they stand, it is true, at the commencement of the conjunctive sentence, but are in whatever case the preceding governing word requires, be it noun, verb, or particle; that is to say, they are in that case which, according to our idiom, pertains to the demonstrative pronoun implied in them, or to the substantive antece-

dent to which they refer. The syntactical place of our relative pronoun is supplied by a pronoun in the conjunctive sentence, which falls back upon the conjunctive noun and agrees with it in gender and number. This pronoun is called by the grammarians اَلضَّمِيرُ ٱلْعَآئِدُ (ٱلرَّاجِعُ or) إِلَى ٱلْمَوْصُولِ, *the pronoun that returns to the conjunctive noun,* or simply اَلْعَآئِدُ or اَلرَّاجِعُ.

1) If this pronoun stand, as the subject, in the nominative case, it is represented, in a *verbal* sentence, by the personal pronoun implied in the verb; e. g. أُحِبُّ مَنْ يَعْدِلُ, *I love him who is just;* مِنْهُمْ مَنْ يَسْتَمِعُونَ إِلَيْكَ, *among them are some who will hearken to thee;* يَا نَكُنْ مِثْلَ مَنْ يَا ذِئْبُ يَصْطَحِبَانِ, (*if so,*) *we shall be like those, O wolf, who are comrades;* أَخَافُ مِنَ ٱلْمَلِكِ ٱلَّذِى يَظْلِمُ ٱلنَّاسَ, *I am afraid of the king who oppresses mankind.* But in a *nominal* sentence, it is expressed by a separate pronoun; e. g. مَنْ هُوَ بَرٌّ, *he who is pious;* مِمَّا هُوَ ضَلَالٌ, *of that which is error;* عُدْتُ ٱلشَّيْخَ ٱلَّذِى هُوَ مَرِيضٌ, *I have visited the old man who is sick.* In nominal sentences of which the predicate is an adverb, or a preposition with its genitive, depending upon the idea of *being* understood, the virtually existing subject of the substantive verb suffices to connect the clauses, without any separate pronoun being expressed; as: مَرَرْتُ بِمَنْ ثَمَّ, *I passed by him who is there* or *those who are there;* لَهُ مَا فِى ٱلسَّمٰوَاتِ وَٱلْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ, *to him belongs what is in heaven*

and upon earth, and those who dwell with him are not too proud to serve him; إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ, *verily the first temple that was founded for mankind is that which is at Bèkka (Mèkka).* The عَآئِدٌ may also be omitted in a nominal sentence of more than the usual very limited length; as: جَآءَ ٱلَّذِى ضَارِبٌ زَيْدًا, *he who beats Zèid, is come;* هُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلٰهٌ وَفِى ٱلْأَرْضِ إِلٰهٌ, *he it is who is a God in heaven and a God upon earth;* مَا أَنَا بِٱلَّذِى قَآئِلٌ لَكَ سُوءً, *I am not he who speaks evil of you;* but this omission is rare in very short nominal sentences; e. g. جَآءَ ٱلَّذِى قَآئِمٌ, *he who stands, is come;* مَنْ يُعْنَ بِٱلْحَمْدِ لَا يَنْطِقْ بِمَا سَفَهٌ, *he who strives hard after praise, does not speak what is foolish.*

2) If the عَآئِدٌ be an objective complement in the accusative, it is appended as a suffix to the verb; e. g. مَنْ رَأَيْتُهُ, *he whom I have seen;* اَلسَّارِقُ ٱلَّذِى قَتَلَهُ ٱبْنِى, *the thief whom my son killed.* The suffix is, however, not unfrequently omitted; as: اَلْمَالُ ٱلَّذِى تَشْتَهِى أَنْفُسُنَا, *the wealth which our souls desire* (تَشْتَهِى for تَشْتَهِيهِ); اَلْكِتَابُ ٱلَّذِى أَنْزَلَ ٱللّٰهُ, *the book which God has sent down* or *revealed* (أَنْزَلَ for أَنْزَلَهُ).

3) A pronominal suffix also supplies the place of our relative, when it stands in the genitive, dative, &c., or is governed by a preposition; as: اَلطَّبِيبُ ٱلَّذِى ٱبْنُهُ عِنْدِى, *the physician whose son is at my house;* مَنْ لَهُ مَالٌ كَثِيرٌ,

he who has great possessions; مَا تَدْعُوهُمْ إِلَيْهِ, *that to which you summon them.* Should the suffix, however, be preceded by the same preposition as the preceding conjunctive noun, the suffix and its preposition may be omitted; as: أَنَا عِنْدَ مَنْ أَنْتَ, *I am at the house of the same person as you* (أَنْتَ instead of أَنْتَ عِنْدَهُ); مَرَرْتُ بِٱلَّذِى مَرَّ سُلَيْمٰنُ, *I passed by the same person as Sulèimān did* (مَرَّ for مَرَّ بِهِ). But this is not allowed when the preposition is used before the suffix in a different meaning from that which it has before the conjunctive noun, nor when the preceding verb is a different one; as: زَهِدتُّ فِي ٱلَّذِى رَغِبْتَ فِيهِ, *I have had no longing after that which you desired* (not فِي ٱلَّذِى رَغِبْتَ).

Rem. The عَآئِدْ after ٱلَّذِى originally was, and, strictly speaking, ought to be, a pronoun of the third person, even when the preceding subject is a pronoun of the first or second person; as: نَحْنُ ٱلَّذِينَ أَصْبَحُوا إِصْبَاحًا, *it is we who were up early.* More usually, however, the عَآئِدْ is brought into agreement with the word to which it refers (compare §. 172 rem. *b*); as; أَنَا ٱلَّذِى سَمَّتْنِ أُمِّى حَيْدَرَهْ, *I am he whom his* (lit. *my*) *mother named Haidara (Lion);**) أَلَسْتَ ٱلْعَبْدَ ٱلْأَسْوَدَ ٱلَّذِى كُنْتَ تُرَاعِينَا بِمَوْضِعِ كَذَا, *are you not the negro slave, who used to attend upon us in such and such a place?*

*) سَمَّتْنِ by poetic license for سَمَّتْنِى, and حَيْدَرَهْ in rhyme for حَيْدَرَةَ.

4. Copulative Sentences.

176. We have already spoken of the difference between the copulative particles وَ and فَ in Vol. I. §. 366. To what has been there said, the following remarks may be added. — *a*) If to the subject implied in any form of the finite verb, there be added another subject, the former must be repeated in the shape of a separate personal pronoun; as: حَضَرْتُ أَنَا وَيَعْقُوبُ, *I and Ya'kūb were present;* أَتَى هُوَ وَأَصْحَابُهُ, *he and his companions came;* اِذْهَبْ أَنْتَ وَرَبُّكَ, *Go, thou and thy master.* — *b*) If a substantive be connected by وَ with the pronominal suffix of a verb, the suffix may be repeated in the shape of a separate pronoun, but not necessarily; as: أَجْنُبْنِي وَبَنِيَّ, *remove me and my sons;* أَجْلَاهُ وَقَوْمَهُ, *he removed him and his people to another country.* But if a pronoun is to be connected by وَ with a substantive or pronoun in the accusative, it must be suffixed either to the repeated verb or to the particle إِيَّا (Vol. I. §. 188); as: قَتَلَهُ وَقَتَلَهَا or قَتَلَهُ وَإِيَّاهَا, *he killed him and her.* — *c*) If with a pronominal suffix in the genitive there be connected a substantive in the same case, the former must be repeated as a separate pronoun; as: اِتِّفَاقُهُ هُوَ وَأَخِيهِ, *his and his brother's agreement.* — *d*) The form of expression given under *a* may be varied by repeating the verb after وَ, but even then it is customary to employ the separate pronoun; as: حَضَرْتُ أَنَا وَحَضَرَ يَعْقُوبُ, *I and Ya'kūb were present.* The verb may be repeated in the same way, when

a substantive object is annexed to a pronominal object (see above, *b*); as: قَتَلْتُهُ وَقَتَلْتُ مَنْ كَانَ مَعَهُ مِنْ أَهْلِهِ, *I killed him and those of his family who were with him*, or قَتَلْتُهُ وَمَنْ كَانَ الخ. — *e*) If a substantive be connected by وَ with the pronominal suffix of a preposition, the preposition must be repeated; as: لِي وَلِأَخِيهِ, *to me and his brother*. This rule is sometimes violated in poetry, but very rarely in prose; as: فَقَدْ خَابَ مَنْ يَصْلَى بِهَا وَسَعِيرِهَا, *and lost is he who is scorched in it* (war) *and its flame*. — *f*) If a genitive belongs alike to two or more nouns, it is, in classical Arabic, attached to the first of them, and represented after the other by a pronominal suffix; as: بَنُو ٱلْمَلِكِ وَبَنَاتُهُ, *the king's sons and daughters*. But in later times, and even occasionally in ancient poetry, this rule is neglected, the genitive being annexed to the last substantive, and the preceding ones put in the construct state (see §. 78, rem.); as: مُوسَى يَذْكُرُ أَوْلَادَ وَأَحْفَادَ آدَمَ, *Moses mentions by name the sons and grandsons of Adam*, instead of أَوْلَادَ آدَمَ وَأَحْفَادَهُ. — *g*) The negative particle لَا, when it follows وَ, supplies the place of a preceding negative sentence (see §. 160); as: لَمْ يَبْقَ أَبِي وَلَا أُمِّي, *neither my father nor my mother remains alive*. Sometimes لَا is prefixed even to the first substantive, notwithstanding the negative that precedes the whole sentence; as: مَا وَقَعَ بَيْنَنَا لَا قِتَالٌ وَلَا كَلَامٌ, *there has been neither combat nor dispute between us*.

177. When two verbs, connected by وَ and referring

to the same subject, precede that subject, one of them (in general the second) agrees with it in gender and number, whilst the other is put in the singular. masculine; as: بَغَى وَٱعْتَدَيَا عَبْدَاكَ, *your two servants acted insolently and with violence;* يُحْسِنَانِ وَيُسِيٓءُ ٱبْنَاكَ, *your two sons do good and evil.* This involved form of expression occurs, however, but rarely in classical Arabic, in which we usually find: يُحْسِنُ ٱبْنَاكَ وَيُسِيٓـَٔانِ, بَغَى عَبْدَاكَ وَٱعْتَدَيَا.

Rem. This and the following sections, as far as §. 180, furnish examples of what the Arab grammarians call اَلتَّنَازُعُ فِي ٱلْعَمَلِ, *the conflict in regard to government.*

178. Sometimes a noun belongs to two verbs as the subject of the one and the objective complement of the other. *a*) When this is the case, if the verb to which it is the complement be placed first, the noun is expressed only as the subject of the second verb, and the first verb is left without any complement; as: ضَرَبْتُ وَضَرَبَنِي زَيْدٌ, *I struck (Zèid) and Zèid struck me.* Some Arab grammarians, however, allow the first verb a pronominal complement; as: ضَرَبْتُهُ وَضَرَبَنِي زَيْدٌ. *b*) If the verb, of which the noun is the subject, be placed first, the second verb takes a pronominal complement, and the first verb agrees with the noun according to the rules laid down in §. 141 etc.; as: ضَرَبَنِي وَضَرَبْتُهُمَا ٱلزَّيْدَانِ, *the two Zèids struck me and I struck them.* The omission of the pronominal complement is rare; as: ضَرَبَنِي وَضَرَبْتُ ٱلزَّيْدَانِ. The noun may also be made the complement of the second verb, and the first

verb, which has now no subject expressed, must agree with the noun in gender and number; as: ضَرَبَانِي وَضَرَبْتُ ٱلزَّيْدَيْنِ, *the two (Zèids) struck me, and I struck the two Zèids*; ضَرَبُونِي وَضَرَبْتُ ٱلزَّيْدِينَ, *they (the Zèids) struck me, and I struck the Zèids.* — All these involved forms of expression occur but seldom in classical Arabic, the usual and regular construction being: ضَرَبَنِي ٱلزَّيْدَانِ وَضَرَبْتُهُمَا, ضَرَبْتُ زَيْدًا وَضَرَبَنِي ٱلزَّيْدُونَ وَضَرَبْتُهُمْ, ضَرَبْتُ ٱلزَّيْدَيْنِ وَضَرَبَانِي ٱلزَّيْدُونَ وَضَرَبْتُهُمْ ضَرَبْتُ ٱلزَّيْدِينَ وَضَرَبُونِي.

179. In the case of a verb that must be connected with both a subject and a predicate (such as كَانَ or صَارَ), if the predicate be common to two propositions, it is expressed only once, being either entirely omitted the second time or having its place supplied by إِيَّا and a pronominal suffix. For example, we may express *I was sick and Zèid was sick* by كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا, or كُنْتُ إِيَّاهُ وَكَانَ زَيْدٌ مَرِيضًا, or lastly كُنْتُ وَكَانَ زَيْدٌ مَرِيضًا إِيَّاهُ, the first of the three forms being preferred. These involved forms of expression likewise occur but rarely in classical Arabic, the ordinary construction being كُنْتُ مَرِيضًا وَكَانَ زَيْدٌ مَرِيضًا or وَكَانَ زَيْدٌ إِيَّاهُ.

180. Almost the same thing takes place after the verb ظَنَّ, *to think, suppose*, حَسِبَ, *to reckon, think*, etc., which take for their objective complement a clause consisting of a subject and a predicate (§. 24), as: ظَنَنْتُ زَيْدًا عَالِمًا, *I thought Zèid learned.* The predicate of the clause, that

serves as complement to the فِعْلُ ٱلْقَلْبِ, may belong to two different propositions, and consequently refer to two different subjects; whilst the noun, that is the subject of the فِعْلُ ٱلْقَلْبِ in the one proposition, may in the other be the subject of the clause which is dependent upon the فِعْلُ ٱلْقَلْبِ. When this is the case, we may, in accordance with §. 179, translate such a phrase as *Zèid thought me learned and I thought him learned*, by ظَنَّنِى وَظَنَنْتُ زَيْدًا عَالِمًا, or ظَنَّنِى إِيَّاهُ وَظَنَنْتُ زَيْدًا عَالِمًا, or lastly ظَنَّنِى وَظَنَنْتُ زَيْدًا عَالِمًا إِيَّاهُ. The first of these modes of expression is the commonest, but all three are rare, the natural and usual construction being ظَنَّنِى زَيْدٌ عَالِمًا وَظَنَنْتُهُ إِيَّاهُ. — If the subjects differ in gender or number, the predicate must be repeated; as: أَظُنُّ وَيَظُنَّانِى أَخًا زَيْدًا وَعَمْرًا أَخَوَيْنِ, *I think Zèid and 'Amr two brothers (of mine), and they think me a brother (of theirs).*

181. If two verbs are dependent upon another verb, which is preceded by a negative particle, the second of the dependent verbs usually takes the negative لَا along with the conjunction وَ; as: مَا أَمْكَنَنِى أَنْ أَعْمَلَ شَيْئًا وَلَا أَقْطَعَ أَمْرًا, *it was not possible for me to do anything or to conclude anything.* Here لَا is equivalent to a repetition of the words مَا أَمْكَنَنِى أَنْ in the former part of the sentence.

182. The Arabs, as well as the other Shemites, often connect single verbs and entire sentences with one another merely by means of the particles وَ and فَ, where we should

employ particles of a more definite meaning to indicate the precise relation between them. They use وَ, for example, where we would prefer a disjunctive or adversative particle; as: اَللّٰهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ, *God knows, but ye do not know.* In such cases, however, وَ has in reality only a copulative force; the adversative relation lies in the nature of the two clauses themselves. — The Arabs also use وَ and فَ with a separate verb in some cases in which we avail ourselves of a subordinate modifying expression; e. g. رَكَعَ فَأَطَالَ, *he bowed down and made long* (*his bowing down*), equivalent to *he bowed down for a long time,* instead of أَطَالَ ٱلرُّكُوعَ, as we may also say (see §. 140).

183. The particle وَ in Arabic, like its equivalents in the other Shemitic languages, often serves to connect two clauses, the second of which describes the state or condition either of the subject or one of the complements of the first clause, or else of a new subject. This takes place in such a way that:

1) The clause descriptive of the state is nominal; as: قَامَ زَيْدٌ وَهُوَ بَاكٍ, *Zèid rose up weeping;* اِنْقَرَضَ فِي وَقْتِهِ قَرْنَانِ مِنَ ٱلنَّاسِ وَهُوَ حَيٌّ, *two generations of men passed away in his time, whilst he still lived;* كَذَبْتُمْ وَأَنْتُمْ تَعْلَمُونَ, *ye lied, knowing* (*that ye did so*), *ye lied wittingly,* in which example the nominal circumstantial clause has a finite verb for its predicate; ذَهَبَ زَيْدٌ وَعَمْرٌو بَاقٍ, *Zèid went away, whilst 'Amr remained,* where the circumstantial clause has a distinct subject; ذَهَبَ زَيْدٌ وَعَمْرٌو يَشْتَغِلُ, *Zèid went away,*

whilst Amr was busy, in which case the circumstantial clause has a distinct subject and a finite verb for its predicate.

Rem. We rarely find a nominal clause merely appended to the preceding proposition, without وَ, and even without a pronoun; as: مَرَرْتُ بِٱلْبُرِّ قَفِيزٌ بِدِرْهَمٍ, *I passed by the wheat, (whilst) a bushel (of it was selling) for a dirhem* (قَفِيزٌ for قَفِيزٌ مِنْهُ).

2) The clause descriptive of the state is verbal and affirmative, the verb being in the Imperfect, preceded by وَقَدْ; as: لِمَ تُؤْذُونَنِى وَقَدْ تَعْلَمُونَ أَنِّى رَسُولُ ٱللّٰهِ إِلَيْكُمْ, *why do ye insult me, knowing as ye do, that I am the apostle of God unto you?* If the particle قَدْ be not employed, وَ must also be dropped, so that the circumstantial Imperfect is outwardly unconnected with the previous proposition; as: جَآءَ زَيْدٌ يَضْحَكُ, *Zèid came laughing* (see §. 8, *e*).

3) The clause descriptive of the state is verbal and negative, the verb being in the Imperfect, preceded by وَلَمْ; as: قَالَ أُوحِىَ إِلَىَّ وَلَمْ يُوحَ إِلَيْهِ شَىْءٌ, *he has said, Something has been revealed to me, whilst nothing has been revealed to him.* In this case وَ may be dropped; as: فَٱنْقَلَبُوا بِنِعْمَةٍ مِنَ ٱللّٰهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ, *and so they returned, (laden) with favours and benefits from on high, without any evil having touched them.* Where the negation is expressed by لَا, the particle وَ is rarely used; e. g. لَوْ أَنَّ قَوْمًا لِٱرْتِفَاعِ قَبِيلَةٍ دَخَلُوا ٱلسَّمَآءَ دَخَلْتُهَا لَا أُحْجَبُ, *if any persons entered heaven because of distinction of tribe, I would enter it without being hindered.*

4) The clause descriptive of the state is verbal and affirmative, the verb being in the Perfect, preceded by وَقَدْ; as: هٰذَا غِنَآؤُهَا وَقَدْ أَسَنَّتْ, *such is her singing, now that she has grown old.* Sometimes وَقَدْ is omitted, and, more rarely, either وَ or قَدْ alone; as: جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ, *they are come unto you, their hearts being reluctant to fight against you;* اَلَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا, *those who, having remained (at home), say of their brethren* (who went out to battle), *If they had taken our advice, they would not have been killed;* مَا كَانَ يَنْفَعُنِي مَقَالُ نِسَآئِهِمْ وَقُتِلْتُ دُونَ رِجَالِهَا لَا تَبْعَدِ, *what can it boot me that their women say, O do not perish! when I am already slain fighting for their husbands?* رَأَيْنَاهُ قَدْ تَغَيَّرَ لِزَيْدٍ وَكَانَ عَلَى جُنْدِهِ, *we saw him enraged against Zèid, who was in command of his army.*

Rem. The وَ that introduces such circumstantial clauses, is called by the Arab grammarians, وَاوُ ٱلْحَالِ, *the wāw that expresses the state, condition* or *circumstance.*

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5. Adversative, Restrictive and Exceptive Sentences.

184. The principal adversative particles in Arabic are لٰكِنْ or لٰكِنَّ and بَلْ.

1) لٰكِنْ or لٰكِنَّ, which is often preceded by وَ, is opposed in particular to a preceding negative proposition or a prohibition; as: لَا تَضْرِبْ زَيْدًا وَلٰكِنْ عَمْرًا, *do not beat*

Zèid; but Amr; مَا ظَلَمُونَا وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ, *they did not injure us, but they injured themselves;* فَلَا صَدَّقَ وَلَا صَلَّى وَلٰكِنْ كَذَّبَ وَتَوَلَّى, *he neither believed nor prayed, but accused (the apostle) of imposture and turned away;* يَلُومُونَنِي فِي حُبِّ لَيْلَى عَوَاذِلِي وَلٰكِنَّنِي مِنْ حُبِّهَا لَعَمِيدُ, *my reproachers blame me for loving Lèilā, but I am deeply smitten with love for her* (عَمِيدُ in rhyme for عَمِيدٌ).

When introducing a nominal clause, لٰكِنَّ requires the subject to be put in the accusative (see §. 36), whereas لٰكِنْ leaves it in the nominative; as: لٰكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ, *but the ungodly are today in manifest error.*

2) بَلْ is opposed either to a preceding affirmative or negative proposition, a command or a prohibition; as: قَامَ زَيْدٌ بَلْ عَمْرٌو مَا قَامَ, *Zèid got up—not so, it was Amr;* زَيْدٌ بَلْ عَمْرٌو, *Zèid did not get up, on the contrary, it was Amr;* مَا نَرَى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ, *we do not see that you are in any way superior to us—on the contrary, we think you liars;* قَالُوا قُلُوبُنَا غُلْفٌ بَلْ لَعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ, *they say, Our hearts are uncircumsized—that is not it, but God hath cursed them for their unbelief;* خَلَعُوا عَنْهُ خِلْعَتَهُ بَلْ وَثَوْبَ الْحَيٰوةِ, *they stripped him of his dress, and not only that, but also of the garment of life.*

185. The particle إِنَّمَا is one of the most important in the language, as a حَرْفُ حَصْرٍ, or *particle of limitation* or *restriction.* It stands at the beginning of a proposition, whilst the word or portion of the proposition which is affected by

it, is always placed for emphasis' sake at the end (compare §. 36, rem. *b*); as: إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ, *we are only making fools (of you);* إِنَّمَا تَلِدِينَ فِي كُلِّ عُمْرِكِ وَاحِدًا أَوِ اثْنَيْنِ, *you give birth in your whole life to only one or two;* إِنَّمَا أَخْشَى سَيْلَ تَلْعَتِي, *I fear the overflow only of my own streamlet.*

186. The exceptive particle that chiefly requires to be noticed in this place, is إِلَّا, a compound of إِنْ, *if*, and لَا, *not*. The rules for the construction of the exception (اَلْاِسْتِثْنَاءُ) are as follows. *a*) When the thing excepted (اَلْمُسْتَثْنَى) is placed *after* the general term (اَلْمُسْتَثْنَى مِنْهُ, *that from which the exception is made*), and the proposition containing that term is affirmative, the exception must be put in the accusative; e. g. قَامَ ٱلْقَوْمُ إِلَّا زَيْدًا, *the people stood up, with the exception of Zèid;* مَرَرْتُ بِٱلْقَوْمِ إِلَّا زَيْدًا, *I passed by the people, excepting Zèid.* — *b*) When the thing excepted is placed *after* the general term, and the proposition containing that term is negative, the exception may be put either in the accusative, or in the same case with the general term (as a بَدَلٌ or *permutative*), the latter construction being preferred; e. g. مَا جَاءَنِي أَحَدٌ إِلَّا زَيْدٌ, or إِلَّا زَيْدًا, *no one came to me but Zèid;* مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ, or إِلَّا زَيْدًا, *I passed by no one but Zèid;* unless it should happen that the thing excepted is wholly different in kind from the general term, in which case the preference is given to the accusative; as: مَا جَاءَنِي أَحَدٌ إِلَّا حِمَارًا, or إِلَّا حِمَارٌ,

no one (i. e. *person*) *came to me but an ass.* If, however, the general term, from which the exception is made, is not expressed, the thing excepted is put in whatever case the general term would have beenin, had it been expressed (اَلْاِسْتِثْنَاءُ الْمُفَرَّغُ, *the empty exception*); e. g. مَا جَآءَنِي إِلَّا زَيْدٌ (not زَيْدًا), *no one came to me but Zèid;* مَا مَرَرْتُ إِلَّا بِزَيْدٍ, *I passed by no one but Zèid;* لَمْ يَضْرِبْ إِلَّا زَيْدًا, *he did not beat any one but Zèid;* for had the general term been expressed, we should have said, مَا جَآءَ أَحَدٌ, مَا مَرَرْتُ بِأَحَدٍ, and لَمْ يَضْرِبْ أَحَدًا. — *c*) When the thing excepted is placed *before* the general term, it is invariably put in the accusative, if the proposition containing the general term is affirmative; as: قَامَ إِلَّا زَيْدًا الْقَوْمُ, *the people stood up, excepting Zèid;* but if that proposition be negative, the thing excepted may be put either in the accusative or in the nominative, though the former is the usual construction; e. g. مَا لِي إِلَّا آلَ أَحْمَدَ شِيعَةٌ, *I have no helpers but the family of Aḥmèd;* مَا لِي إِلَّا أَخُوكَ نَاصِرٌ, *I have no helper but your brother,* where أَخَاكَ would be better.

Rem. *a.* The verbal clauses مَا خَلَا, *what is free from,* and مَا عَدَا, *what goes beyond,* are often used in the sense of *except,* and govern the accusative; e. g. فَأَنْزَلُوهُمْ مَا خَلَا عَبَّاسًا, *and they made them alight, excepting Abbās;* أَلَا كُلُّ شَيْءٍ مَا خَلَا اللّٰهَ بَاطِلُ, *verily, everything, excepting God, is vanity* (بَاطِلُ in rhyme for بَاطِلٌ); ذُقْتُ أَنْوَاعَ الْحَلْوَآءِ ما عَدَا الْخَبِيصَ, *I have tasted all kinds of sweetmeats, except the habīṣ.* When مَا is dropped, as is fre-

quently the case, they may be construed with the genitive, though this is disputed with regard to عَدَا; e. g. خَلَا ٱللّٰهِ لَا أَرْجُو سِوَاكَ, *saving God, I have no hope but in thee;* لَبِسْتُ ٱلْمَلَابِسَ ٱلْفَاخِرَةَ خَلَا ٱلسَّوَادِ, *I have worn all sorts of splendid garments, except the black;* أَبَحْنَا حَيَّهُمْ قَتْلًا وَأَسْرًا عَدَا ٱلشَّمْطَآءِ وَٱلطِّفْلِ ٱلصَّغِيرِ, *we gave up their tribe to slaughter and bondage, except the old woman and the young child.* — Like خَلَا is construed حَاشَى or حَاشَا (rarely حَاشَ and حَشَى), which is seldom preceded by مَا; as: أَحْسَنْتُ إِلَى ٱلْأَكَابِرِ وَٱلْأَصَاغِرِ حَاشَى ٱلْبَرَامِكَةِ, *I have benefited the high and low, with the exception of the family of Barmek;* أُسَامَةُ أَحَبُّ ٱلنَّاسِ إِلَيَّ مَا حَاشَ فَاطِمَةَ, *'Usāma is the dearest of mankind to me, excepting Fātima* (words of the Prophet).

Rem. *b.* لَا سِيَّمَا, *especially, above all* (see Vol. I. §. 364, 5), may be construed either with the nominative or the genitive; as: وَهِيَ كَنِيسَةٌ تُعَظِّمُهَا ٱلنَّصَارَى غَايَةَ ٱلتَّعْظِيمِ وَلَا سِيَّمَا مُلُوكُ ٱلْفِرَنْجِ, *this is a church which the Christians hold in very great reverence, but especially the kings of the Europeans;* وَلَا سِيَّمَا يَوْمٍ بِدَارَةِ جُلْجُلِ, *but especially a day in the valley of Gulgul* (جُلْجُلِ in rhyme for جُلْجُلٍ). The word سِيَّ is the accusative of the noun سِيٌّ, *an equal* (see §. 39), and, if the construction with the genitive be adopted, مَا is regarded as redundant (compare §. 57, rem. *f*). Later writers incorrectly use سِيَّمَا without لَا; as: هٰذَا مَعَ مَزِيدِ إِحْسَانِهِ إِلَيْهِ سِيَّمَا فِي زَمَنِ ٱلْغَلَآءِ, *this (he did), notwithstanding his excessive kindness to him, especially in time of dearth.*

6. Conditional and Hypothetical Sentences.

187. To what we have said above (§§. 4—6, §. 13, and §. 17), regarding the use of certain moods and tenses in the protasis and apodosis of conditional and hypothetical clauses, we must here add a few words on the use of the particle فَ at the commencement of a conditional apodosis. — This particle is used to separate the protasis and apodosis of a conditional sentence, when the conditional particle of the protasis either cannot exercise any influence upon the apodosis, or is not wanted to do so. This is the case:

1) When the apodosis is a nominal clause; as: إِنْ قُلْتَ هٰذَا فَأَنْتَ مِنَ ٱلْكَافِرِينَ, *if thou sayest this, thou art one of the unbelievers.*

2) When the apodosis is a verbal clause, but the verb is a defective one, such as لَيْسَ, *he is not*, عَسَى, *perhaps he is*, and the like; e. g. مَنْ لَمْ يَكُنْ تَعْظِيمُهُ بَعْدَ أَلْفِ مَرَّةٍ كَتَعْظِيمِهِ فِي أَوَّلِ مَرَّةٍ فَلَيْسَ بِأَهْلِ ٱلْعِلْمِ, *he whose reverence (for his teacher) is not the same after (seeing him) a thousand times as after (seeing him) for the first time, is not worthy of science.*

3) When the apodosis is a verbal clause, expressing a desire, wish, command, or prohibition; as: إِنْ كُنْتُمْ تُحِبُّونَ ٱللّٰهَ فَٱتَّبِعُونِي, *if ye fear God, follow me;* مَنْ شَاءَ أَنْ يَحْتَوِيَ آمَالَهُ جُمَلًا فَلْيَتَّخِذْ لَيْلَهُ فِي دَرْكِهَا جَمَلًا, *whoever*

wishes to attain all his desires, let him make use of his nights, as of a camel, to overtake them.

4) When the apodosis is a verbal clause, preceded by one of the affirmative particles سَ, سَوْفَ, قَدْ and إِنْ, or one of the negative particles مَا and لَنْ; as: إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ, *if he steals*, (what wonder is it? for) *a brother of his has stolen before him;* إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ ٱلْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ, *if ye are in doubt about the resurrection*, (bethink yourselves that) *it is we who have created you;* إِنْ تَسْتَغْفِرْ لَهُمْ فَلَنْ يَغْفِرَ ٱللّٰهُ لَهُمْ, *if thou askest forgiveness for them*, (know that) *God will not forgive them.*

5) When the perfect tense in the apodosis is intended to retain the signification of the perfect (see §. 6, *c*).

188. The conditional particle is constantly omitted at the beginning of an alternative sentence; as: أَنَا ٱلْمَلِكُ شِئْتُمْ أَوْ أَبَيْتُمْ, *I am king, whether you like it or not* (instead of the fuller: سَوَآءٌ شِئْتُمْ أَوْ أَبَيْتُمْ, *no matter* etc.); غَرِيبًا كَانَ أَوْ قَرِيبًا, *whether he be a stranger or a kinsman.* If both parts of the sentence are dependent upon the same verb, it is placed between them; as: غَنِيًّا كَانَ أَوْ فَقِيرًا, *whether he be rich or poor;* صَبَاحًا جَآءَ أَمْ مَسَآءً, *whether he comes in the morning or in the evening* (more fully: سَوَآءٌ أَصَبَاحًا جَآءَ أَمْ مَسَآءً, *no matter whether* etc.).

189. The particle لَوْ (Heb. לוּ), which forms hypothetical clauses, and the particle إِنْ (Heb. אִם) differ from one another

in this, that the latter simply indicates a condition, whilst the former implies that what is supposed, either does not take place or is not likely to do so; as: إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَآءَكُمْ وَلَوْ سَمِعُوا مَا ٱسْتَجَابُوا, *if you call them, they do not hear your call; and even if they did hear it, they would not give ear to it.*

Rem. *a.* After the verb وَدَّ, *to love, wish, like,* لَوْ is often used instead of أَنْ (compare לוּ, *utinam, O si*); *as:* يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ, *one of them would fain live a thousand years;* وَدُّوا لَوْ يُضِلُّونَكُمْ, *they would fain lead you astray.*

Rem. *b.* Before nominal clauses لَوْ أَنَّ is used instead of لَوْ; as: لَوْ أَنَّ ٱلنَّاسَ سَمِعُوا, *if the people had listened;* يَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا, *he would be glad if there were a long interval between it* (the thing that he has done) *and him.*

190. The particle لَ is prefixed to the apodosis of hypothetical sentences, like فَ to that of conditional sentences; as: لَوْ كَانَ ٱلنَّاسُ كُلُّهُمْ عَبِيدِى لَأَعْتَقْتُهُمْ, *if all mankind were my slaves, I would set them free.* The employment of this particle is, however, unlike that of فَ, quite arbitrary; and it is only in the case of a very long protasis that it is never omitted, in order thereby to mark the apodosis more distinctly (compare the German *so*). The same remark applies to لَ before a negative apodosis of this sort, introduced by مَا; but it is never prefixed to لَمْ, in order to avoid the cacophony produced by the repetition of the letter *l*.

PART FOURTH.

Prosody.

I. The Form of Arabic Poetry.

A. The Rhyme.

191. Poetry (اَلشِّعْرُ) always takes, during the classical period, — that is to say, from the earliest times down to the fall of the 'Umaiyade dynasty (A. H. 132, A. D. 749—50), — the form of short poems, rarely exceeding the length of a hundred and twenty verses. Such poems are called *kaṣidas,* قَصِيدَةٌ, collect. قَصِيدٌ, plur. قَصَآئِدُ; whereas a mere fragment, consisting of only a few verses, is termed قِطْعَةٌ, plur. قِطَعٌ, also مُقَطَّعَاتٌ. A poem, the special object of which is the eulogy of an individual or a tribe, is named مَدِيحٌ, plur. مَدَآئِحُ; a satire, هِجَآءٌ or أُهْجِيَّةٌ, plur. أَهَاجِيُّ; an elegy, رِثَآءٌ, or مَرْثِيَةٌ, plur. مَرَاثٍ; and a poem in the metre *rajèz* (see §. 204), أُرْجُوزَةٌ, plur. أَرَاجِيزُ. Verses set to music are termed أُغْنِيَّةٌ, plur. أَغَانِيُّ.

192. Each verse, بَيْتٌ (lit. *tent, house*), plur. أَبْيَاتٌ, consists of two hemistichs, termed مِصْرَاعٌ or مِصْرَعٌ (*one half*

of a folding-door), plur. مَصَارِيعُ and مَصَارِعُ, or شَطْرٌ (*a half*), pl. شُطُورٌ and أَشْطُرٌ. The first of these hemistichs is called اَلصَّدْرُ (*the breast*), and the second اَلْعَجُزُ (*the rump*).

193. The rhyme, اَلْقَافِيَةُ, plur. اَلْقَوَافِي, labours under peculiar restrictions; for, according to ancient rule, the two hemistichs of the first verse of a kaṣīda must rhyme with one another, and the same rhyme must be repeated at the end of every verse through the whole poem. — The rhyme may be of two sorts, مُقَيَّدَةٌ and مُطْلَقَةٌ. It is called مُقَيَّدَةٌ or *fettered*, when the verse ends with a consonant, and مُطْلَقَةٌ or *loose*, when it ends with a vowel.

194. The essential part of the rhyme is the letter called اَلرَّوِيُّ, which remains the same throughout the entire poem, and, as it were, binds the verses together, so as to form one whole (رَوَى, *to bind fast*). Hence a kaṣīda, of which the *rawī* is the letter *l* is called قَصِيدَةٌ لَامِيَّةٌ; *r*, رَآئِيَّةٌ; *t*, تَآئِيَّةٌ; and so on.

Rem. The letters ا, و and ى cannot be employed as *rawī*, when they are *a*) long vowels, e. g. غَزَا, قَتَلُوا, كِتَابِي; *b*) inflexions of the feminine singular, the dual and the plural of verbs, e. g. تَقْتُلِي, اُقْتُلُوا, يَقْتُلَا (unless they form a diphthong with a preceding fètha, e. g. رَمَوْا, اِرْضَىْ); *c*) inflexions of the dual and plural of nouns: and *d*) the final letters of the pronouns هُوَ, هِيَ and هَا. The same remark applies to the tènwīn, and to the letter ن of the second energetic form of verbs; as also to the letter ة, when it is not radical, as in رَحْمَةْ for رَحْمَةٌ, كِتَابَهْ for كِتَابَهُ, كِتَابِيَهْ (pausal form for كِتَابِيَ or كِتَابِي).

The ه of the pronouns هُ and هَا may, however, be used as *rawī*, if preceded by a long vowel, e. g. عَصَاهُ, عَصَاهَا.

195. The loose kāfiya (see §. 193) terminates in what is called اَلصِّلَةُ, *the annex* or *appendix* to the *rawī*, which may be either a long vowel (i. e. ا—, ى—, or و—), or the letter ه, preceded by one of the short vowels (ـَه, ـِه, ـُه).

Rem. *a.* We say „a *long* vowel", because the final vowel of a verse is regarded as being followed by the homogeneous letter of prolongation, whether this latter be written or not. The vowel-letter ا is invariably expressed, but و and ى are frequently omitted, even where they are always written in prose; e. g. وَيَدِ for وَيَدِى, *and my hand*, صَنَعْ for صَنَعُو or صَنَعُوا, *they made.*

Rem. *b.* If the letter ه has a long vowel after it, as in the suffix pronouns هَا, هِ (=هِى), هُ (=هُو), the letter of prolongation, ا, و or ى, is called اَلْخُرُوجُ, *that which goes beyond (the ṣila)*; as in نُعَلِّلُهُ (=نُعَلِّلُهُو), تَعْصِهِ (=تَعْصِهِى), مَوْكِبُهَا.

Rem. *c.* Both *ṣila* and *ḫorūǧ* must accompany the *rawī*, without the slightest change, through the whole poem.

196. The *rawī* may also be preceded by one or two letters, which form, to a greater or less extent, a necessary portion of the kāfiya (whether loose or fettered). These are named by the grammarians اَلتَّأْسِيسُ, اَلدَّخِيلُ, and اَلرِّدْفُ.

1) اَلتَّأْسِيسُ, or *the foundation*, is the name given to the ا of prolongation, preceding the *rawī*, and separated

from it by a consonant, which is called the دَخِيلٌ or *stranger*. The former is invariable, the latter variable; but the vowel that separates the *dakhīl* from the *rawī* ought, strictly speaking, to remain unchanged. For example, in a verse ending with the word تَامِرْ, the ر is the *rawī*, the long vowel ا the *ta'sīs*, and the م the *dakhīl*, whilst the vowel that separates this last from the *rawī* is *i*; but the next verse may terminate with the word اَلدَّوَآئِرْ, where the *dakhīl* is ئِ, though the other parts of the kāfiya remain unchanged. The same holds when the kāfiya is loose, instead of fettered, as in عَامِرِ and اَلْبَوَاتِرِ (where the *dakhīl* is in the one case م, and in the other ت), or بَاطِلُهْ and رَوَاحِلُهْ.

2) The رِدْفٌ, or *what rides behind*, is the technical name given to one of the letters of prolongation, ا, ى or و, when it immediately precedes the *rawī*; as in the words طَرُوبُ, قَرِيحْ, رِجَامُهَا, اَلسَّلَامِ, ثُهَالَهْ, جَنَاحَانْ. The long vowel *ā* remains invariable, but the poet may use *ī* and *ū* indifferently; قَرِيحْ is regarded as rhyming with جَمُوحْ, مَشِيبُ with طَرُوبُ, سُوقُهُ with بَرِيقُهُ.

Rem. *a*. Strictly speaking, the *rawī* and the *ta'sīs* should form parts of the same word, but an exception is allowed in the case of the separate pronoun هُمَا, and of a pronominal suffix preceded by a preposition, as لَنَا, لِيَا (for لِيَ or لِي).

Rem. *b*. When the kāfiya is unaccompanied by either a *ta'sīs* or a *ridf*, it is said to be مُجَرَّدَةٌ, *naked* or *bare*; otherwise, it is either مُرْدَفَةٌ or مُؤَسَّسَةٌ.

197. The vowels that accompany the ḳāfiya are also designated by peculiar names.

1) The *maǵrā*, اَلْمَجْرَى, is the vowel that follows the *rawī* in the loose ḳāfiya; e. g. *ā* in سَارَا (for سَارَ), *i* in بَعْضِ, *ū* in سَلَكُوا or اَلْقَلْبُ. It is, strictly speaking, invariable.

2) The *nafaḍ*, اَلنَّفَاذُ, is the vowel between the letter ء, as *ṣila*, and the *ḥorūǵ* (see §. 195, rem. *b*); e. g. fètḥa in مَوْكِبُهَا, kèsra in تَعْصِهِ (= تَعْصِهِي), and ḍamma in نُعَلِّلُهُ (=نُعَلِّلُهُو). It is, of course, invariable.

3) The *tauǵīh*, اَلتَّوْجِيهُ, is the vowel that immediately precedes the *rawī* in a قَافِيَةٌ مُجَرَّدَةٌ, e. g. fètḥa in فَجَبَرْ (for فَجَبَرَ), and kèsra in أَفِرْ (for أَفِرٌ), or separates it from the *daḫīl* in a قَافِيَةٌ مَوَسَّسَةٌ (see §. 196, rem. *b*), e. g. kèsra in تَامِرْ (for تَامِرٌ) or وَٱلْوَاتِرِ. The latter is, however, more frequently distinguished by the special name of اَلْإِشْبَاعُ. The *'iśbā'* ought, strictly speaking, to be invariable; whereas, in the *tauǵīh*, the vowels ḍamma and kèsra may interchange, as in أَفِرْ, for أَفِرٌ, and صُبُرْ, for صُبُرٌ (compare the case of و and ى as *ridf*, §. 196, 2).

Rem. The *tauǵīh* is absolutely necessary in a fettered ḳāfiya, unless it be مُرْدَفَةٌ (as مُطَاعْ, قَرِيحْ, اَللَّيْلْ); but it is not necessary in a loose ḳāfiya, as قَدْرِ, اَلْعُمْرُ.

4) The *rass*, اَلرَّسُّ, is the vowel which accompanies the

letter preceding the *ta'sīs* (see §. 196, 1). It can, of course, be none but fètha.

5) The *ḥadw*, اَلْحَذْوُ, is the vowel that accompanies the letter preceding the *ridf* (see §. 196, 2). It is either fètha, kèsra or ḍamma, according as the *ridf* is ا, ى or و; but the vowel fètha before و or ى (ـَوْ, ـَيْ) is also included under this name.

198. The last two *quiescent* (سَاكِنٌ) letters of a verse form, according to the preceding sections, the limits between which is comprised the rhyme. Hence the Arab grammarians divide the rhyme into five kinds, according to the number of *moving* (مُتَحَرِّكٌ) letters that come between these two;*) viz. مُتَرَادِفٌ, مُتَوَاتِرٌ, مُتَدَارِكٌ, مُتَرَاكِبٌ, and مُتَكَاوِسٌ.

1) The مُتَرَادِفٌ is where there is *no* moving letter between the two quiescents, — in other words, a fettered kāfiya, in which the *rawī* is preceded by a *ridf*; as: جَنَاحَانْ, لَوْنَيْنْ, اَللَّيْلْ, قَرِيحْ, يَحُولْ. It is of comparatively rare occurrence.

2) The مُتَوَاتِرٌ is where *one* moving letter intervenes between the quiescents; as: ظُلْمِ (=ظُلْمِي), سِحْرُ (=سِحْرُو), ظُنُونِي, جَمِيلُ (=جَمِيلُو), شَيْبَانَا.

*) The student should bear in mind that the grammarians designate the vowels by the term حَرَكَاتٌ, *motions* (sing. حَرَكَةٌ); whence a consonant, that is followed by a vowel, is said to be مُتَحَرِّكٌ or *in motion*, and one that has no following vowel, to be سَاكِنٌ, *at rest*, *inert* or *quiescent*. Hence too the *g'èzm* is often called سُكُونٌ.

3) The مُتَدَارِكٌ is where there are *two* moving letters between the two quiescents; as: اَلْمُبَاسِلُ (=اَلْمُبَاسِلُو), اَلْمُلْتَهِبْ, قَدْ ظَلَمْ, (هَيْكَلِى=) هَيْكَلِ, يَزُورَهَا.

4) The مُتَرَاكِبٌ is where there are *three* moving letters between the quiescents; as: عَلَى وَضِمِ, وَلَا فَرَقَا (=وَضِمِى), قَدْ حُسِدُو.

5) The مُتَكَاوِسٌ is where there are no less than *four* moving letters between the two quiescents, as in the half-verse: قَدْ جَبَرَ ٱلدِّينَ ٱلْإِلَٰهُ فَجَبَرْ, *God has healed the true religion, and it has become whole.* This sort of rhyme is of rare occurrence.

199. A violation of any of the rules laid down in sections 194—197, is regarded as a fault (عَيْبٌ). Of these faults the grammarians reckon five; viz. اَلسِّنَادُ, اَلْإِقْوَآءُ, اَلْإِيطَآءُ, اَلْإِكْفَآءُ, and اَلتَّضْمِينُ or اَلتَّتْمِيمُ.

1) The *sinād,* اَلسِّنَادُ, consists in a certain change of the vowels called اَلتَّوْجِيهُ, اَلْإِشْبَاعُ, and اَلْحَذْوُ. *a*) In the *taujīh,* kèsra and ḍamma may freely interchange, but the use of fètha to rhyme with either is a sinād (see §. 197, 3). 'Imru'u 'l-Ḳais, for example, commits this fault in rhyming قَرْ (for قَرِّ) with أَفِرْ and صُبُرْ. *b*) In the *'iśbā'*, the same fault is exemplified by rhyming جَانِبُ with يَتَجَانَبُ, or اَلتَّدَافُعُ with فَٱلْقَوَارِعُ. *c*) In the *ḥadw, ī* may interchange with *ū* (see §. 196, 2), and *ai* with *au* (e. g. ثَوْبِى may rhyme with بِرَيْبِ); but to rhyme خُمُوشَا with عَيْشَا or قُرَيْشَا is a sinād. In the case of the *taujīh* and *'iśbā',*

this fault is but a trifling one, and not seldom committed even by the best poets.

Rem. The name of اَلسِّنَادُ is also applied to cases in which a word having a *ridf* or *ta'sīs* before the *rawī*, is rhymed with one that has not; e. g. تُوصِهِ and تَعْصِهِ, خَمْسِي and قَوْسِي, تَسْلَمِي and اَلْعَالَمِ.

2) The *'ikwā*, اَلْإِقْوَآءُ, is the name given to a change of the vowel called اَلْمَجْرَى (see §. 197, 1); e. g. مُزَوَّدِ and اَلْأَسْوَدُ, or تَجُورُ and نَزُورِ. Though this fault is considered a serious one, the older poets not unfrequently allow themselves the interchange of kèsra and ḍamma (compare §. 196, 2, and §. 197, 3). If, however, the *rawī* is followed by the letter ه as *ṣila* (§. 195), any alteration of the *maġrā* is exceedingly rare; to rhyme دُونَهَا with ظُنُونُهَا, or اِنْتِقَامُهْ with أُسَامَهْ, is condemned by all the native critics.

3) The *'ikfā*, اَلْإِكْفَآءُ, is the substitution of some cognate letter for the *rawī*; as when one rhymes اَللَّيْلْ with أَنْقِيْنْ and عَيْنْ, or صُدُغْ with صُقُعْ, or وَسَطَا with اَلْعُنَّدَا. This is a very grave fault, and carefully avoided by all good poets.

Rem. Many good authorities call this change اَلْإِقْوَآءُ, and apply the term اَلْإِكْفَآءُ to the alteration of the *maġrā* (see no. 2).

4) The *'iṭā*, اَلْإِيطَآءُ, is the repetition of the same word in rhyme in the course of a kaṣīda. However, not to impose too great a restriction on the poet, this repetition is held to be allowable, provided there be some slight shade of difference in meaning, even if it be only to the extent of the word having the article in the one place and not in the

other. Many authorities, too, permit the repetition in the same sense, provided at least seven verses intervene.

5) Each verse of a poem ought to be independent in construction and sense (مُفْرَدٌ). That two or more verses should be so connected with one another, is regarded as a fault, and technically named *tadmīn*, اَلتَّضْمِيـنُ, or *tètmīm*, اَلتَّتْمِيمُ. It is not, however, a serious defect, unless the one verse be wholly destitute of meaning, if separated from the other; as when ʾen-Nābiga says:

هُمُ وَرَدُوا ٱلْمِيَاهَ عَلَى تَمِيمٍ وَهُمْ أَصْحَابُ يَوْمِ عُكَاظَ إِنِّى

They water their herds at the wells in spite of Tèmīm, and they are the victors on the day of Okāẓ; verily I — which is unintelligible, because the *ḫabar* of إِنَّ is unknown, till we hear or read the next verse:

شَهِدْتُ لَهُمْ مَوَاطِنَ صَالِحَاتٍ أُثَبِّتُهُمْ بِوُدِّ ٱلصَّدْرِ مِنِّى

have seen them fight many a good fight, (for which) I reward them with my heart's whole love.

B. The Metres.

200. Every verse in Arabic poetry consists of a certain number of *feet*, called individually تَفْعِيلٌ, plur. تَفَاعِيلُ, but as constituent parts of a verse, جُزْءٌ *(a part)*, plur. أَجْزَآءٌ. A certain collocation of feet constitutes a *metre*, بَحْرٌ (*a sea*), plur. أَبْحُرٌ. To *scan* a verse is expressed by the word قَطَّعَ (*to cut into pieces*), infin. تَقْطِيعٌ.

201. The metres are ordinarily reckoned to be *sixteen* in number, and are exemplified in the following composition,

made up partly of verses, either taken from the poets or written for the occasion, and partly of sentences from the Kor'ân.

أَبْحُرُ ٱلشِّعْرِ وَهِىَ سِتَّةَ عَشَرَ بَحْرًا،

اَلْبَحْرُ ٱلْأَوَّلُ ٱلطَّوِيلُ ،

طَوِيلُ مَدَى ٱلْهِجْرَانِ مَنْ كُنْتُ أَهْوَاهُ أَذَابَ فُؤَادِى وَٱلتَّصَبُّرُ أَفْنَاهُ
فَعُولُنْ مَفَاعِيلُنْ فَعُولُنْ وَلَا تَقْتُلُوا ٱلنَّفْسَ ٱلَّتِى حَرَّمَ ٱللّٰهُ ،
مَفَاعِيلُنْ

اَلْبَحْرُ ٱلثَّانِى ٱلْمَدِيدُ ،

فَاعِلَاتُنْ فَاعِلُنْ فَاعِلَاتُنْ يَا لَبَكْرٍ أَنْشِرُوا لِى كُلَيْبَا ،

اَلْبَحْرُ ٱلثَّالِثُ ٱلْبَسِيطُ ،

يَبْسُطُ فِى أَمَلِى أَنِّى أُدَاهِنُهُمْ خَوْفًا مِّنَ ٱلْجَوْرِ لَمَّا أَنْ أُعَايِنُهُمْ
مُسْتَفْعِلُنْ فَاعِلُنْ مُسْتَفْعِلُنْ فَعِلُنْ فَأَصْبَحُوا لَا يُرَى إِلَّا مَسَاكِنُهُمْ ،

اَلْبَحْرُ ٱلرَّابِعُ ٱلْكَامِلُ ،

يَا كَامِلًا سَلِّمْ وَقُلْ تَعْظِيمَا لِلْمُجْتَبَى خَيْرِ ٱلْوَرَى تَسْلِيمَا
مُتَفَاعِلُنْ مُتَفَاعِلُنْ مُتَفَاعِلُنْ صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمَا ،

اَلْبَحْرُ ٱلْخَامِسُ ٱلْوَافِرُ ،

أُوَافِرُ كَيْدَ شِعْرِى فِى مَزِيدٍ عَلَى رَغْمِ ٱلْأَعَادِى وَٱلْحَسُودِ
مَفَاعِلَتُنْ مَفَاعِلَتُنْ فَعُولُنْ أَلَا بُعْدًا لِّعَادٍ قَوْمِ هُودِ ،

اَلْبَحْرُ ٱلسَادِسُ اَلْهَزَجُ ،

هَزِجْتُمْ يَا مُنَى ٱلنَّفْسِ عَنِ ٱلْأَوْطَانِ بِٱلْأُنْسِ
مَفَاعِيلُنْ مَفَاعِيلُنْ كَأَنْ لَمْ تَغْنَ بِٱلْأَمْسِ ،،

اَلْبَحْرُ ٱلسَّابِعُ ٱلرَّجَزُ،

اَلرَّجَزُ ٱلْمَوْزُونُ إِذْ تَجَزَّءُوا أَجْزَآءُهُ بَيْنَ ٱلْوَرَى لَا تُنْكَرُ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ يَا أَيُّهَا ٱلَّذِينَ آمَنُوا ٱصْبِرُوا ،،

اَلْبَحْرُ ٱلثَّامِنُ ٱلرَّمَلُ ،

رَمَلٌ أَكْرِمْ بِهِ مِن رَّمَلِ لَذَّةٌ لِّلْمُخْتَفِي وَٱلْمُجْتَلِي .
فَاعِلَاتُنْ فَاعِلَاتُنْ فَاعِلُنْ وَٱلَّذِي أَطْمَعُ أَن يَّغْفِرَ لِي ،،

اَلْبَحْرُ ٱلتَّاسِعُ ٱلسَّرِيعُ،

سَرِيعُ بَحْرٍ قَدْ سَدَاهُ ٱلْحَكِيمْ كَرِّرْ عَلَى سَمْعِي بِهِ يَا نَدِيمْ
مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ فَاعِلُنْ ذٰلِكَ تَقْدِيرُ ٱلْعَزِيزِ ٱلْعَلِيمْ ،،

اَلْبَحْرُ ٱلْعَاشِرُ ٱلْمُنْسَرِحُ ،

مُنْسَرِحُ ٱلشِّعْرِ صَاغَهُ ٱلْأَوَّلُ مِمَّنْ تَرَاهُمْ عَنِ ٱلْهُدَى نَكَلُوا
مُسْتَفْعِلُنْ فَاعِلَاتُ مُسْتَفْعِلُنْ بَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا ،،

اَلْبَحْرُ ٱلْحَادِي عَشَرَ ٱلْخَفِيفُ ،

خَفَّ لَمَّا أَرَدْتُ أَشْدُو ٱلْخَفِيفَا لَذَّ فِي مَسْمَعِي فَكَانَ طَرِيفَا
فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ إِنَّ كَيْدَ ٱلشَّيْطَانِ كَانَ ضَعِيفَا ،،

اَلْبَحْرُ ٱلثَّانِي عَشَرَ ٱلْمُضَارِعُ ،

مَفَاعِلُنْ فَاعِلَاتُنْ أَيَا مُحِيَّ ٱلْبِلَادِ ،،

اَلْبَحْرُ ٱلثَّالِثُ عَشَرَ ٱلْمُقْتَضَبُ ،

اِقْتَضِبْهُ حِينَ صَبَا ، فَنَّ مَعْشَرِ ٱلْأُدَبَا

فَاعِلَاتُ مُفْتَعِلُنْ مَالُهُ وَمَا كَسَبَا ؛

اَلْبَحْرُ ٱلرَّابِعُ عَشَرَ ٱلْمُجْتَثُّ ،

مُجْتَثُّ شِعْرِيَ أَلْقَى فِي ٱلْقَلْبِ مِنِّيَ عِشْقَا

مُسْتَفْعِلُنْ فَاعِلَاتُنْ وَٱللّٰهُ خَيْرٌ وَأَبْقَى ؛

اَلْبَحْرُ ٱلْخَامِسُ عَشَرَ اَلْمُتَدَارِكُ ،

فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ فَاعِلُنْ جَآءَنَا عَامِرٌ سَالِمًا غَانِمَا ؛

اَلْبَحْرُ ٱلسَّادِسُ عَشَرَ اَلْمُتَقَارِبُ ،

تَقَارَبَ مَوْعِدُ جَمْعِ ٱلْعُصَاهْ فَيَا أَيُّهَا ٱلنَّاسُ أَدُّوا ٱلصَّلَاهْ

فَعُولُنْ فَعُولُنْ فَعُولُنْ فَعُولْ أَقِيمُوا ٱلصَّلٰوةَ وَآتُوا ٱلزَّكٰوهْ ؛

202. Instead, however, of following the system and arrangement here laid down, we prefer to adopt that of Ewald*), and to treat of the metres in the following order: 1. اَلرَّجَزُ, 2. اَلسَّرِيعُ, 3. اَلْكَامِلُ, 4. اَلْوَافِرُ, 5. اَلْهَزَجُ, 6. اَلْمُتَقَارِبُ, 7. اَلطَّوِيلُ, 8. اَلْمُضَارِعُ, 9. اَلْمُتَدَارِكُ, 10. اَلْبَسِيطُ, 11. اَلْمُنْسَرِحُ, 12. اَلْمُقْتَضَبُ, 13. اَلرَّمَلُ, 14. اَلْمَدِيدُ, 15. اَلْخَفِيفُ, and 16. اَلْمُجْتَثُّ. Among these, if we leave the *rajèz* out of account, the favourites with the old poets are the *tawīl, kāmil, wāfir, bèsīṭ, mutèḳārib* and *sarī*.

*) See his work entitled: *De Metris Carminum Arabicorum Libri Duo*, Braunschweig, 1825; and the second volume of his *Grammatica Critica Linguae Arabicae*, p. 323.

203. The *iambic* metres are four in number, namely, the *raǵèz*, *sarī'*, *kāmil*, and *wāfir*.

204. The most common varieties of the *raǵèz* (اَلرَّجَزُ, *the trembling*) are the dimeter and the trimeter, both of which may be catalectic. The trimeter is the more usual. The basis is the diiamb (⏑ – ⏑ –), which may be varied in one or two places by the substitution of the third epitrite (– – ⏑ –), the choriamb (– ⏑ ⏑ –), and, more rarely, the fourth paeonian (⏑ ⏑ ⏑ –). — The older poets almost always use this metre as مَشْطُورٌ, that is to say, each hemistich (شَطْرٌ) forms, as it were, an independent verse and rhymes with the preceding one. The moderns, on the contrary, not unfrequently follow the rule of the other metres in rhyming only the second hemistich of each verse.

Trimeter acatalectic: ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ –
⏑ ⏑ – ⏑ – | ⏑ ⏑ – ⏑ – | ⏑ ⏑ – ⏑ –

catalectic: ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – –
⏑ ⏑ – ⏑ – | ⏑ ⏑ – ⏑ – | ⏑ – –

Dimeter acatalectic: ⏑ – ⏑ – | ⏑ – ⏑ –
⏑ ⏑ – ⏑ – | ⏑ ⏑ – ⏑ –

„ catalectic: ⏑ – ⏑ – | ⏑ – –
⏑ ⏑ – ⏑ – | ⏑ – –

205. The *sarī'* (اَلسَّرِيعُ, *the swift*) admits in its first and second feet the same variations as the ragèz. Its normal form is:

⏑ – ⏑ – | ⏑ – ⏑ – | – ⏑ – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | – ⏑ –
⏑ ⏑ – ⏑ – | ⏑ ⏑ – ⏑ – | ‖ ⏑ ⏑ – ⏑ – | ⏑ ⏑ – ⏑ – |

but a spondee (– –) is frequently substituted for the amphimacer (– ⏑ –) at the end of the second hemistich. The use

of the final anapaest (⏑ ⏑ –) in either hemistich, but more especially in the second, is very rare. A few later poets have taken the liberty of adding a syllable to the second hemistich, so that the last foot of the verse becomes – ⏑ – ⏑.

206. The *kāmil* (اَلْكَامِلُ, *the perfect*) is either dimeter or trimeter. The normal form of the trimeter is:

⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ –

but we frequently find it catalectic:

⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – –

The omission of another syllable, so as to convert the last foot of the verse into a spondee (– –), is more rare, though sometimes even both hemistichs are shortened in this way

⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – ⏑ – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | – –
„ | „ | ⏑ – ⏑ – ‖ „ | „ | ⏑ –

The normal form of the dimeter is:

⏑ – ⏑ – | ⏑ – ⏑ – ‖ ⏑ – ⏑ – | ⏑ – ⏑ –

It is sometimes used as catalectic (⏑ – – for ⏑ – ⏑ – in the last foot of the second hemistich), but far more usually the verse is lengthened by the addition of a syllable:

⏑ – ⏑ – | ⏑ – ⏑ – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | –

in which case it is said to be مُرَفَّلٌ, *possessed of a train.*

207. The basis of the *wāfir* (اَلْوَافِرُ, *the exuberant*) is the same as that of the kāmil, but with the order of the component parts reversed (⏑ – – ⏑ –). It is either trimeter or dimeter, but the latter is comparatively rare. The trimeter is always shortened by one syllable in each hemistich, so as to become:

⏑ – ⏑̄ – | ⏑ – ⏑̄ – | ⏑ – – ‖ ⏑ – ⏑̄ – | ⏑ – ⏑̄ – | ⏑ – –

The dimeter has the form:

⏑ – ⏑̄ – | ⏑ – ⏑̄ – ‖ ⏑ – ⏑̄ – | ⏑ – ⏑ ⏑ –

for the last foot of which there may be substituted ⏑ – – –, but these two forms are not used indiscriminately in the same poem.

208. Of *antispastic* metres there is only one, namely the *hazèǵ* (اَلْهَزَجُ, *the trilling*), which consists in a single repetition of the antispast (⏑ – – ⏑), varied by the first epitrite (⏑ – – –). It may be either catalectic or acatalectic.

Acatalectic: ⏑ – – ⏑̄ | ⏑ – – ⏑̄ ‖ ⏑ – – ⏑̄ | ⏑ – – –

Catalectic: ⏑ – – ⏑̄ | ⏑ – – ⏑̄ ‖ ⏑ – – ⏑̄ | ⏑ – –

209. The *amphibrachic* metres are three in number, *mutèḳārib*, *ṭawīl*, and *muḍārī'*.

210. The basis of the *mutèḳārib* (اَلْمُتَقَارِبُ, *the tripping*, lit. *taking short steps*) is the simple amphibrachys (⏑ – ⏑), for which may be substituted the antibacchius (⏑ – –). The latter is indeed almost invariably employed as the penultimate foot of the hemistich. One great peculiarity of this metre is, that the first hemistich may be either acatalectic or catalectic, independently of the second. If, however, the first be acatalectic and the second catalectic, then the last syllable of the first halfverse must be short, and must coincide with the end of a word. Of this metre no form but the tetrameter is in common use.

Acatalectic:

⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ ⏑ ⏑̄ ‖ ⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ – –

Catalectic:

⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ ⏑ ⏑ ‖ ⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ – ⏑̄ | ⏑ –

A rarer form reduces the last foot of the second hemistich to a single long syllable, in which case the preceding foot must be an antibacchius:

⏑ – ⏓ | ⏑ – ⏓ | ⏑ – ⏓ | ⏑ – ⏓ ‖ ⏑ – ⏓ | ⏑ – ⏓ | ⏑ – – | –

211. The *ṭawīl* (اَلطَّوِيلُ, *the long*) is one of the finest, as well as the most common, of the Arab metres. It is formed by the single repetition of an amphibrachys and a diiamb (⏑ – ⏑ | ⏑ – – –), for the former of which may be substituted the antibacchius (⏑ – –), and for the latter the first epitrite (⏑ – – –). The epitrite is restricted to the first place in each halfverse, where it is, however, far more usual than the diiamb. The verse may be either acatalectic or catalectic. If the latter, then the last syllable of the penultimate foot should be short (⏑ – ⏑).

Acatalectic:

⏑ – ⏓ | ⏑ – ⏑ – | ⏑ – ⏓ | ⏑ – – – ‖ ⏑ – ⏓ | ⏑ – ⏑ – | ⏑ – ⏓ | ⏑ – – –

Catalectic:

⏑ – ⏓ | ⏑ – ⏑ – | ⏑ – ⏓ | ⏑ – – – ‖ ⏑ – ⏓ | ⏑ – ⏑ – | ⏑ – – | ⏑ – –

In the acatalectic verse, the last foot is also sometimes changed into an epitrite:

⏑ – ⏓ | ⏑ – ⏑ – | ⏑ – ⏓ | ⏑ – – – ‖ ⏑ – ⏓ | ⏑ – ⏑ – | ⏑ – ⏓ | ⏑ – – –

212. The *mudāri'* (اَلْمُضَارِعُ, *the similar*) is one of the rarest metres, and not employed by any early poet. Each halfverse consists of an amphibrachys and a diiamb, with a single syllable appended, and the two generally rhyme with each other, as in the ragèz. For the amphibrachys (⏑ – ⏑) may be substituted the antibacchius (⏑ – –), and for the diiamb (⏑ – ⏑ –) the third epitrite (– – – –), but both changes must not take place together. Consequently the entire verse is:

⏑ – ⏓ | ⏑ – – – | – ‖ ⏑ – ⏓ | ⏑ – – – | –

213. The *anapaestic* metres are likewise four in number, namely, the *mutèdārik*, *bèsīṭ*, *munsariḥ*, and *muḳtaḍab*.

214. The *mutèdārik* (اَلْمُتَدَارِك, *the continuous*) is one of the rarer and later metres. The basis is an anapaest (⏑⏑–), which is convertible into an amphimacer (–⏑–) or a spondee (––). It is generally either trimeter or tetrameter, the former having occasionally an extra syllable in the second hemistich, so as to make it مُرَفَّل (see §. 206).

Trimeter: ⏑⏑– | ⏑⏑– | ⏑⏑– ‖ ⏑⏑– | ⏑⏑– | ⏑⏑–

Tetrameter:

⏑⏑– | ⏑⏑– | ⏑⏑– | ⏑⏑– ‖ ⏑⏑– | ⏑⏑– | ⏑⏑– | ⏑⏑–

215. The *bèsīṭ* (اَلْبَسِيطُ, *the outspread*), on the contrary, is a favourite metre with the older poets. Its base consists of a diiamb and an anapaest (⏑–⏑– | ⏑⏑–), which may be repeated so as to yield either a trimeter or a tetrameter verse. In either case, the diiamb may be converted into a third epitrite (⏑–⏑⏑), and occasionally into a choriamb (⏑⏑⏑–), or even a fourth paeonian (⏑⏑⏑⏑), though these changes are very rare indeed in the second place. The anapaest may be changed in the first place into an amphimacer (–⏑–), but either remains unaltered in the second, or becomes a spondee. Hence arise the following forms of the tetrameter.

⏑–⏑– | ⏑⏑– | ⏑–⏑– | ⏑⏑– ‖ ⏑–⏑– | ⏑⏑– | ⏑–⏑– | ⏑⏑–

The trimeter may be either acatalectic or catalectic, more usually the latter. If the loss of a syllable be extended, as

is commonly the case, to both hemistichs, the last foot in each is an antibacchius (⏑ – –).

Acatalectic: ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – – –

Catalectic: ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – – –

or: ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – – ‖ ⏑ – ⏑ – | ⏑ – ⏑ – | ⏑ – – –

216. The *munsarih* (اَلْمُنْسَرِحُ, *the flowing*) has the same base as the bèsīṭ, but the first anapaest is reduced to a single long syllable. It scarcely occurs in any form but the tetrameter.

⏑ – ⏑ – | – | ⏑ – – – | ⏑ – – – ‖ ⏑ – ⏑ – | – | ⏑ – – – | ⏑ – – –

Rem. This verse may also be scanned as follows:

⏑ – ⏑ – | – ⏑ – ⏑ | – – – – ‖ ⏑ – ⏑ – | – ⏑ – – | ⏑ – ⏑ –

217. The *muḳtaḍab* (اَلْمُقْتَضَبُ, *the lopped* or *curtailed*) is an exceedingly rare metre, the normal form of which appears to be

⏑ – – | ⏑ – | ⏑ – – ‖ ⏑ – – | ⏑ – | ⏑ – –

It is said that the iambus may be transferred to the first place, thus giving the form

– – | ⏑ – – | ⏑ – – ‖ ⏑ – | ⏑ – – | ⏑ – –

218. The *ionic* metres are also four in number, namely, the *ramèl*, *mèdid*, *ḫafīf*, and *mugtett*.

219. The *ramèl* (اَلرَّمَلُ, *the running*) has for its base an ionicus a minore (⏑ ⏑ – –). It may be either dimeter or trimeter. The trimeter is almost invariably catalectic in the first hemistich, and generally so in the second; the dimeter very commonly in the second. For the ionic a minore may be substituted the second epitrite (– ⏑ – –), and, though very

rarely, the ditrochee (– ⏑ – ⏑), or the third paeonian (⏑ ⏑ – ⏑), in which case the next foot must begin with a long syllable.

Dimeter: ⏑ – – – | ⏑ – – – ‖ ⏑ – – – | ⏑ – – –

Trimeter acatalectic: ⏑ – – – | ⏑ – – – | ⏑ – – – ‖ ⏑ – – – | ⏑ – – – | ⏑ – – –

„ catalectic: ⏑ – – – | ⏑ – – – | ⏑ – – ‖ ⏑ – – – | ⏑ – – – | ⏑ – –

Rem. *a.* The tetrameter catalectic is a late innovation, in which the second epitrite has entirely usurped the place of the ionic.

– ⏑ – – | – ⏑ – – | – ⏑ – – | – ⏑ – ‖ – ⏑ – – | – ⏑ – – | – ⏑ – – | – ⏑ –

Rem. *b.* In this metre the later poets occasionally rhyme the single hemistichs, as in the ragèz.

220. The *mèdîd* (اَلْمَدِيدُ, *the extended*) has for its base two ionics, separated by an anapaest. Either ionic, but more especially the second, may be converted into a second epitrite; the anapaest into an amphimacer.

⏑ – – – | ⏑ – – | ⏑ – – – ‖ ⏑ – – – | ⏑ – – | ⏑ – – –

The second hemistich is sometimes catalectic, whilst the first remains complete; but usually both are catalectic, in which case the last foot is almost invariably an anapaest (⏑ ⏑ –), passing at the end of the verse into a spondee.

⏑ – – – | ⏑ – – | ⏑ – – – ‖ ⏑ – – – | ⏑ – – | ⏑ – –

⏑ – – – | ⏑ – – | ⏑ – – ‖ ⏑ – – – | ⏑ – – | ⏑ – –

Rem. *a.* A very rare variety shortens the first hemistich and leaves the second complete:

⏑ – – – | ⏑ – – | ⏑ – – ‖ ⏑ – – – | ⏑ – – | ⏑ – – –

Rem. *b.* A still rarer species consists in a repetition of the entire base, each hemistich rhyming, as in the ragèz. The last foot is usually an anapaest.

⏑ – – – | ⏑ – – | ⏑ – – – | ⏑ – – ‖ ⏑ – – – | ⏑ – – | ⏑ – – – | ⏑ – –

221. The *hafîf* (اَلْخَفِيفُ, *the light* or *nimble*) is one of

the more usual metres. Its base is an ionic a minore and a diiamb (⏑⏑– – | ⏑⏑– –). The former may be varied by the second epitrite (– ⏑ – –), and more rarely by the ditrochee (– ⏑ – ⏑) or third paeonian (⏑ ⏑ – ⏑); the latter by the third epitrite (– – ⏑ –), and occasionally the ionic a majore (– – ⏑ ⏑) or diiamb (– ⏑ – ⏑). The second hemistich is sometimes catalectic, in which case the last foot is by preference an antibacchius (⏑ – –).

⏑⏑– – | ⏑– ⏑ – ‖ ⏑⏑– – | ⏑– ⏑ –

A far more usual form, however, is the trimeter, which is generally acatalectic, though we now and then find it defective in both hemistichs, or in the second only. In the acatalectic verse, a molossus (– – –) may be substituted for the last anapaest.

Acatalectic: ⏑⏑– – | ⏑– ⏑ – | ⏑⏑– – ‖ ⏑⏑– – | ⏑ ⏑ – ⏑ – | ⏑⏑– –

Catalectic: ⏑⏑– – | ⏑– ⏑ – | ⏑⏑– – ‖ ⏑⏑– – | ⏑– ⏑ – | ⏑⏑ –

222. The *mujtett* (اَلْمُجْتَثُّ, *the docked* or *amputated*) has the same base as the hafif, but with the order of the component parts reversed, namely ⏑ ⏑ – ⏑ | ⏑ ⏑ – – . The changes which the feet may respectively undergo, are also the same as in the hafif. It is used only as dimeter acatalectic.

⏑– ⏑ – | ⏑⏑– – ‖ ⏑– ⏑ – | ⏑⏑– –

II. The Forms of the Words in Pause and in Rhyme.

223. We must next treat of the forms that the final syllables of words assume at the end of a verse; and as these are often identical with those which they take at the end of a sentence in ordinary prose, or of a clause in rhymed prose (اَلسَّجَعُ or اَلتَّسْجِيعُ), we shall handle the whole subject briefly in the following sections.

224. As a general rule, all final short vowels, both of the noun and verb, are dropped in prose; e. g. جَآءَ زَيْدْ, instead of زَيْدٌ; مَرَرْتُ بِزَيْدْ, instead of بِزَيْدٍ; ضَرَبْتُ اَلرَّجُلْ, for اَلرَّجُلَ; رَأَيْتُهْ, for رَأَيْتُهُ; مَرَرْتُ بِهْ, for بِهِ. But in poetry it constantly happens that the vowel is retained as long, the tènwin of the noun disappearing at the same time; e. g. وَفِيهِمْ شُبَّتِ اَلنَّارُ, *whilst fire is kindled among them;* فِي زَمَنٍ مَحْلِ, *in times of sterility,* for مَحْلٍ. In this case, the final vowel fètha is invariably accompanied by an ĕlif; e. g. قِرَاعَ قَوْمٍ يُحْسِنُونَ اَلضَّرْبَا, *as a people strike, who can strike well,* for اَلضَّرْبَ; إِيَّاهُ يَعْنُونَا, *him they mean,* for يَعْنُونَ.

Rem. It is also allowable to double the final consonant after the elision of the vowel, as: اَلْجَمَلّْ, for اَلْجَمَلْ (اَلْجَمَلُ), أَحْمَرّْ, for أَحْمَرْ (أَحْمَرُ), provided always that the penult letter has a vowel, and that the final letter is neither ĕlif with hèmza (as اَلْخَطَأْ) nor ĕlif maḳṣūra (اَلْعَصَا, اَلْفَتَى).

225. The accusative termination اً— generally becomes ا—, both in prose and poetry, though it occasionally disappears, like the short —, as أَصْبَحَ كَئِيبْ, *he was deeply grieved*, for كَئِيبًا (i. e. كَئِيبًا). The termination نْ— or اً— in the Energetic of verbs, and in the particle إِذَنْ or إِذًا, is also changed into *ā*.

226. The feminine terminations ةٌ—, ةٍ—, and ةً—, become هْ—. The same remark naturally applies to هُ— and هً—, whether masculine or feminine; e. g. حَمْزَهْ, for حَمْزَةُ (name of a man). In rhyme, the ه may also be changed into ت, and the final vowel retained as long; e. g. وَأَهْلُكَ بِٱلْلِّوَى فَٱلْحِلَّتِ, *whilst your family are at el-Liwa and el-Hilla*, for فَٱلْحِلَّةِ.

227. Nouns ending in ىً— simply drop the tènwīn; e. g. فَتًى becomes فَتَى or فَتَا. Those ending in ٍ— drop the tènwīn, and either resume the third radical or not, at pleasure; قَاضٍ, for example, may become either قَاضِى or قَاضْ, بِقَاضٍ either بِقَاضِى, or بِقَاضْ, جَوَارٍ (plur. of جَارِيَةٌ, *a girl*) either جَوَارِى or جَوَارْ, مَعَانٍ (plur. of مَعْنًى, *meaning*) either مَعَانِى or مَعَانْ. The accusative singular merely loses the tènwīn, e. g. قَاضِيَا (and not قَاضِى) for قَاضِيًا; the accusative of the broken plural drops the final vowel in prose, but may retain it as long in poetry, e. g. مَوَالِيَ for مَوَالِيَ (accus. of مَوْلًى, *a client*), in rhyme also مَوَالِيَا.

Rem. If a word ending in ٍ— has lost another radical besides

the final و or ى, the only pausal form admissible in the nominative and genitive is that which ends in the long vowel; e. g. مُرٍ, participle active IV. of رَأَى, *to see*, can become only مُرِى, never مُرْ.

228. The long vowels اَـ, يَـ, يِـ, and وُـ usually remain unchanged; as قَتَلَا, غَزَا, حُبْلَى, يَرْمِى, يَغْزُو. In nouns derived from radicals third و or ى, the omission of final ى ـِ is allowed in the nominative and genitive, as اَلْقَاضْ, اَلتَّنَادْ, اَلْمُتَعَالْ, for اَلْقَاضِى, اَلتَّنَادِى, اَلْمُتَعَالِى; the accusative, however, admits only the form اَلْقَاضِىَ, etc.

Rem. *a*. The interrogative pronoun مَا, when governed in the genitive by another word, is shortened in pronunciation, and often in writing, to مَ, especially when used interrogatively. In pause, if governed by a noun, it takes the هَآءُ اَلْوَقْفِ (see §. 300), as مِثْلُ مَهْ, اِقْتِضَآءُ مَهْ; but if governed by a preposition, it may also drop its final vowel, as عَمَّهْ, بِمَهْ or بِمْ, لِمَهْ or لِمْ, حَتَّامَهْ or حَتَّامْ.

Rem. *b*. The genitive and accusative suffixes of the first personal pronoun, ى ـِ and نِى, have several pausal forms, namely, in prose ى ـِ or يَهْ ـِ, نِى or نِيَهْ (see §. 300), and in poetry also يَا ـِ, نِيَا; besides which, the long vowel may be altogether omitted, as بَالْ, أَكْرَمَنْ, for بَالِى, أَكْرَمَنِى, فَاتَّقُونْ, فَاتَّقُونِى.

Rem. *c*. In rhyme the long vowels ى ـِ and و ـُ are often expressed merely by kesra and damma, as يَدِ for يَدِى, صَنَعُ for صَنَعُو or صَنَعُوا. This is done for the purpose of preserving the uniformity of the حَاشِيَةٌ or *fringe* (i. e. the succession of rhyming syllables) throughout a poem.

229. When the penult letter of a word has no vowel, the vowel of the final letter may be transferred to it in pause; as بَكْرْ, اَلنَّقْرْ, بِبَكِرْ, اِضْرِبْهْ, ضَرَبَتْهْ, for بَكْرْ (بَـكْرٌ), اَلنَّقْرْ (اَلنَّقْرُ), بِبَكْرٍ (بِبَكْرِ), اِضْرِبْهُ, ضَرَبَتْهُ. With regard to the vowel fètha, however, the grammarians are not agreed, some allowing the transference in all cases, e. g. اَلْبَكَرْ for اَلْبَكْرْ (اَلْبَكَرَ); others limiting it to the case in which the final consonant is ĕlif with hèmza, as اَلْخَبَأْ for اَلْخَبْءَ or اَلْخَبْءْ. This transference is technically called اَلنَّقْلُ.

Rem. The نَقْلٌ is forbidden when it would give rise to a form that has no example in the language. For instance, there is no substantive of the form فِعُلٌ, and therefore we must not say in pause اَلْعِلْمْ (اَلْعِلْمُ). Some grammarians, nevertheless, allow this form when the third radical is ĕlif with hèmza, as اَلرِّدْءْ (اَلرِّدْءُ), whilst others recommend the change of the damma into kèsra, pronouncing اَلرِّدِءْ or اَلرِّدِئْ instead of اَلرِّدْءْ or اَلرِّدُءْ.

230. Indeclinable words, ending in a vowel, take in their pausal form a final ه, technically called the هَـآءُ ٱلْوَقْفِ or هَآءُ ٱلسَّكْتِ, *the hā of pause* or *of silence;* e. g. ثَمَّهْ, كَيْفَهْ, for ثَمَّ, كَيْفَ. The same letter is added to verbal forms in which both the first and third radicals have disappeared; as قِهْ for قِ (imperat. of وَقَى), لَمْ يَفِهْ for لَمْ يَفِ (jussive of وَفَى); also رَهْ for رَ, and لَمْ يَرَهْ for لَمْ يَرَ, imperat. and jussive of رَأَى. It may also be appended to those in which only the third radical is dropped; as اِرْمِهْ for اِرْمِ (imperat. of رَمَى), لَمْ يَغْزُهْ for لَمْ يَغْزُ (jussive of غَزَا), اِقْتَدِهْ

for اِقْتَدِ (imperat. VIII. of قَدَا). We likewise find it added to مَ, the shorter form of the interrogative pronoun مَا (see §. 228, rem. *a*); and to ـِـَى and نِيَ, the older forms of the genitive and accusative suffixes ـِـى and نِـّى (see §. 228, rem. *b*).

Rem. *a*. The هَآءُ ٱلْوَقْفِ is never added either to nouns, or to the perfect of verbs, or to adverbs ending in *u* (see Vol. I. §. 363), with the single exception, it is said, of مِنْهْ for مِنْ عَلُ. The Arabs do not say مِنْ بَعْدُهْ, لَا رَجُلَهْ, يَا رَجُلُهْ, قَتَلَهْ.

Rem. *b*. The ordinary pausal forms of أَنَا and هُوَ are أَنَا and هُوْ. but we also find أَنَهْ (see Vol. I. §. 89, 1, rem. *b*.) and هُوَهْ. — هٰؤُلَاهْ and هٰهُنَاهْ are likewise used instead of the common هٰؤُلَا and هٰهُنَا.

III. Poetic Licenses.

231. The Arab poets allow themselves a certain latitude, both as to the forms of words and the construction of sentences. We shall here confine ourselves chiefly to the illustration of some of the principal licenses which fall under the former of these two heads.

232. The poet may find himself obliged, by the exigencies of metre or rhyme (ضَرُورَةُ ٱلشِّعْرِ, *poetical necessity*), to make some slight change either in the *consonants* of a word, or in its *vowels*.

233. Under the former of these divisions we include *a*) the various affections of the letter ا, *b*) irregularities in the use of the tèšdīd, *c*) the employment of ancient uncontracted forms instead of the more modern contracted ones, and *d*) the suppression of the letter ن in certain nominal and verbal forms.

a. Affections of the letter Ělif.

234. Elif with hèmza (أ) may be affected in several different ways.

1. It may be totally absorbed by a preceding vowel, like the أَلِفُ ٱلْوَصْلِ (vol. I. §. 19); e. g. أَلَا ٱبْلِغْ, *convey the news*, for أَلَا أَبْلِغْ, imperat. IV. of بَلَغَ; وَٱبْشِرْ, *and rejoice*, for وَأَبْشِرْ, imperat. IV. of بَشَرَ; مُجِيرُ أُمِّ عَامِرٍ, *he who gave shelter to 'Umm Āmir* (a name for the hyaena), for مُجِيرُ أُمِّ; هَلْ رَيْتَ, *hast thou seen?* for رَأَيْتَ; ذُو ٱلشَّنَانِ, *one who hates*, for اَلشَّنَآنِ (اَلشَّنَأَانِ); إِنْ تُنْصِفُونَا يَالَ مَرْوَانَ نَقْتَرِبْ, *if ye do us justice, O family of Marwān, we will draw near (to you)*, for يَا آلَ (أَآلَ); فِي رُوسِهَا, *on their heads*, for رُؤُوسِهَا; مَسَاتِي, *my hurt*, for مَسَآءَتِي, from سَآءَ.

2. When preceded by a vowelless consonant, the vowel of the أ may be transferred to that consonant, as in the case of مِنْ and مَنْ, when followed by the article (Vol. I. §. 20, 4), يَرَى for يَرْأَى (Vol. I. p. 140), and the like. Examples: لَوَ ٱنَّ, *if that*, for لَوْ أَنَّ; مِنَ ٱجْلِكِ, *on thy account*, for مِنْ أَجْلِكِ; عَنَ ٱجْبُلِهَا, *from her hills*,

for مِـنَ ٱنْ يَـلْقَيْنَهُ ; عَـنْ أَجْبُلِهَا, *from meeting him*, for إِنَ ٱغْزُ زُبَيْدًا ; مِنْ أَنْ, *if I make a raid upon Zubèid*; نِـزَارٌ ٱولُو ٱلسَّدَادِ, *the upright Nizar* (pron. *Nizārŭ-nŭ-lus*), for أُولُو ; يَا دَارًا ٱمْسَى دَارِسًا رَسْمُهَا, *O house, whose site has become desolate!* (pron. *dā-ră-nam*), for أَمْسَى ; مِنَ ٱلِ أَبِي مُوسَى, *of the family of 'Abū Mūsā*, for مِنْ آلِ (أَالِ) ; فَقُلْ إِذًا لِلْمُنَاوِى ٱلنَّاوِى ٱلآنَ ٱلْأَذَى, *say then to the enemy who now aims at doing mischief* (pron. *nāwĭ lāna*, see Vol. I. §. 20, 2), for ٱلْآنَ (ٱلْأَانِ) ; بَيْنَ ٱلزَّوْجِ وَٱلْمَرَتِ, *between husband and wife*, for ٱلْمَرْأَةِ.

Rem. In this case, the أ is sometimes assimilated to a preceding و or ى ; e. g. فَلَمْ يُغْنِ ٱلْبُكَاءُ عَلَيْكَ شَيًّا, *but to weep over thee was of no avail*, for شَيْئًا.

3. أ, preceded by a vowel, may also be converted into the letter of prolongation that is homogeneous with that vowel; e. g. فَلَمْ يَجِدْ عِنْدَهُ ٱلنَّصْرَ ٱلَّـذِى سَالَا, *but he did not find with him the help that he demanded*, for سَـأَلَ ; أَطَعْتُهُمْ وَانَا عَلَى وَفَازٍ, *I obeyed them, though I was in haste*, for وَأَنَا. This is most frequent when أ is the third radical of a word, in which case the word virtually becomes third و or ى (compare Vol. I. §. 132, rem. *a*). For example, in verbs, لَا هَـنَاكِ, *may it do thee no good!* for هَنَأَكِ ; فَمَنْ أَذْبَاكَ, *who told thee?* for أَنْبَأَكَ ; وَابْطَا, *and it delayed*, for أَبْطَأَ ; أُدَارِى, for أُدَارِئُ, III. of تُرْجِيهِ ; دَرَأَ, for تُرْجِئُهِ, IV. of رجأ ; and in nouns, ظَمًا, *thirst*, رَشَا, *a fawn*, أَجَـا, *the name of a mountain*, for ظَمَأٌ, رَشَأٌ, أَجَأٌ ; قَارٍ, *a reader*, for قَارِئٌ, participle of قَرَأَ.

4. Ĕlif with hèmza and gèzm (ا) is constantly changed by the poets into the letter that is homogeneous with the preceding vowel; e. g. اَلْفَالُ, *the omen* (for اَلْفَأْلُ), rhyming with أَقْفَالُ (plur. of قُفْلٌ); اَلرَّاسِ, *of the head* (for اَلرَّأْسِ), rhyming with اَلنَّاسِ; اَلرُّودِ, *of the tender* (for اَلرُّؤْدِ), rhyming with اَلسُّودِ (plur. of أَسْوَدُ); ذِيبُ, *a wolf*, (for ذِئْبُ), rhyming with رَبِيبُ.

235. Elif mèmdūda (see Vol. I. §. 23, rem. *a*) is not unfrequently changed into ĕlif maksūra; e. g. اَلسَّمَا, for اَلسَّمَاءُ, *the sky;* بَلَا, for بَلَاءٌ, *a misfortune;* قَفْرَا or قَفْرَى, *desert, desolate*, for قَفْرَاءُ, fem. of أَقْفَرُ; أَشَا, for أَشَاءُ, *I wish*, 1. pers. sing. Imperf. Indic. of شَاءَ.

236. The ĕlifu 'l-wasl (vol. I. §. 19, rem. *e*) is often retained in poetry, where it would naturally be elided in prose; e. g. وَٱصْبِرِى, *be patient*, for وَٱصْبِرِى; كَمَنْ إِقْتَادَ, *like one who leads*, for كَمَنِ ٱقْتَادَ; فِي ٱلْبَذْلِ وَٱلْإِمْتِنَاعِ, *in bestowing and withholding*, for وَٱلْإِمْتِنَاعِ; وَأَنْتَ لِشَاتِنَا إِبْنُ رَبِيبُ, *and thou wast a fosterchild of our sheep*, for لِشَاتِنَا ٱبْنُ; إِذَا جَاوَزَ ٱلْإِثْنَيْنِ سِرٌّ, *when a secret goes beyond two*, for اَلْإِثْنَيْنِ.

b) Irregularities in the use of the Tèsd̄d.

237. The necessary tèsdīd is occasionally dropped; e. g. أَيْهُمَا, for أَيُّهُمَا, *which of them;* فَلَوْ أَنْكِ, *if that thou*, for أَنَّكِ; أَيُّهَا ٱلسَّائِلُ عَنْهُمْ وَعَنِى, *O thou that askest after them and after me!* for وَعَنِّى.

238. Sometimes too the tèshdīd is introduced where it would be inadmissible in prose, through a false application of the pausal form mentioned in §. 224, rem.; e. g. مِنَ ٱلْكَلْكَلِّ, for ٱلْكَلْكَلِ, *the breast;* يُحِبُّ ٱلْخُلُقَ ٱلْأَضْخَمَّا, *he likes a stout figure*, for ٱلْأَضْخَمَا, acc. sing. of أَضْخَمُ; فِي مِرْوَدِّهَا, *on her bodkin* (for applying *kohl* to the eyes), for مِرْوَدِهَا; فِي ٱلطِّوَلِّ, *in the tether*, for فِي ٱلطِّوَلِ.

c. Uncontracted Forms for contracted ones.

239. These are most common in the case of radicals in which the second and third letters are identical (vol. I. §. 119), and occur in both the verb and the noun; e. g. وَإِنْ ضَنِنُوا, *though they be stingy*, for ضَنُّوا; وَإِن لَّمْ تَقْتُلِيهِ فَأَلِمِي, *and if thou dost not (actually) kill him, yet come near it*, for فَأَلِّمِي; وَيُذْمَمِ, *and he is blamed*, poetic form in rhyme for وَيُذْمَمْ, and that for وَيُذَمُّ; وَلَا يُبْرَمُ ٱلْأَمْرُ ٱلَّذِي هُوَ حَالِلٌ وَلَا يُحْلَلُ ٱلْأَمْرُ ٱلَّذِي هُوَ مُبْرِمُ, *what he loosens cannot be bound fast, and what he binds fast cannot be loosened*, for حَالٌّ and يُحَلُّ; ٱلْحَمْدُ لِلّٰهِ ٱلْعَلِيِّ ٱلْأَجْلَلِ, *praise belongs to God, the exalted, the glorious*, for ٱلْأَجَلِّ. Compare, in Hebrew, אֶפְפִי, סָבְבוּנִי, and similar forms.

240. The poets also use the uncontracted forms of nouns derived from radicals third و and ى, instead of the contracted (see Vol. I. §. 167, II. 2); e. g. مَوَالِيٌّ كَكِبَاشِ ٱلْعُوسِ شُحَّاحُ, *freedmen as fat as rams of the kind called ūs*, for مَوَالٍ; غَيْرَ مَاضِيِ, *not past*, for مَاضٍ; لَا بَارَكَ ٱللّٰهُ فِي ٱلْغَوَانِيِ,

may God not bless the women! for كَجَوَارِي يَالْعَبْنَ ; فِي ٱلْغَوَانِي فِي ٱلصَّحْرَآءِ, *like girls sporting in the mead.*

Remark. It sometimes happens that the usual accusative form فَعَّالَ is incorrectly transferred to the genitive; e. g. وَلَوْ كَانَ عَبْدُ ٱللّٰهِ مَوْلَى هَجَوْتُهُ وَلٰكِنَّ عَبْدَ ٱللّٰهِ مَوْلَى مَوَالِيَا, *were 'Abdu'llāh a freedman, I would lampoon him, but 'Abdu 'llāh is merely a freedman's freedman,* for مَوْلَى مَوَالٍ.

d. Suppression of the letter ن in certain Nominal and Verbal Forms.

241. This is a license of which the poets but rarely avail themselves, but it occasionally occurs in the dual and plural of nouns, and in the jussive and energetic of verbs; e. g. هُمَا خُطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ, *these are the alternatives, either captivity and quarter, or bloodshed,* for أَبَنِي كُلَيْبٍ إِنَّ عَمَّيَّ ٱللَّذَا قَتَلَا ٱلْمُلُوكَ وَفَكَّكَا ٱلْأَغْلَالَا ; خُطَّتَانِ, *ye Bènū Kulèib, 't was my two uncles who slew kings and burst asunder the yokes (of captives),* for ٱللَّذَانِ; هُمَا كَنَفَا ٱلْأَرْضِ ٱللَّذَا لَوْ تَزَعْزَعَا, *these are the two pillars of the earth, which, if they are shaken,* for ٱللَّذَانِ; إِنَّ ٱلَّذِي حَانَتْ بِفَلْجٍ دِمَاؤُهُمْ, *those whose blood was shed unavenged at Fèlg,* for ٱلَّذِينَ; لَا تُهِينَ ٱلْفَقِيرَ عَلَّكَ أَنْ تَرْكَعَ يَوْمًا وَٱلدَّهْرُ قَدْ رَفَعَهْ, *despise not the poor, for perhaps you may one day be cast down, when Fortune has lifted him up,* for تُهِينَنْ; إِضْرِبَ عَنْكَ ٱلْهُمُومَ إِنْ طَرَقَتْ, *drive away sad thoughts from thee, if they come by night,* for إِضْرِبَنْ;

and more frequently نَكُ, تَكُ, يَكُ, for نَكُنْ, تَكُنْ, يَكُنْ, jussive of كَانَ.

Rem. *a.* The same elision of ن occurs in the particle لٰكِنْ, *but;* e. g. وَلَاكِ أَسْقِنِي, *but give me to drink.*

Rem. *b.* On the contrary, some poets have even dared to add the energetic ن to the perfect and participle of the verb; e. g. دَامَنَّ سَعْدُكِ إِن رَّحِمْتِ مُتَيَّمًا, *may thy good fortune last, if thou hast compassion upon one enslaved (by love),* for دَامَ; أَقَاتَلَنَّ أَحْضِرِ, *will he say, Bring in the witnesses?* for أَقَاتَلُ الشُّهُودَا.

242. Other letters, and even whole syllables, are sometimes dropped under the pressure of metrical necessity. For example, *a*) at the *beginning* of a word: لَانَ for اَلْآنَ (compare §. 234, 2), as in the halfverse: فَبُحْ لَانَ مِنْهَا بِٱلَّذِي أَنْتَ بَآئِحُ, *so now disclose in regard to her what thou mayest disclose;* لَاهِ for لِلّٰهِ, as: لَاهِ ٱبْنُ عَمِّكَ لَا أَفْضَلْتَ فِي حَسَبٍ عَنِّي, *what a man thy cousin is! thou dost not surpass me in noble qualities* (compare §. 54, 2, rem *e*); لَاهُمَّ for اَللّٰهُمَّ, as: لَاهُمَّ إِنْ كُنْتَ قَبِلْتَ حَجَّتِجْ, *O God! if thou hast accepted my pilgrimage* (حَجَّتِجْ rare pausal form for حَجَّتِي); تَقُوا for اِتَّقُوا, imperat. VIII. of وَقَى, as: تَقُوهُ أَيُّهَا ٱلْفِتْيَانُ, *fear him* (God), *O young men!* *b*) In the *middle* of a word: اِسْطَاعَ (X. of طوع), imperf. يَسْطِيعُ, for اِسْتَطَاعَ, يَسْتَطِيعُ; as: وَلَوْ أَنَّنِي أَسْطِيعُ يَوْمَ حِمَامِهِ لَقَاتَلْتُ عَنْهُ, *and had I been able, on the day of his death, I would have fought in his defence.* *c*) At the *end* of a word: مِلْمَالِ (also written مِلْ مَالِ) for مِنَ ٱلْمَالِ

(see vol. I. §. 358, rem. *c*), as: فَمَا أَبْقَتِ ٱلْأَيَّامُ مِلْمَالِ عِنْدَنَا, *Fate has left* (lit. *the days have left*) *no wealth in our possession;* عَلْمَآءِ (or عَلْ مَآءِ), for عَلَى ٱلْمَآءِ; مِن ٱلرِّزْقِ, *mir-rizḳi*, for مِنَ ٱلرِّزْقِ; and even عَلَى ٱلنَّبِى, *'an-nabi*, for عَنْ فُلَانٍ for عَلَى ٱلنَّبِيِّ (owing to the vocative form يَا فُلُ, §. 38, 1, rem. *c*, 3).

Rem. The following are specimens of even still more violent abbreviations: ٱلْمَنَا for ٱلْمَنَازِلُ, as in the halfverse of Lèbîd; دَرَسَ ٱلْمَنَا بِمُتَالِعٍ فَأَبَانِ, *the dwellings are desolate at Mutâli' and 'Abân;* and also for ٱلْمَنَايَا (plur. of ٱلْمَنِيَّةُ), as in: تُرِيكَ ٱلْمَنَا بِرُءُوسِ ٱلْأَسَلْ, — *will let you see death at the points of the spears;* ٱلسَّبَا for ٱلسَّبَائِبُ (plur. of سَبِيبَةٌ), used by Alḳama in the line: مُفَدَّمٌ بِسَبَا ٱلْكَتَّانِ مَلْثُومُ, *having its mouth covered and enwrapped with strips of linen;* ٱلْحُبَا for ٱلْحُبَاحِبُ, as in the words of 'Ibn Durèid: أَوْرَى بِهَا نَارَ ٱلْحُبَا, *he strikes out of them small sparks of fire;* ٱلْحَمَى, used by el-'Aggâg for ٱلْحَمَامُ, in the halfverse: قَوَاطِنًا مَكَّةَ مِنْ وُرْقِ ٱلْحَمَى, *the slate-coloured doves that inhabit Mèkka;* ٱلْعِنَا for ٱلْعِنَانُ, in the words: حَتَّى إِذَا أَعْيَيْتُ أَطْلَقْتُ ٱلْعِنَا, *till, when I was exhausted, I slackened the reins;* and even رَآ for رَحِمٌ, *the womb* (see el-Makḳarî, tom. I. p. ٩٣٥, l. 11, and tom. II. p. ٢٠٠, l. 8), and مَرْ for مَرْحَبًا, according to one rendering of the line: فَلَمْ يُقِمْ إِلَّا بِمِقْدَارِ أَنْ قُلْتُ لَهُ أَهْلًا وَسَهْلًا وَمَرْ, *but he stopped only for the space of time that I could say, Welcome* (others think that وَمَرْ is here nothing more than the usual pausal form of وَمَرَّ, *and passed on*).

243. Under the second of the two heads mentioned in

§. 232, namely, poetic licenses in regard to the *vowels* of a word, we include *a*) the lengthening of a short vowel in the middle of a word; *b*) the shortening of a long vowel; *c*) the suppression of a short vowel; *d*) the addition of a final vowel to certain verbal and pronominal forms, and to some particles; and *e*) the irregular use of the tènwīn and other case-endings in the noun.

a) The lengthening of a short vowel in the middle of a word.

244. This is technically called اَلْإِشْبَاعُ, *filling full* or *saturation*, and is not uncommon with the vowels *a* and *i*, rarer in regard to *u*. Examples: يَنْبَاعُ, for يَنْبَعُ, in the halfverse of Antara: يَنْبَاعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ, *flows from behind the ears of a fierce, bulky she-camel;* اَلْكَلْكَالُ, for اَلْكَلْكَلُ, in the words: قُلْتُ وَقَدْ خَرَّتْ عَلَى ٱلْكَلْكَالِ, *I said, after she had fallen upon her breast;* مُنْتَزَاحٌ, for مُنْتَزَحٌ, in the hemistich: وَمِنْ ذَمِّ ٱلرِّجَالِ بِمُنْتَزَاحِ, *and (art thou) far removed* (i. e. *quite free*) *from the blame of men?* عَامُودٌ, for عَمُودٌ, in the halfverse: فِيهِ مِنَ ٱلذَّهَبِ ٱلْإِبْرِيزِ عَامُودُ, *in it there is a pillar of purest gold;* اَلصَّيَارِيفُ and اَلدَّرَاهِيمُ, for اَلصَّيَارِفُ and اَلدَّرَاهِمُ, in the hemistich: نَفْيَ ٱلدَّرَاهِيمِ تَنْقَادُ ٱلصَّيَارِيفِ, *as the money-changers scatter the dirhèms, whilst selecting (those that are of full weight);* أَنْظُورُ, for أَنْظُرُ, in the words: مِنْ حَيْثُمَا سَلَكُوا أُدْنُو فَأَنْظُورُ, *I draw near to whatever place they go and look (at them).*

b) The shortening of a long vowel.

245. This may take place either in the middle or at the end of a word. Examples in the middle of a word: قَتَمْ, for قَتَامْ, as in the words: فِي قَتَمِهْ, *in its dust* or *its darkness*; عَوَاوِرُ, plur. of عُوَّارْ, *a mote in the eye*, مَقَاصِرُ, plur. of مَقْصُورَةْ, *a cell* or *chamber*, for عَوَاوِيرُ, مَقَاصِيرُ, and the like; هَذَا (⏑ –), instead of هٰذَا (– –), as in the halfverse: إِلَى كَمْ هَذَا ٱلْهِجْرَانُ فِي كُلِّ لَيْلَةٍ, *how long shall this estrangement last every night?* ٱللَّهُ (⏑ ⏑), for ٱللّٰهُ (– – ⏑), as in the hemistich: أَلَا لَا بَارَكَ ٱللَّهُ فِي سُهَيْلٍ, *may God not bless Suhèil!* and, with double license, كَتَنْ, for كَتَّانْ, in the words: بَيْنَ ٱلْحَرِيرِ وَبَيْنَ ٱلْكَتَنْ, *partly silk and partly linen.* Examples at the end of a word: ٱلنَّوَاحْ, for ٱلنَّوَاحِي, as in the hemistich: كَنَوَاحِ رِيشِ حَمَامَةٍ نَجْدِيَّةٍ, *like the tips of the feathers of a dove of Nèǵd*; ٱلْأَيْدْ, for ٱلْأَيْدِي, as in the words: دَوَامِي ٱلْأَيْدِ, *with their fore-feet bleeding*; ٱلنَّاسْ, for ٱلنَّاسِي, as in the words: عَنِ ٱلنَّاسِ أَبْرَادًا وَأَثْوَابَا, *from one who forgets robes and garments.* The 1. pers. plur. of the Perfect, قَتَلْنَا (⏑ – ⏑), is also sometimes shortened into قَتَلْنَ (⏑ – ⏑), but the ĕlif is usually retained in writing, in order to distinguish it from the 3. pers. plur. fem.

c) The suppression of a short vowel.

246. This license is of most frequent occurrence in the case of the very few nouns of the form فِعِلْ (becoming

فِعْلٌ), and of verbs of the forms فَعِلَ and فَعُلَ (becoming فَعْلَ, see vol. I. §. 183, rem. *b*); e. g. كَمَا ٱسْتَوْفَضَتْ خَيْلٌ بِكَبَّتِهَا ٱلْإِبْلَا, *as horses scatter camels by their charge* (for ٱلْإِبِلَا); وَإِنْ أَهْجُهُ يَضْجَرْ كَمَا ضَجَرَ بَازِلٌ مِنَ ٱلْإِبْلِ دَبَرَتْ صَفْحَتَاهُ وَكَاهِلُهْ, *and if I lampoon him, he cries out, like a two year old camel whose sides and withers are galled* (for ضَجِرَ, ٱلْإِبِلِ, and دَبِرَتْ). Rarer instances are exemplified by رَجْلٌ, for رَجُلٌ, as in the halfverse: فَقَدْ كَانَ رَجْلاً وَكُنْتُمْ رِجَالَا, *for he was a man, and ye are men;* and ٱلْكُبْرُ, for ٱلْكُبَرُ (plur. of ٱلْكُبْرَى), in the words: هِيَ ٱلْأَنْفُسُ ٱلْكُبْرُ ٱلَّتِي, *these are the great souls which.* — The suffix pronoun of the 1. pers. sing., ـِي, may be suppressed in rhyme, as بَالْ, for بَالِي, *my heart,* in the first verse of ĕṭ-Ṭanṭarānī's kaṣīda, which rhymes with زَالْ, for زَالَ, *has passed away.*

Rem. The poets also take the contrary liberty of adding a supplementary vowel in the nominal form فِعْلٌ, using, for example, إِطِلٌ, for إِطْلٌ, *flank,* and جِلِدٌ, for جِلْدٌ, *skin.*

d) The addition of a final short vowel to certain verbal forms and to some particles.

247. The vowel *kèsr* is frequently added in the rhyme to the 3. p. sing. fem. of the Perfect, the 2. p. sing. masc. of the Imperative, and those persons of the Jussive that end in a consonant. E. g. أَنَاخُوا ٱلْمَطَايَا قَدْ أُمِلَّتْ وَكَلَّتِ, *they made the camels lie down, that were tired and weary* (for

يَقُولُونَ لَا تَهْلَكْ أَسًى وَتَجَلَّدِ (كَلَّتْ); *they say, Do not die of grief, but bear it like a man* (for تَجَلَّدْ); وَإِنْ يَأْتِكَ ٱلْأَعْدَآءُ بِٱلْجَهْدِ أَجْهَدِ, *and if the foe come upon thee, I will do my very best* (for أَجْهَدْ).

Rem. The vowel preceding the final consonant may have been originally long, and only shortened because of its being in a shut syllable, but it is, nevertheless, not restored after the addition of this kèsra. For example: غَزَتْ (for غَزَاتْ, 3. p. sing. fem. Perf. of غَزَا, vol. I. §. 166, rem.) becomes غَزَتِ, not غَزَاتِ; طِرْ (for طِيرْ, 2. p. sing. masc. Imperat. of طَارَ, vol. I. §. 152) becomes طِرِ, not طِيرِي; أَنَمْ (for أَنَامْ, 1. p. sing. Jussive of نَامَ, vol. I. §. 151) becomes أَنَمِ, not أَنَامِ.

248. The same license is allowable in the case of particles that end in a consonant, particularly such as are monosyllabic; e. g. لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ, *they* (the camels) *have not yet moved off with our saddles, but it is as good as done* (namely, وَكَأَنْ قَدْ زَالَتْ, *but it is as if they had already moved off*); أَحْبَابَ أَنْفُسِنَا كَمْ ذَا ٱلنَّوَى وَكَمِ, *beloved of our souls, how long will this absence continue? how long?*

Rem. The reader may here be reminded that, instead of the ordinary pronominal forms أَنْتُمْ, هُمْ, and كُمْ, and the verbal form فَعَلْتُمْ, the poets constantly make use of the archaic أَنْتُمُ, هُمُ, كُمُ, and فَعَلْتُمُ. The final vowel is in these cases more usually long than short.*) When هُمْ is changed into هِمْ, either هِمُ or هِمِ may be used.

*) The quantity of the singular suffix هُ is also doubtful.

e) The irregular use of the tènwīn and other case-endings in the noun.

249. The poets constantly use the triptote inflection of a noun, when the diptote inflection alone is admissible in prose. This remark applies equally to the singular and the broken plural. Examples of the singular: تَضَوَّعَ مِسْكًا بَطْنُ نَعْمَانَ إِن مَشَتْ بِهِ زَيْنَبٌ فِي نِسْوَةٍ عَطِرَاتِ, *the vale of Na'mān is scented with musk, if Zèinèb walks in it amid (her) perfumed attendants* (for زَيْنَبُ); قَالُوا يَزُورُكَ أَحْمَدٌ وَتَزُورُهُ, *they say, 'Ahmèd visits you and you visit him* (for أَحْمَدُ); يَسْقِيهِمُ ذُو مِرَّةٍ أَحْوَرٌ, *a smart black-eyed (page) hands them wine* (for أَحْوَرُ); قَدْ قَالَ شَاعِرُ كِنْدَةٍ فِيمَا مَضَى, *the poet of (the tribe of) Kinda has said in olden time* (for كِنْدَةَ); تَقُولُ سَلِ الْمَعْرُوفَ يَحْيَى بْنَ أَكْثَمٍ, *you say, Ask largesse of Yahyā bin Ekthèm* (for أَكْثَمَ); وَنَبَّهْتُ عُثْمَانًا لِدَفْعِ خُطُوبِهِ, *and I warned 'Othmān to repel the dangers that threatened him* (for عُثْمَانَ); وَنَسِيتَ أَنَّ اللَّهَ أَخْرَجَ آدَمًا, *and thou forgettest that God turned Adam out of it* (for آدَمَ). Examples of the broken plural: إِلَّا وَهُمْ شُرَكَاءُ فِي دِمَائِهِمْ, *but they are companions in (shedding) their blood* (for شُرَكَاءَ); عَجَائِزًا مِثْلَ الْأَفَاعِي خَمْسَا, *old women, like vipers, five in number* (for عَجَائِزَ).

250. On the contrary, the tènwīn is sometimes suppressed in cases where it could not be dispensed with in prose; e. g. فَمَا كَانَ حِصْنٌ وَ لَا حَابِسٌ يَفُوقَانِ مِرْدَاسَ فِي مَجْمَعِ, *neither Hiṣn nor Ḥābis surpassed Mirdās in any assembly* (for

عَمْرُو ٱلَّذِى هَشَمَ ٱلثَّرِيدَ لِقَوْمِهِ ; (مِرْدَاسًا *Amr, who broke up (bread to make) soup for his people*' (for عَمْرُو ٱلَّذِى, but there is another reading, عَمْرُو ٱلْعُلَى هَشَمَ, *the noble Amr broke up*); فَأَلْفَيْتُهُ غَيْرَ مُسْتَعْتِبٍ وَلَا ذَاكِرِ ٱللَّهَ إِلَّا قَلِيلًا, *and I found him not seeking (the Lord's) favour, and seldom thinking upon God* (for ذَاكِرٍ); وَحَىُّ مُحَارِبِ ٱلْأَبْطَالُ قِدْمًا, *and the tribe of Moḥārib, heroes of old* (for مُحَارِبٍ); كَسِنَّوْرٍ مَغْلُوبٍ يَصُولُ عَلَى ٱلْكَلْبِ, *like an overmatched cat that springs at the dog* (for كَسِنَّوْرٍ); عَلَى جِسْمٍ مُصْفَرٍّ مِنَ ٱلتِّبْرِ أَمْلَسِ, *upon a yellow body, smoother than gold* (for جِسْمٍ, and أَمْلَسِ in rhyme for أَمْلَسٍ, instead of أَمْلَسَ, §. 249).

251. The genitive plural in ـــ ينَ is sometimes changed in the rhyme into ـــ ينِ; e. g. وَقَدْ جَاوَزْتُ حَدَّ ٱلْأَرْبَعِينِ, *seeing that I have already passed the limit of forty years* (for ٱلْأَرْبَعِينَ); لَا بَارَكَ ٱللَّهُ فِي بِضْعٍ وَسِتِّينِ, *may God not bless sixty and odd years!* (for وَسِتِّينَ); وَأَنْكَرْنَا زَعَانِفَ آخَرِينِ, *and we ignore the offscourings of other tribes* (for آخَرِينَ).

Rem. Still more rarely is the dual inflected by means of the final vowel fetḥ instead of the usual change of ـــ انِ into ـــ يْنِ; e. g. أَعْرِفُ مِنْهَا ٱلْأَنْفَ وَٱلْعَيْنَانَا وَمَنْخِرَيْنِ أَشْبَهَا ظَبْيَانَا, *I recognize her nose and eyes, and nostrils that resemble gazelles'* (for ٱلْعَيْنَيْنِ and ظَبْيَيْنِ).

252. In verbs and nouns derived from radicals of which the third consonant is و or ى, the poets not unfrequently use the Indicative form of the Imperfect instead of the Subjunctive or Jussive, and the nominative case instead

of the accusative. Examples of the verb: أَبَى ٱللّٰهُ أَنْ أَسْمُو بِأُمٍّ وَلَا أَبِ, *God has not willed that I should be of noble descent either on the mother's or the father's side* (for أَسْمُوَ); فَآلَيْتُ لَا أُرْثِي لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ حَفًى حَتَّى تُلَاقِيَ مُحَمَّدَا, *and I swear, I will not show pity for weariness or footsorenness of hers, until she encounters Mohammèd* (for تُلَاقِيَ); إِذَا غَرَّ أَنْ يُمْسِيَ ٱلْفَتَى فِيهِ أَوْ يَضْحَا, *when to spend an evening or a forenoon in it, fills one with vain delight* (for أَلَمْ يَأْتِيكَ وَٱلْأَنْبَآءُ تَنْمِي بِمَا لَاقَتْ; إِذَا غَرَّ ٱلْفَتَى أَنْ يُمْسِيَ فِيهِ لَبُونُ بَنِي زِيَادِ, *did he not bring you word—for news travels fast—of what has befallen the milch-camel of the Bènū Ziyād* (for يَأْتِكَ)? هَجَوْتَ زَبَّانَ ثُمَّ جِئْتَ مُعْتَذِرًا مِنْ هَجْوِ زَبَّانَ لَمْ تَهْجُو وَلَمْ تَدَعِ, *you lampooned Zabbān, and then you came making excuses for having lampooned Zabbān, — (so that) you neither lampooned him nor let it alone* (for تَهْجُ); عُوجِي عَلَيْنَا يُحَيِّيكِ ٱبْنُ عَنَّابِ, *turn aside to us, (and) 'Ibn 'Annab will salute you*, i. e. *receive you with honour* (for يُحَيِّكِ); كَأَنْ لَمْ تَرَى قَبْلِي أَسِيرًا يَمَانِيَا, *as if you never saw a Yèmènite prisoner before me* (for تَرَ); مَا أَنْسَ لَا أَنْسَاهُ آخِرَ عِيشَتِي, *whatever I forget, I shall not forget him to the end of my life* (for أَنْسَهُ). Examples of the noun: وَمَنْ أَرَادَ ٱلتَّأَسِّي فِي مُصِيبَتِهِ, *and whoever seeks for consolation in his misfortunes* (for ٱلتَّأَسِّيَ); وَجَدْتُ مَعَالِيكَ أَصْلًا لِشِعْرِي, *I found thy noble qualities a subject for my poetry* (for مَعَالِيَكَ); تَرَكْنَ رَاعِيهِنَّ مِثْلَ ٱلشَّنِّ, *they have left their shepherd like an old (useless) waterskin*

(for رَاعِيَهُنَّ); كَأَنَّ أَيْدِيهِنَّ فِي ٱلْقَاعِ ٱلْقَرِقْ, *as if their forefeet were on level ground* (for أَيْدِيَهُنَّ); وَلَوْ كَانَ طَاوِى ٱلْحَشَا جَائِعًا, *and if he had been hungry and famished* (for طَاوِيَ).

253. The poets occasionally use pausal forms (see §. 223—230) out of pause. For example, رَضِى, for رَضِيَ, in the verse: بِسُرُورِ سَيِّدِي أَخْدُمُهُ إِنْ رَضِى بِي وَبِسَمْعِي وَٱلْبَصَرْ, *with joy, my lord, will I wait upon him, if he be contented with me, and with my hearing and sight* (i. e. *most willingly and cheerfully*); سَلْعَنْ, for سَلْعَنَ, in the halfverse: فَسَلْعَنْ عُبَيْدُ ٱللّٰهِ ثُمَّ أَبَى بَكْرُ, *Obèidu 'l-lâh ran quickly, and thereupon Bèkr held back*; هُو, for هُوَ, in the halfverse: فَلَا هُو مِنَ ٱلدُّنْيَا مُضِيعٌ نَصِيبَهُ, *and so he does not lose his share of (the pleasures of) this world.*

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ADDITIONS AND CORRECTIONS.

Vol. I.

To §. 1. add the following remark.

Rem. *d.* Those letters which are identical in form, and distinguished from one another in writing only by the aid of the small dots usually called *diacritical points* (نُقْطَةٌ, plur. نُقَطٌ), are divided by the grammarians into اَلْحُرُوفُ ٱلْمُهْمَلَةُ, *the loose* or *free*, i. e. *unpointed, letters*, and اَلْحُرُوفُ ٱلْمُعْجَمَةُ, *the bolted* or *fastened*, i. e. *pointed, letters*. To the former class belong ح; د, ر, س, ص, ط and ع; to the latter خ, ذ, ز, ش, ض, ظ and غ. The letters ب, ت, ث and ى are generally distinguished as follows.

ب is called اَلْبَآءُ ٱلْمُوَحَّدَةُ, *the* د *with one point* (دِ);

ت „ „ اَلتَّآءُ ٱلْمُثَنَّاةُ مِنْ فَوْقِهَا, *the* د *with two points above* (دّ);

ى „ „ اَلْيَآءُ ٱلْمُثَنَّاةُ مِنْ تَحْتِهَا, *the* د *with two points below* (دٍ);

ث „ „ اَلثَّآءُ ٱلْمُثَلَّثَةُ, *the* د *with three points* (دْ).

The unpointed letters are sometimes still farther distinguished from the pointed ones by various contrivances, such as writing the letter in a smaller size below the line, placing a point below, or an angular mark above it, and the like; so that we find in carefully written manuscripts ح ح; د ڈ; ر ڑ; س ښ ش; ص ڞ; ط ظ; ع ڠ; etc. Also ۋ or ۄ by way of distinction from ۋ.

§. 2. Under the letter ا (p. 4), delete the word *mobile,* and to the Hebrew examples add יְאַלֵּף. — Under the letter ء (p. 6), instead of أَهْل, *ahl*, write أَهْلَكَ, *'ahlaka.*

§. 6. Rem. *a.* On p. 9, l. 7, there is a misprint of ثَلْثَةٌ for ثَلْثَةٌ. — The long vowel *ī* is in a very few instances written defectively at the end of a word; e. g. اَلْحَافِ, *el-Hāfī*, اَلْعَاصِ, *el-'Āsī*, حُذَيْفَةُ بْنُ اَلْيَمَانِ, *Ḥodèifètu 'bnu 'l-Yèmānī*, for اَلْحَافِي, اَلْعَاصِى, اَلْيَمَانِى. — To this section add:

Rem. *b.* The letter ء, preceded by damma, is used by the Arabs of North Africa and Spain to indicate a final *o* in foreign words; e. g. قَارْلُه, *Carlo;* دُونْ بِطْرُه, *Don Pedro;* وَادِى آرُه, *the river Guadiaro.*

Rem. *c.* The sound of ا— inclines, in later times and in certain localities, from *ā* to *ē*, just as that of fètha does from *a* to *è* (see §. 4, 1, and §. 5, 2). This change is called اَلْإِمَالَةُ, *el-'imala,* the inflection of the sound of *a* and *ā* towards that of *i* and *ī*. The Maġribī Arabs actually pronounce *ā* in many cases as *ī*. Hence رِكَابٌ *rikāb,* لٰكِنْ *lākin,* بَابٌ *bāb,* لِسَانٌ *lisān,* are sounded *rikēb, lekin, bīb, lisīn*; and, conversely, the Spanish names *Beja, Jaen, Caniles, Lebrilla,* are written بَاجَه, جَيَّان, قَنَالَش, لَبْرَالَه.

§. 8, rem. *b.* The و of عَمْرٌو and عَمْرٍو is often neglected in old manuscripts.

§. 10. Add the following:

Rem. In many manuscripts a ġèzma is placed even over the letters of prolongation ا, و and ى; e. g. قَالَ, صَبُورٌ; سِيمَ.

§. 11, rem. *d.* In the oldest and most carefully written manuscripts, the form of the tèsdīd is ـّـ. Its opposite is ـّـ, i. e. خف (from

مُخَفَّف, *lightened, single*), e. g. سِرًّا وَعَلَانِيَةً, *secretly and openly.*

§. 11, rem. *e.* ـــّـــ is used occasionally for ـــّـــ as well as ـــّـــ.

§. 14, 1. After اَللَّيْلُ add: "or, in African and Spanish manuscripts, اَلَّيْلُ."

§. 17, 2 (p. 16, line 15). Write خَطِيَّةٌ for خَطِئَةٌ.

§. 20, 4. What is here said of the preposition مَعْ is not quite accurate. The classical form is مَعَ, with final fètha, abbreviated in later times into مَعْ; but the fètha is always retained in the wasl, and hence we read مَعَ ٱبْنِهِ, مَعَ ٱلرَّجُلِ, and not مَعِ ٱبْنِهِ.

§. 21, 2. Delete the words "or mother", and the example عِيسَى بْنُ مَرْيَمَ, *Jesus the son of Mary.*"

§. 21, 4. We also find ٱلْآنَ ٱلْمَآءَ (el-Kor'ân, X. 52), and the like.

§. 22. In the oldest and best manuscripts the form of the mèdda is مـــد (i. e. مد). Its opposite is قصر (i. e. قَصْر, *shortening*), though this is but rarely written.

§. 23, rem. *b.* For "not unfrequently" write "occasionally".

§. 23, rem. *c.* A mèdda is also written over the final vowels of the pronominal forms أَنْتُمْ, كُمْ, هُ or هِ, هُمْ or هِمْ, and the verbal termination تُمْ, when they are used as long in poetry.

§. 23, rem. *d.* Add the following abbreviations: تع for تَعَالَى, *may He* (God) *be exalted!* الخ for إِلَى آخِرِهِ or إِلَى آخِرِهَا, *to the end of it*, i. e. *etc.*; م م, written over two words that have been erroneously transposed in a manuscript, for مُؤَخَّر, *to be placed last*, and مُقَدَّم, *to be placed first.* — On the margin of Mss. we often find words with the letters خ;

ن and صح over them. The first of these indicates a variant, and stands for نُسْخَةٌ, *a copy*, *another manuscript*; the second means that a word has been indistinctly written in the text, and is repeated more clearly on the margin (بَيَانٌ, *explanation*); the third implies that the marginal reading, and not that of the text, is, in the writer's opinion, the correct one (صَحَّ, *it is correct*, or تَصْحِيحٌ, *correction, emendation*). Written over a word in the text, صح stands for صَحَّ, and denotes that the word is correct, though there may be something peculiar in its form or vocalization.

§. 26. Add to the examples: أَفْلَاطُونُ, Πλάτων, *Plato*.

§. 45, rem. *c*. Compare the Hebrew הֵימִין, *to go to the right* (يَمِينٌ, يَمِينٌ), and הִשְׂמְאִיל, to go to the left (شِمَالٌ, שְׂמֹאל). — To the general remarks add at the end:

These, however, are treated in Arabic as quadriliterals, imperf. يُهَرِيقُ or يُهْرِيقُ, يُهَيْمِنُ, nom. patient. مُهَرَاقٌ or مُهْرَاقٌ, مُهَيْمَنٌ.

§. 50. Additional examples: تَخَادَعَ, *to pretend to be deceived*; تَمَارَضَ, *to pretend to be sick*.

§. 53. General Rem. The original vowel *a* is sometimes retained in Hebrew, under the influence of an initial guttural; as נַעֲשֶׂה, נַחְבָּא.

§. 59. Additional examples: اِرْبَدَّ, *to be ash-coloured*, *to be gloomy*; اِرْفَضَّ, *to flow freely* (of tears); اِرْقَدَّ, *to make great haste*; اِشْعَانَّ, *to be dishevelled* (of hair).

§. 65. Additional example: اِسْتَقْضَى, *to appoint as kādī* or *magistrate* (قَاضٍ).

§. 89. 1, rem. *b*. For "often" read "almost always."

§. 91, rem. After the word يَبْلُغُ insert as additional examples: طَعَنَ, *to thrust, stab*, يَطْعُنُ; قَعَدَ, *to sit*, يَقْعُدُ.

§. 120. A very few of the verba med. rad. gemin. remain uncon-

tracted; at least the Kāmūs specifies such forms as رَكَكَتِ ٱلسَّمَآءُ, *a small thick rain fell*; ضَبِبَتِ ٱلْأَرْضُ, *the spot abounded with lizards*; لَحِتَتِ ٱلْعَيْنُ, *the eye is sore.*

§. 120, rem. *a*, 1. Add to the examples, رَدْتَ for رَدَدْتَ.

§. 133. The rule requires some alteration. Read:

In the same way, أ passes into وُ or يِ, when it is pronounced with ḍamma or kėsra, and preceded by fėtḥa, or with fėtḥa, and preceded by ḍamma or kėsra; and into يُ, when it is pronounced with kėsra, and preceded by ḍamma.

Examples of the last part of the rule are: سُئِلَ, *he is asked*, for سُؤِالَ, perf. pass. of سَأَلَ, *to ask*; لُوئِمَ, *peace is made (between them)*, for لُوِامَ, perf. pass. III. of لَأَمَ, *to join together.*

§. 139, rem. For تَخَذَ read تَخِذَ, with kėsra.

§. 140. After the words "سَالَ for سَأَلَ" add: "2. p. sing. m. سِلْتَ."

§. 154. Some of the Arabs contracted قُوِلَ and بُيِعَ into قُولَ and بُوعَ, instead of قِيلَ and بِيعَ.

§. 160. Additional example: غَيِدَ, *to be soft and flexible*, يَغْيَدُ.

§. 163. General Remarks. The Arabs sometimes contract قَآئِمٌ into قَامٌ, just as in Hebrew קָם for קָוֹם; e. g. هَاعٌ لَاعٌ, for هَآئِعٌ لَآئِعٌ, *timid*; هَارٌ, for هَآئِرٌ, *feeble.*

§. 167, 2, c. For تَرْمِيُ read تَرْمِيْ, with ġėzm.

§. 170 (p. 90, line 2). Read "though مَرْضِيٌ is far more common."

§. 175. rem. Compare the Syriac imperative ܐ̣.

§. 186, 3. The same thing happens to the 2. p. sing. fem.; e. g. تُشَوِّقِيْنَنِي, *thou makest me long*, for تُشَوِّقِيْنَنِي.

§. 186, 5. Read: "(which is far more usual)."

§. 198, rem. *a*. Additional example: نَظَرٌ, *to see, look at,* نَظَرٌ.

§. 199. Delete the words "رِفْعَةٌ and."

§. 220. Read: "It is often placed." Additional examples: جِلْسَةٌ, رِكْبَةٌ, مِشْيَةٌ, *one's manner of sitting, riding, walking.*

§. 224. The nouns of time and place derived from verba tert. rad. و et ى violate the rule laid down in §. 221, for they always take *fètha* in the second syllable, whatever be the vowel of the imperfect.

§. 226. Delete the words "et ى". Add the remark:

This is the usual form in Ethiopic from all verbs; as: ምሥራቅ: *misrāḳ* = مَشْرِقٌ, *the east*; ምዕራብ: *miʿrāb* = مَغْرِبٌ, *the west*; ምርዓይ: *mirʿāy* = مَرْعًى, *pasture ground.*

§. 228. The examples مِقْوَدٌ and مِرْوَحَةٌ show that this form of noun, when derived from verba med. rad. و et ى, does not undergo contraction.

§. 228, rem. *a*. Additional example: مُنْصُلٌ, *a sword.* These words may also take fètha in the second syllable; as: مُنْصَلٌ, مُنْخَلٌ.

§. 230. After "مَكْتُوبٌ, *written*", add "*a letter.*"

§. 231. The nomen patientis, not only of the first, but also of the derived conjugations, is occasionally used in the sense of the nomen actionis; e. g. بَذَلَ مَجْهُودَهُ, *he exerted himself to the utmost, did his best* (=جَهْدَهُ); إِلَى ٱللّٰهِ ٱلْمُشْتَكَى وَٱلْمُعَوَّلُ, *to God complaint is made and (in him) trust is placed.*

§. 233, rem. *b*. Read: جَمَّاعَةٌ لِلْكُتُبِ.

§. 235. Read: "(el-Kor'ān II. 69)."

§. 254, rem. *c*. There is a third adjective of this kind, namely تَهَامٍ (with the art. اَلتِّهَامِى), fem. تَهَامِيَةٌ, from تِهَامَةُ, *Tihāma.*

§. 255, rem. *a.* Additional example: جَزِيرِيّ, *belonging to Algeziras*, اَلْجَزِيرَةُ, *in Spain* (to distinguish it from جَزَرِيّ, *belonging to Mesopotamia).*

§. 259, rem. From حَرُورَآءُ is formed حَرُورِيّ. — With بَهْرَانِيّ from بَهْرَآءُ, and صَنْعَانِيّ from اَلصَّنْعَآءُ, compare the Hebrew forms גִּילֹנִי, from גִּילֹה, and שִׁילֹנִי, from שִׁילֹה.

§. 269, rem. *c.* This view is confirmed, as regards the Hebrew words, by the modern pronunciation of North Africa, where, for example, قُفَيْفَةٌ, the diminutive of قُفَّةٌ, *a basket,* is pronounced *k'fīfè* or *g'fīfè*, — in post-biblical Hebrew קוּפָּה and קִפָּה.

§. 274, rem. *c.* بَحْرٌ, *the sea, a lake,* makes بُحَيْرَةٌ.

§. 281. Add: شَاةٌ, *a sheep,* شُوَيْهَةٌ. — For قُوَيْضٍ and مُدَيْعٍ read قُوَيْضٌ and مُدَيْعٌ.

§. 283. Read سُوَيْدُ for سُوَيْدٌ.

§. 284, rem. Add: دُخَانٌ, *smoke,* دُوَيْخِنٌ.

§. 291. Read مُوسًى, *razor*, instead of مُوسَى.

§. 292, 3. After فُلْكٌ, *ship,* add: قِدْرٌ (gen. fem.), *pot.* — For مِعًى, *intestines*, read: مَعًى, *an intestine.*

§. 295, rem. *b.* For *last* read *other.*

§. 302, rem. *a.* After "plur. sanus" add "masc."

§. 303, 6, rem. Add: إِسْنَادٌ, *a chain of authorities,* أَسَانِيدُ.

After no. 10 as follows: All diminutives (except those specified in §. 302, 1), even when masculine.

§. 304. VI. 1. Add: دَلْوٌ, *a bucket,* دُلِيٌّ or دِلِيٌّ (for دُلُوِيٌّ).

§. 304. VI. 2. Add: عَصًا (for عَصَوٌ), *a staff,* عُصِيٌّ or عِصِيٌّ (for عُصُوِيٌّ).

§. 304. XIII. 2 (p. 172, last line). Read: قُفْلٌ, *a lock*.

§. 304. XVI. 2 (p. 175, last line). Read غَارِبٌ for غَارِبُ.

§. 304. XVIII. 2. Add: أَخٌ (for أَخَوٌ), *a brother*, إِخْوَانٌ. — After no. 5, add:

6. فَعِيلٌ (rare): as قَضِيبٌ, *a twig* or *rod*, قِضْبَانٌ; ظَلِيمٌ, *a male ostrich*, ظِلْمَانٌ; صَبِيٌّ (for صَبِيوٌ), *a boy*, صِبْيَانٌ.

In the remark delete the words أَخٌ and صَبِيٌّ.

305. II. (p. 186, l. 2). After أَكَالِيلُ add: أُرْجُوزَةٌ, *a poem in the metre rajèz*, أَرَاجِيزُ: أُمْنِيَّةٌ (for أُمْنُوِيَّةٌ), *a wish*, أَمَانِيُّ. — Rem. *b*. Add: إِيوَانٌ, *a portico*, أَوَاوِينُ (as if from a sing. إِوَّانٌ); and after أَتُّونٌ insert "(by assimilation for أَتْنُونٌ)."

§. 305. III. 1. After أُسْتَاذٌ insert "(Pers.)"; and after تِلْمِيذٌ, "(Heb. תַּלְמִיד)".

§. 305, rem. *c* After the words "by adding اتٌ —;" insert: "or changing ةٌ — into اتٌ —", and add the examples: شَرَابٌ, *a drink*, pl. أَشْرِبَةٌ, pl. pl. أَشْرِبَاتٌ; عَطَاءٌ, *a gift, pay*, pl. أَعْطِيَةٌ, pl. pl. أَعْطِيَاتٌ.

§. 306. Delete the words "أَلْعُثْمَانِيَّةُ, *the whole race of Othmān*."

§. 308 (p. 192, l. 9). Read نُوَّحٌ.

§. 308. General Remarks. On p. 195, l. 21, I have said that "the absolute form ـٰ, ـْ, is difficult to account for". It bears, however, exactly the same relation to ـُونَ, ـِينَ, ـِين, ـُون, that the verbal form قَتَلْ, مَّكْتُبْ, does to قَتَلُونَ (see p. 53), or يَقْتُلْ, تَمْكُثْ to يَقْتُلُونَ, تَمْكُثُونَ (see p. 54).

§. 309, 2, e. Add أُوَلُ, the plur. fract. of أَوَّلُ, *first*, and of its fem. أُولَى: and also جُمَعُ, the plur. of جَمْعَاءُ, fem. of أَجْمَعُ, *all* (see vol. II. §. 137).

§. 318, rem. *a.* ثَمَانِيَةٌ is also written defectively ثَمْنِيَةٌ.

§. 322. In these compound numbers some of the Arabs pronounce عَشْرَةَ instead of عَشَرَةَ.

§. 323, rem. *a.* ثَمَانُونَ is also written defectively ثَمْنُونَ.

§. 328, rem. *a.* Read أُوَلُ instead of أُوْلُ in both places.

§. 342 (p. 216, last line). Delete the mèdda over أُولَاكَ.

§. 343, rem. *a.* Read: "تِلْكَ is a contraction for تِيلِكَ."

§. 347, rem. *a.* Read: "The other forms, which are not in such constant use, generally retain" etc.

§. 351, rem. See vol. II. §. 228.*

§. 358. The preposition عَلَى should be transferred from §. 359 to its proper place in this section, after حَتَّى. — In rem. *b*, after the words "1. pers.", add "sing.", and delete the examples عَنَّا, مِنَّا and لَدُنَّا.

§. 362, 12. Correct this article as follows:

بَلْ, *nay, on the contrary.* — بَلَى, a particle used in replying to a negative statement or question, when the speaker wishes to affirm the contrary; as: لَمْ يَقُمْ زَيْدٌ, *Zèid did not stand up,* بَلَى, *but (I say) he did* (scil. قَدْ قَامَ); أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* بَلَى, *he did.*

§. 362, 14. Delete the form ثَمَّتَ.

§. 362, 25. Add: "This particle is used in replying affirmatively to a preceding statement or question, whether expressed in positive or negative terms; as: قَامَ زَيْدٌ, *Zèid stood up,* نَعَمْ, *yes (he did);* أَلَمْ يَقُمْ زَيْدٌ, *did Z. not stand up?* نَعَمْ, *he did not.*"

§. 367, 5. Read: "أَوْ . . . . إِمَّا, or وَإِمَّا . . . . إِمَّا, *either . . . . or*".

§. 368, rem. *a.* After the words "the ending ا ـَـ" insert "(sometimes written ى ـَـ)." — Rem. *d.* For يَأْبَنَ write يَأْبَنَ, and for "generally" substitute "often."

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Page 243, last line. Read "(2. m. مَلِلْتَ)."

Page 253, last line. Read أُنْدُونَانِ.

Page 257, line 9. After مُقَاضَاةٌ add قِضَآءٌ.

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§. 19, 4. Write اِهْبِطُوا.

§. 38, 2. Write يَاأَيُّهَا.

§. 39. To the examples add: دَوَابُّ ٱلْمَآءِ ٱلَّتِى لَا رِئَاتٍ لَهَا, *the aquatic animals, which have no lungs.*

§. 44, 5. rem. *b*. After كَذَا add "(also written in Mss. كَذَى)."

§. 83, rem. *b*. Add: "We also occasionally find in Mss. the form كِلَى instead of كِلَا."

§. 187, 4. Write "and إِنَّ."

§. 228, rem. *a* and *b*. Write "(see §. 230)."

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